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Thirty-seventh year.

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Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Leh

Volume 37

(Submitted.)

The Joy Fountain.

There is a heavenly fountain Of everlasting joy and delight, From which the prophets so bright Wrote from blessed breast:

Then in their hearts

The eternal joy draw, And sighing, fear and pain From them eternally flee.

Where may this fountain flow, That swallows up sin and sorrow?

Where may the stream flow that brings us joy and delight?

The earth brings only thorns

And sorrow without light, She knows not for the lost The way to joy.

But what all wise men know not, That was once revealed to us: God himself hath rent the heavens, and become a babe so tender.

The angel says: I proclaim

You great joy today:

The Savior, who from sin

And grief sets you free.

In him appeared the blessed life which Adam lost; righteousness is given to us;

Therefore heaven openeth his gates,

And it rejoices in song

The angels flock with delight:

On earth now be peace And joy in every breast!

We rejoice the eternal Son

And heart the blessed child,

By which we are adorned with the crown And children and heirs now.

All woe is fleeing

In front of this sea of joy,

Therefore, to God on high, eternal thanks and honor!

H. Fick.

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Foreword

to the

thirty-seventh year of the "Lutheran."

So then, dear Lutheran reader, the year 1880 is now behind us, the glorious jubilee year of our Evangelical Lutheran Church, in which we were able to celebrate with thanksgiving and joy the fourth and a half hundredth jubilee of our dear unchanged Augsburg Confession, as well as the tercentenary of all our confessional writings. This was indeed an unspeakably glorious jubilee year for all true Lutherans, in fact the crown of all jubilee years which we Lutherans can celebrate as such within a century. For, tell yourself, beloved reader, what good would it do us if we could celebrate the commemoration of Luther's work of reformation, which was completed in 1530 and saved from imminent destruction in 1580, but if we no longer had the treasure of pure, beatifying doctrine, which was once worked out and fought for through the work of the Reformation? But it is precisely our dear Concordia Book in which the Church of the sixteenth century has laid down for all time, as in a treasury, the treasures won through faithful work and conquered through the hottest battles, and has therefore also bequeathed them to us. What abominable doctrines would now be passed off for doctrines of the Church of the Reformation, without being able to prove the contrary, if we had not our invaluable Concordia Book! But, praise be to God, whenever a dispute arises as to what is the true doctrine of our Evangelical Lutheran Church concerning any article of faith, the dispute is soon settled; now even the most simple-minded Christian can quickly convince himself as to which side the truth is on: he may only open his dear Concordia Book, and he will soon find in clear words what his dear Lutheran Church teaches in the disputed point.

Therefore, in the last jubilee year, we also rejoiced with all our hearts over the great grace which God has shown us through the precious confessions of our Church, even for this last sorrowful time of ours.

However, the past Jubilee year has not been a year of peace for us. Rather, in the "Synodal Conference," to which our dear "Missouri Synod" also belongs, a dispute has broken out over the doctrine of the election of grace. It is true that we have tried, as much as we can, to preserve peace, in the hope that the fire of discord which has been kindled will soon be quenched by God's grace in the way of brotherly understanding. In doing so, however, we have not been able to prevent the fact that during the whole of the past year we have been attacked more and more violently, and that the rift that has arisen, instead of being healed, seems to want to grow ever larger and more incurable. We do not yet want to give up all hope that we will regain our unity on the basis of the One Truth with God's help; but as much as we would have liked to spare our dear "Lutheran" readers this dispute over such a mysterious doctrine, we can no longer remain silent about it in the "Lutheran" either. To be sure, in this preface we want to speak only about the following.

From various quarters our enemies now sneer at us so-called Missourians: "Behold! How have ye hitherto boasted of your doctrinal unity? Where is it now? - How have you hitherto so fanatically condemned us for our doctrinal differences! Are you not now in the same condemnation with us? - Do you not finally see that doctrinal unity is a vain dream?"

To this we have the following to reply.

First of all, it is not true that we have ever boasted of our doctrinal unity. Rather, we have only praised God's undeserved grace that He has so far granted us the unspeakably great blessing of being united in the blessedly pure doctrine of God's Word, and thus the time of a blessed true church peace, without all our merit and without all our worthiness. But can this justly be called a hopeful boast, when we boast aloud how great things God has done for us poor sinners? Would it not rather have been a cursed ingratitude against God, if we had not praised the grace of God that has been done to us, and

would have praised? Was it boasting, then, when Luther wrote as early as 1524: "All the world must confess that we have the Gospel as pure and clear almost as the apostles had it, and has come completely into its first purity, and much purer than it was in the time of Hieronymi or Augustini"? (X, 549.) Or when Luther testified in 1541: "We for ourselves have never desired a council to reform our churches. For God the Holy Spirit, through His holy Word, has long since sanctified our Church, indeed, has swept out all papal fornication and idolatry, so that we have everything (praise God!) pure and holy: the Word pure, baptism pure, the sacrament pure, the keys pure, and everything that belongs to the right Church, we have holy and pure without all human doctrinal additions and filth. Life, as said above, does not fully follow, as we would like to see and want it to, and the prophets and apostles themselves complain about this, for this belongs to the time when we will be like the angels, Matt. 22:30. But we desire a concilii, that our church may be interrogated, and our doctrine freely brought to light, that your fornication in the priesthood may be known, and condemned, and that every one who is deceived thereby may be converted and increased to the right holy churches with us, and together with us"? (XVII, 1693. f.) Finally, was it also arrogant boasting when our whole church wrote in the preface to the Schmalkaldic Articles in 1537: "Not that we need it (a Concilium); for our churches are so enlightened and furnished by the grace of God with the pure Word and the right use of the Sacraments, with knowledge of all kinds of conditions and right works, that we do not ask for a Concilio on our part, and in such matters know neither to hope nor to expect anything better from the Concilio"? (Concordienbuch von Müller. p. 297. § 10.) God preserve us from that Ahas humility, that we should ever deny and not boast what God has given us by grace and has made known to us from his clear word. To this, God willing, no reasoning or authority of any man held out to us shall move us.

On the other hand, it is not true that we have fanatically condemned any ecclesiastical community merely because of its doctrinal differences. What we have condemned is rather this, that many ecclesiastical communions, not only those which call themselves united, but also those which call themselves Lutheran, are complacent in their variegated doctrinal differences, regard this state of theirs as the right one, or do not take it seriously, or are not serious about becoming united in doctrine, but rather grant just as much right to false as to pure doctrine in their midst, or tolerate false teachers as weak brethren among themselves, and allow all kinds of false doctrine to be presented to the congregations entrusted to them. This, however, is contrary to the clear word of God, and therefore the mark not of the right but of a corrupt church. For thus the holy apostle Paul writes: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you, but that ye hold fast one to another in one mind and in one opinion." (1 Cor. 1:10.) Hence also the same apostle describes the true church in these words, "One body and one Spirit, even as ye are called unto one hope of your profession. One Lord, One faith, One baptism." (Ephes. 4, 4. 5.) Luther therefore rightly writes in 1541: "Life can be sinful and unjust, indeed, it is unfortunately all too unjust; but doctrine must be absolutely right and certain, without all sin. Therefore nothing must be preached in the church, but only the certain, pure, and unique Word of God. If this is lacking, it is no longer the church, but the devil's school." (XVII, 1686.)

Thirdly, it is not true that we have ever asserted that any church in which false teachers ever arise is a false church. How could we have asserted this? Then we should also have condemned the church of the Reformation. For no sooner had the Reformation come into being than, as we know, a Carlstadt, a Zwingli, an Agricola, and a whole host of other enthusiasts appeared. Yes, what do we say? Then we ourselves should have rejected the apostolic church as a false one. For no sooner was it founded than Hymenaeus and Philetus appeared, among others, who not only taught that "the resurrection had already taken place," but whose word also quickly spread like cancer and led many to pervert their faith (2 Tim. 2:17, 18). Furthermore, false teachers of Judaism entered, who denied Christians their Christian liberty and wanted to subject them to the law of Moses, and who actually confused and seduced whole congregations, e.g. the congregations in Galatia; yes, finally, even during the lifetime of John the Evangelist, the arch-heretic Cerinthus appeared, who even in the presence of the aforementioned apostle dared to deny and dispute the deity of Jesus Christ. The holy apostle Paul had already predicted to the Christians: "Even from among yourselves shall men stand up, speaking perverse doctrines, to draw the disciples unto themselves". (Acts 20:30.) Yes, the same apostle writes to the Corinthian church, "I hear that there are divisions among you; and in part I believe it. For there must be divisions among you, that they which are righteous may be manifest among you." (1 Cor. 11:18, 19.) Far be it, then, that a church must be a false one merely because false teachers stand out in its midst, and hence vehement doctrinal disputes arise; rather, this has always been the fate of all true churches. The history of the church of all times, from the apostolic to the present, testifies only too clearly that the true church here is a contending one, and that of it can be said only seldom and only for a short time, what Luke reports of the first Christian church in Palestine shortly after Paul's conversion with the words: "The church therefore had peace throughout all Judea, and Galilee, and Samaria, and was building itself up, and walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost." (Acts 9:31.) Only by this does a church become false, that it grants house-right to invading error. But when it stands up against it, and does not rest until the invading error is overcome, this is the clearest mark of the true church.

In public religious disputes, of course, many souls, including righteous ones, are in no small danger of falling into soul-destroying errors and being lost. Therefore, when the swarming spirit Thomas Müntzer came out more and more boldly, Luther advised against violent measures and wrote: "Let the spirits burst and meet one another," but he immediately added: "If some, however, are seduced, well, then it will be according to the right course of war: where there is a quarrel and a battle, some must fall and be lost.

But he that fighteth honestly shall be crowned." (XVI:20.) But dangerous and to many ruinous as are outbreaks of religious or doctrinal controversies, we have no cause now to tremble or despair. For the Lord says of the last days, "There shall be false Christs, and false prophets, and shall shew great signs and wonders, that the elect also shall be deceived into error. (Matth. 24, 24.) So this is not possible according to Christ's clear statement. Rather, as Paul writes, "to them that love God all things must be for the best" (Rom. 8:28), and so also the breaking out of doctrinal disputes, and as far as the truth is concerned, it may well be concealed for a time even from the children of God by cunningly concealed heresies, but divine truth will not only never be overcome, but will only emerge from the struggle all the purer and brighter.

Luther, who has been involved in so many great and difficult doctrinal disputes, testifies in many passages of his writings that God has always allowed something good to come out of them. Thus, for example, he writes of the disputes that once aroused the Anabaptists: "Everything must come to our good and not create a single benefit. First, that we may thereby be exercised to act and keep the word of God the more diligently, and thus become the longer the more certain of the truth"; for, he adds, otherwise "we would become too lazy, sleep and snore ourselves to death, and both faith and word would darken and grow rusty among us, until it would even spoil everything." Luther then calls the attackers "our grindstones and polishers, who sharpen and grind our faith and doctrine so that they shine smooth and pure like a mirror." "Secondly," Luther continues, "the word itself is thereby brought to light before the world, so that many learn the truth through such warfare, or are ever strengthened in it, who otherwise would not come to it; for it is a busy thing about the word of God, therefore God also gives it work, hangs on it, and hounds both the devil and the world, so that its power and virtue may be revealed and lies put to shame. Whether some are deceived thereby, it is also right, and is done for punishment and vengeance on the wicked, proud despisers, and ungrateful men, who persecute, blaspheme, or despise our doctrine. For what devout simple hearts are deceived besides, there is hope that they may be made right again." (XIV, 278 f.)

With this, then, dear Lutheran reader, comfort yourself also in the doctrinal controversy that broke out among us last year. First of all, do not lay your hands quietly in your lap, but lift up your hands to God and pray fervently every day that the Lord will give victory to his word among us as well; Secondly, like the Bereans, search the Scriptures daily to see if it is true what you hear and read, and do not let yourself be caught by any human authority or reason, for the source and touchstone of all saving truth is the Holy Scriptures alone, as they read; finally, do not forget that you are a Lutheran, therefore also read the precious confessions of our Lutheran Church.-Lutheran Church, which, among other things, were written precisely for this purpose, so that one might know what the faith and doctrine of our church actually are, and not be deceived by the mere cry: "That is Lutheran!" or: "That is not Lutheran! But do not let anything else be written into the holy Scriptures or into the confession of your church.

Do not gloss over what you read in the church, but simply adhere to what you read in it and accept it as it reads. Then you will certainly not go astray, but will recognize the truth, and the truth will make you free and finally blessed.

May God the Father help you and the writer of this preface and all sincere members of our church, for the sake of Jesus Christ His Son, through the illumination and action of His Holy Spirit. Amen. W. [Walther]

Patrik Hamilton,

the first lutheran martyr of Scotland.

The papacy cannot stand the testimony of truth. And where it has power, it murders the witnesses of truth. It was especially furious at the time of the Reformation, when God again gave the bright light of the gospel through Luther. When this glorious light penetrated even into dark Scotland, the fury was great. The first confessor of the pure doctrine was also the first martyr. It was Patrik Hamilton.

He was descended from a high noble family of the country. On his father's side he was a reeve of the Earl of Arran, and on his mother's side of the Duke of Albania, so that he was of one stock with Jacob V., the King of Scotland. He had therefore been made an abbot while still a child. But this and his entire education could not prevent a ray of light from falling into his soul from above, through Luther's writings, which he had become acquainted with at an early age, so that he recognized and publicly rebuked the exceedingly dismal infirmities of his church.

In Scotland, Christianity was in a terrible state, even worse than in Germany. Superstition and religious fraud, even if they were palpable, found the easiest entrance among the poor, wild people. Through the most shameful frauds, the Roman clergy amassed immense riches, and these corrupted them more and more. The full half of the property of the State belonged to the clergy, and the greater part of this half was again in the hands of the few ecclesiastical chiefs. And now the life which these bishops and prelates led! - Freed from secular jurisdiction, they made a mockery not only of all laws by the most shameless immorality, but also of all external respectability. Bishops and abbots competed with the first nobility in lavish luxury, and advanced to them in all positions of honor, in which King Jacob V. still favored and supported them. For a vacant bishopric or abbey they fought among themselves with armed hands, and then had to assert these positions in such a way. Lesser ecclesiastical offices were publicly sold, or given to unworthy creatures, dice players, wandering singers, or to the bastards of the bishops. Idle, stupid monks of all colors, gray, black, white, brown, swarmed about the country begging and feasting on the fruits of the land they were too lazy to cultivate. Therefore, just as great as the corruption of morals was the ignorance of the clergy in their office. Even bishops had read no more of the Scriptures than was written in their breviary. They never deigned to preach. How it looked with the doctrine,

can easily be imagined. The head of this church in Scotland was the honorable and domineering Cardinal Jacob Beatoun, a libertine who ruled the church with all possible cruelty, and persecuted with fire and sword every stirring of a better sense.

This was the situation in Scotland when the noble Hamilton publicly exposed the damage. The high clergy immediately took up a very threatening position towards Hamilton, and the latter saw himself obliged to avoid them for a time.

He left Scotland and went to Wittenberg to Luther and Melanchthon. These guided him fully to the fresh, purifying fountain of the gospel. Patrik drank to the full. He was sure in his heart that Luther's teaching was the pure, clean truth, and was also filled with great courage of faith, like his master Luther. He learned to stand firm, "and if the world were full of devils, and would even devour us." He decided to return to his homeland, in order to give his poor brothers the water of life that God's grace had allowed him to draw. In vain he was presented with the dangers he was about to encounter. His resolve was unshakable. He went back to Scotland.

The 23 year old young man now scourged the errors of the Roman church with an eloquent mouth and testified to the word of the free grace of God. His work was not without success; many a seed was planted in the hearts of the people. But what was well to be foreseen soon happened. He was not given much time to spread the evangelical teachings. The insidious Cardinal Jacob Beatoun, who was also Chancellor of the realm, lured him to St. Andrews, the great gathering place of the Roman clergy, the "residence in the realm of darkness," under the promise of a free conference. The Cardinal concealed his bloodthirsty intentions until he had ambushed him. There were, to be sure, at first several private discourses between Hamilton and the Dominican Prior Campbell; the latter also pretended to acknowledge the charges which Hamilton made against the prevailing vices and the errors of the Roman Church; but it was all deceit. It was thought that in this way his opinions could best be explored, and then he might be the more surely betrayed. While Hamilton suspected no evil, he was taken from his bed at night, and brought as a prisoner to the Cardinal's castle. At the same time the young king was removed, who would certainly not have consented to the death of his kinsman. The clergy prevailed upon him to make a pilgrimage to St. Dothess, lest any intercession for Hamilton's life should reach him.

The next day he was brought before the Cardinal and his spiritual court and accused of heresy. He was charged in particular with having rejected pilgrimages, purgatory, and praying to the saints and for the dead. In addition, the following teachings of the divine word, which Hamilton had preached, were condemned as false doctrines worthy of death:

"that man has no free will and that no one can do anything good by virtue of his free will.

"that every true Christian knows that he is in the state of grace.

"That good works do not make a good man, but that a good man do good works.

"That a man is not justified by works, but by faith alone.

"that the pope is the antichrist.

"that the confession of the papal religion is a confession of ungodliness."

These and other doctrines Hamilton was to recant. But Patrik, with great modesty and gentleness, showed such firmness that he could not be persuaded to recant in any way, and was condemned to death. This sentence was passed on February 28, 1528, and on the afternoon of the same day Patrik was led to the place of execution.

When he had arrived there, he laid aside his garments, and gave them to his old, faithful servant, saying, "They will not help me in the fire; but they may yet be of use to you. I can leave thee no more than the specimen of my death; this, I pray thee, may thou gladly accept! Though death is bitter and painful according to the judgment of men, yet it is the entrance into eternal life, which no one can inherit who denies Christ before this godless generation." -

He was tied to a pole in the midst of coals, logs, and other flammable things. A tube of powder had been placed in order to light the fire. It did not succeed, however, and only one of his hands and his face were damaged by the powder. He had to remain in this position until more powder was brought. - The martyr gave no sign of pain. He spoke in psalms and hymns. The Dominican priest Campbell, who had inquirirt him several times, repeatedly called to him: "Recant! Pray to our Lady Mary, and say, Hail Mary, Queen of Heaven!" As he did not cease to cry out, Hamilton said to him, "Thou godless man! thou knowest well that I am no heretic, and that it is divine truth for which I suffer; so much thou hast admitted to me in secret, and for that reason I charge thee to give answer and account before the judgment-seat of Christ!" -

The fire was now kindled. The martyr once more raised his voice: "How long, O Lord! shall darkness cover this land? How long wilt thou suffer the tyranny of these men?" ----------

With the words, "Lord Jesus, receive my spirit." - his lips fell silent. The soul was up with the Lord. -

The Cardinal's act of violence embittered even the indifferent, just as the heroism of Hamilton, with which he had faced death, his rank, his youth, aroused the liveliest sympathy for him. What kind of faith is this, for which and with which this young man could die so joyfully? they asked, and thought, and searched even in the forbidden book, in the Bible, many copies of which were brought to Scotland by English merchants about this time; they also sought to obtain Luther's writings. In the quiet hours of the night, friends and acquaintances came together; with the doors closed, the treasure was then pulled out of its cover, and while the most knowledgeable read aloud from the precious leaves, the others listened with silent attention. In this way the biblical teachings spread in silence, while they were not yet preached publicly by anyone. But many also had to give their lives for the sake of the confession of the truth. We told our dear readers about such martyrs in Scotland in our 35th volume, No. 19.

(Submitted.)

The inner mission of our Western District.

When this "Lutheran" number comes to its readers and brings them the New Year's greeting of the newborn infant Jesus, it will, God willing, still find Christmas joy and song in all Christian hearts and homes. For how would it be possible that a Christian heart could still be in fear and sadness, when God Himself has called down from heaven to all men, "Fear not!" And how would it be possible for hearts not to be full of blessed joy when God Himself, in overflowing fatherly love, not only calls out to them, "I proclaim great joy to you," but at the same time confirms His word by His noblest gift from heaven, His dear Son, the infant Jesus in Bethlehem, the salvation, comfort, life, and blessedness of all sinners! - This Christmas joy of Christians has always been so great in these days that it could not do enough with words of praise and thanksgiving, but also sought expression in works of love, in gifts and presents to friends and acquaintances, and especially to the poor and needy, in whom sorrow and grief would not give rise to Christmas joy. Yes, this Christmas joy and love of Christians is so great and overflowing that even the unbelieving world is seized by it and hurries to prepare a Christmas joy for itself with mutual Christmas gifts, which, of course, quickly vanishes again.If, then, dear reader, your heart is still full of Christmas joy, and if, during the blessed days of Christmas, you have revealed your grateful love for the infant Christ, who was also given to you, in various gifts, and have not let a beggar leave your door empty-handed, then let the beggar also find grace before your eyes and receive a Christmas blessing from your mild hand, which comes before your face in the form of the above-mentioned mission. Do not shame him! Do not coldly reject him, tired of giving! He is not only the poorest who has knocked at thy door, but also the most worthy, for it is none other than the infant Jesus who comes to thee begging, poor as he was in Bethlehem, covered with poor swaddling clothes, in a manger, in a stable. Yes indeed, he comes to thee in our missionaries starving, freezing, naked. Do not think, dear reader, that after the manner of impudent beggars we make our need greater than it is. No, our need is greater than we can make it. The treasury for our inner mission is empty, and we have six missionaries to maintain out of it. Three of these are in large, promising mission cities of our West, and have made a hopeful beginning of their blessed work. If we are not to lose what they have worked for, and preserve the poor infant JEsus in His manger there against the hostile Herod, **We** must hasten to His aid. Three other missionaries are laboring under great discomfort and privation in States which God has afflicted with utter crop failure during the last two years. They can hardly find food for themselves and their horses for money on their long missionary journeys, but of course without money they cannot even find shelter against the terrors of winter and the darkness of night, much less food, drink. Who then shall feed them, give them shelter, fill them with joy and hope in their deprived missionary profession, if not our love? And who shall at least distribute the bread of life to those sorely afflicted brethren in faith in their great lack of earthly bread, if we do not do it, to whom God allows the earthly and heavenly bread of life to be enjoyed so abundantly and in such good peace and well-being? As the shepherds in Bethlehem, with loud praise and thanksgiving to God, spread the blessed Christmas blessing, and as the wise men from the East, eager for salvation, presented the poor infant Jesus with gold, frankincense, and myrrh, so let us also do. Let us all help that the joy of Christmas may refresh our poor brothers in faith in the West in their earthly poverty and make them heavenly rich. We want to joyfully offer our gifts of love more and more abundantly. Yes, we will never allow ourselves to be told publicly that our treasury for inner mission **is empty,** that our missionaries suffer from lack, that our fellow believers are neglected by us.

Let us then, dear brothers, show new zeal, new love. Let the Christmas celebration of the days just past be followed by a rich Epiphany, when we, like the wise men from the east, will **rush to** the aid of the poor little Jesus in our mission and show him our love and gratitude. O what a blessed work, what a high honour! The wise men from the east will be praised for it until the last day, and our gifts, too, will ascend to God like a pleasing incense offered by Aaron, and will flow back to us in rich blessings of body and soul in time and eternity. We will encourage our missionaries to renewed zeal when they see our zeal in supporting them in their glorious work. We will awaken our brethren in the faith to the praise and thanksgiving of God, when they may experience how we cover their lack with our gifts in heartfelt love, and thus the glory of our JEsuskind will be gloriously promoted, and the Christmas song will resound ever more and more abundantly: "Glory to God in the highest, and on earth peace, and goodwill toward men." Hallelujah! Amen. O. H.

(Submitted.)

Inner Mission in the Northwest District.

In the western part of Minnesota our dear former traveling preacher, Pastor Vetter, has been the main worker in the work of the inner mission, and he is still working there with great blessing. It is true that he no longer likes to be called a traveling preacher, since he is able to receive the most "otherness" from his parishioners. But his missionary zeal gives him no rest, and by God's grace he does not run in vain. The Lord opens many doors for him everywhere. He has made forays as far as the Dakotas, and even though they were mostly crusades, richly accompanied by hardships and temptations of all kinds, our brave pioneer, joyful in God, always returned home richly blessed. He already has 5 congregations with a total of 100 members entitled to vote to serve regularly and, in addition, 8 preaching places to visit from time to time; and he has also succeeded in making one of his small branch congregations willing to appoint its own pastor. The calling has also been successful, in that recently Mr. Candidate Pfotenhauer, from the Seminary at St. Louis, was not only appointed pastor

for the calling congregation, but is also won to be the actual traveling preacher for the adjoining counties (without considerable burden on the missionary treasury).

A few hundred miles to the north we meet Pastor Krüger, who in recent years has been engaged in the most extensive work of inner mission, has also encountered extraordinarily fertile regions and has reaped rich harvests, as can be seen from the fact that he has recently had to regularly serve 4 congregations and also visit 12 preaching places as often as possible, whereby so many new, wonderful prospects have opened up to him that he has always had to regret that his time and strength did not suffice. May his own report, which was already written last winter, at least find room here in the excerpt. He writes:

"When, in November, 1876, by God's grace, I was permitted to take up my office in Town Berlin, Dakota Terr. my little community there numbered 13 families; 6 apostate Lutherans, supposed to be Methodist converts, lived through it; there were no more Lutherans for over 50 miles around. It was winter. The few farmhouses lay lonely in the wide, flat prairie; only now and then a few Indians visited us for barter. Stone, I thought, nothing will ever come of this region! This Northwest will hardly ever become more densely populated and grant hope for further expansion of our dear Lutheran Church! Almost all of my dear parishioners often said that they would move away again if they could, since in their opinion nothing would come of the *country.* But we were thoroughly mistaken. How different things have become in these few years! For even up here in northwestern Minnesota and northeastern Dakota, right up to the British possessions, and even in the Canadian province of Manitoba, our Lutheran Church has now gained a large and wide mission field by God's great grace.

"When Mr. Pastor Winkler was called away from his congregations at Elizabeth City, Fergus Falls, and Town Friberg (all in Minnesota) about Easter, 1877, I, being short of preachers, had to take charge of the three congregations which had become vacant, and shortly afterward also, retaining my congregations in Dakota, made Elizabeth City my place of residence. In the fall of the same year, I visited two Lutheran families who lived 30 miles north of here at Pelican Lake; and when I inquired there about other Lutherans living in the area, I learned that several German settlers from Buffalo, N. Y., had arrived in and near Detroit on the Northern Pacific Railway. I found about 15 families who called themselves Lutheran. Although in the last few years more than once as many have come from Buffalo and the surrounding area, only 15 families are faithful to our church; the others partly believe nothing at all, and partly 'are weighed and swayed by all kinds of wind of doctrine, by the craftiness of men and deceit, that they may deceive them' (Eph. 4:14.). But instead of thinking that this is hardly worth the effort, this should rather spur us on to strengthen the weak, to heal the sick and wounded, to pursue the lost and bring them back from the error of their ways.

"In the spring of 1878 it looked like a kind of migration up here. Everywhere one saw *movers* and movers again on the highways moving away and moving on to the north and west. Should there not be Lutherans among these hundreds and thousands? As soon as I found time, I went in search of them. Not far from Glyndon, on the Buffalo River, I found seven Lutheran families who had been served by a Methodist preacher for some time, but who were immensely pleased when they heard so unexpectedly that Lutheran preachers were also available in this region; and although I did not arrive until evening, all the Lutheran acquaintances were brought in, so that I was able to preach a sermon to them. Finally, I baptized three children of 1, 3, and 4 years, respectively, and it was already after midnight when the people went home again with great joy.

"On the same journey I came from Glyndon about sixty miles farther north to Crookfton. Here was a bustling life in the burgeoning little town; building was going on everywhere, and people of all kinds of languages and nations, even Canadians, were about to settle down in their homes. For a long time I asked in vain back and forth for Germans. At last I found at least one German, a man from Magdeburg, who gradually remembered that he was Lutheran. After talking with him for a while and leaving him some tracts with heartfelt admonition, I turned inland and found 4 families and 3 single boys, faithful Lutherans. It was on a weekday when I was there announcing services. It was such a treat to invite them in! Some were hitching up in front of the plow, others were digging out the burrs. One old mother showed me the beautiful, thick plants, up to 2 feet long, with a laugh: 'Herr Prediger, hewe's ok sönne schöne Wöttel tau Hus?' But she left her beautiful Wöttel and came to the church. After the service I was asked to come back as often as I could, which I happily promised to do.

"On my return journey I passed, among other places, through the little town of Ada, where at that time I could find only three Lutherans, while now already more than 30 Lutheran farm families, quite dear fellow believers, have settled there. In the two towns of Morehead (in Minnesota) and Fargo (in the Dakota Terr.), which lie opposite each other on the famous Red River, there are only a few Germans, and among these only about 8 persons who want to be Lutherans; on the other hand, further inland from Dakota, in one direction, 15 farmer families have already been served by me with God's Word and Sacrament, and in another direction I now also have a group of about 10 families who were previously served by the Norwegian Lutheran Pastor Harstadt.

"If the dear reader thinks he has now travelled far enough, he may safely go home. Only one thing I would like to tell him before I bid him farewell. Quite a distance beyond the United States, high up in the Canadian province of Manitoba, one can still enjoy the pleasure of being greeted by 10 Lutheran families in the little town of Ossowo. I have not yet been able to visit them, but our dear Pastor Rolf in St. Paul (probably 500 miles away) was there at Pentecost 1879, preached to the dear people 4 times, was also able to confirm some young people and distribute Holy Communion. That was a great joy. Since then I have received several delicious letters

from there, which show what sincere, faithful Lutheran Christians live there; unfortunately, however, it has not yet been possible for me to travel to them, and it will hardly be possible before spring.

"Since September 1879, I have received a great deal of help, in that Mr. Studiosus Hinck from Springfield has been able to relieve me of part of the service of the most distant places. But I cannot keep this help for more than a year. So we should hire our own traveling preacher up here. We must not only maintain the places we have won, but also try to win new ones. I could name quite a number of places right now where I know Lutherans but have not yet been able to visit. The areas in Dakota along the Northern Pacific railroad are being settled more and more, and should be searched for Lutherans. If we don't do it now, we'll be left out in the cold, and the swarmers will keep the field. They are already beginning to swarm around our mission sites; especially Methodists and Unirte are doing their thing up here in a well-known manner. They are evil weeds that lose evil seed everywhere. Therefore it is very necessary that we employ a real traveling preacher here, and so that this can happen, help with counsel and action, above all also with heartfelt prayer to the Lord of the harvest, that He may give us a faithful worker also for this part of His wide kingdom, so that His precious saving word may resound ever more purely and loudly also up here, and that He may have a people also here who serve Him and proclaim His glory. O Lord, 'Thy kingdom come'!"

So much for Mr. Krüger's report. We see from this that Father Krüger has been crowned with rich blessings. In the various small preaching places, a total of 130 congregation members entitled to vote have already been gathered, so that in many places, some of which are quite hopeful, a good foundation has already been laid for the establishment of a truly Lutheran congregation. And while Father Krüger was able to write such pleasing reports last winter, the experiences in the course of this year have brought so much cause for joy over the happy progress of God's work that we must be filled with loud praise and glory to God. Among other things, our dear Father Krüger was able to visit the dear people in Manitoba once during a longer missionary journey between Easter and Pentecost. Oh what joy his visit brought! Already a year before, Father Rolf had heard the lovely remark from the mouth of an aged old woman: Now she would gladly die, after her heart's most ardent prayer had been heard, and she had once again been able to hear a Lutheran sermon and receive Holy Communion. - In this year the faithful God, according to his great goodness, has given another herald of his word up there. Dear readers already know from No. 19 of the "Lutheran" that on the 15th Sunday after Trinity, Candidate C. Engel (from St. Louis Seminary) was ordained in the congregation near Crookfton, as well as being introduced as a traveling preacher for his large mission area in Northwest Minnesota, Northeast Dakota and the province of Manitoba. May the God of all grace now also adorn this shepherd and teacher of his people with many blessings, that one may look upon the little church, comforts" (Psalm 48:3)! May the Lord also bless our dear Mr. Hinck, who faithfully served our mission with grateful sacrifice for a whole year and then returned to his studies, and may he be remembered in the best of ways!

(Conclusion follows.)

(Submitted.)

An example of state school coercion.

It was not my opinion that my remark about the threatened freedom of conscience should be communicated without further ado, as it was done in No. 22. To many it may seem unbelievable that such a thing can happen in our free country, and they may well believe that we have neglected to provide, in addition to religion and the German language, for English, as well as for secular education in general. After all, I read in a political newspaper that I was punished because I violated the laws and did not teach my schoolchildren English.

However, I was not accused and was not convicted because of the teaching of my school children (for the law has nothing to do with that), but because of two of my own children, including my eleven-year-old son, who was in college in Fort Wayne. (A translation of the most important paragraphs of the law can be found in the Ev.-Luth. Schulblatt, Jahrg. 10, 1875 p. 126).

But also for our school children the secular education, also English, was taken care of to the best of our ability and better than it is customary in the state schools in that region, which are on a very low level. As long as I have been in office, I have, by God's grace, taken care of the dear youth with earnestness and zeal, desire and love, and have taken care of a good Christian and secular education and worked on them in blessing to the satisfaction of many Christian parents.

For eleven years, from 1866 to 1877, I was able to administer my office at my first place without molestation, always on friendly terms with the officials of the State schools; and yet the schools there were better organized and performed better than at my last place, where for three years I was attacked and molested, and my congregation continually worried, harassed, and threatened, until the outbreak in August last.

First, a father of a family not rich in earthly goods, but all the richer in children who diligently attended our school, was summoned to court and sentenced to $1.00 fine and expenses. Four others were intimidated by threats and, despite my warnings, came to terms with the Supervisor amicably by paying H6.00 each to him. A few others still, who had sent their children to the District School now and then, were unmolested, and went out free. All the rest of the children belonged in other school districts where people were not troubled. One member of the congregation, however, had been found who would not be intimidated, but stood by me faithfully and firmly. The two of us now also received a summons to appear in court and answer. Br. K.'s complaint was dismissed due to formal errors through the cleverness of his lawyer, and I was convicted, as is well known. Br. K., however, was sued again a few weeks later and then convicted in the same way; but has also appealed to the county court.

The school district, in which the parochial school is also located, consists almost entirely of Germans, whose children formerly attended the *Public School* as long as the parish was served as a branch. The congregation finally decided, for the sake of the school, to form a parish of its own, and demanded in the profession not only the instruction of the children in God's Word, but also that the pastor, as much as his official duties permitted him, hold school in the congregation. Thus a flourishing parish school of 60-70 children was established and the district school stood almost empty. As a result, the district lost a lot of *money* and the owners of property were forced to pay higher taxes in order to be able to pay the teacher's salary. The district school, however, is the Diana of the Americans, the idol of our idolatrous people. Since we do not want to sacrifice our children to it, but praise and extol our parochial schools as God's garden and the apple of his eye, the devil and the world have been greatly angered, and have therefore summoned all their power to destroy our testimony by the old familiar means: lies and deceit, twisting and distortion of the truth.

So we are not condemned because we have transgressed the law and neglected to teach our children English and the necessary subjects for this earthly life. In this respect our children were and are well provided for. My son, who was at home during the holidays, had to read, spell, write and do arithmetic before a public court session, after he had been sworn in, and passed very well, to the great annoyance of the advocate - who, however, in his malice sought to take revenge on me all the more for it.

Nor was it because these people were zealous for the fulfillment of the law and sought to apply it to us in a wrong way, because they were concerned about a good worldly education for our children; oh no! They cared little or nothing for that, as experience teaches; but that is why they dealt with faithful Christians who seek the best of the country and educate their children well for the Christian and secular profession, because our beautiful flourishing parochial school with its hopeful youth was a thorn in the side of the enemies, and they wanted to force us by law to send our children to the state schools, so that the *public money would* flow more abundantly again for the district. They would therefore have been satisfied if our children had only attended the state schools now and then, so that they could at least have put their names on the list; we were often given to understand this. But for the sake of our Lutheran principles we could not do this and did not want to be guilty of such hypocrisy and fraud.

We have learned that it is not a pleasant thing to fall into the hands of advocates; they usually deceive and mislead the world by misrepresenting, misinterpreting, and perverting the law. To a false lawyer, in the service of the manifest enemies of the word of God, the Christian church and school, as also of some false brethren, we have chiefly to attribute the unjust verdict against us, which a jury, not impartial, demanded by the plaintiff, pronounced. - It was alleged by the law, that according to the same, the children must be instructed in the prescribed subjects in the English language 14 weeks a year, 8 weeks of which must be consecutive, and 5 days a week; we but had held school only three days a week, and then taught in the German language, with only a little English sprinkled over it 2c.; furthermore, the law only recognized as valid such instruction as was given by qualified teachers; such, however, was only the one who either had a certificate or a license from the school board, or had allowed himself to be examined before a public court session. Since we did not have the former and could not and would not submit to the latter, we were naturally denied the qualification and the teaching of our children was declared invalid and unlawful. Not only was much of the law applied to our school, which is only valid for the state school, but the jury, as well as all those present, had to be filled with prejudices against us, in that he portrayed me as an enemy of the English language, and thus also of the whole country, which is, after all, English; as an orthodox person, who alone wants to be right and hold the people to the old faith; as a man who is like a high priest, to whom the people are directed and whose word they must obey; as a most dangerous and harmful man, who misleads and seduces the people and is to blame for burdening the people with higher taxes and court costs, who wants to keep all children in the church through his school, etc.; this is allowed. But the district and the town must not tolerate this, therefore one must work towards the children attending the state schools again. For this purpose it would be better to let them grow up without religious instruction, and when they are grown up they would like to decide for themselves whether they want to belong to a church and to which church they want to belong, and the like. -

As sad as these experiences may have been, and as heavy afflictions as they may have caused us, and as many sorrowful days and nights as they may have brought us, we have not been persuaded by them, nor have we changed our minds, nor have we grown weary in the work of the Lord; But, on the contrary, we have only become the more certain of the truth known and known, and we confidently cast our net anew upon his word, knowing that our labor in the Lord is not in vain, and that all things must serve for the good of them that love God.

Everything that is not driven by God's word without ceasing must perish. In this we remain with Luther.

Rademacher.

To the ecclesiastical chronicle.

Westernmost Conference. The new church year with its joyful Advent season also brought us pastors here in the beautiful far West a special New Year's joy, - a conference. Since we are now, thank God, self-employed in California, it will certainly be a pleasure for all friends to learn that we have formed a beautiful conference. This consists of Pastors Bühler (President), Dietrichson, Grönsberg and the undersigned. It meets every second Thursday from two to six o'clock. After beginning with singing and prayer, first casuistic things are gone through, then sermon studies, which are worked out beforehand, and finally dogmatics are read according to the new edition of the Compendium by Baier. (Smoking is forbidden, drinking water is allowed.) In the second week after Easter we hold, God willing, "Synod". There we invite the pastors Christensen in Jdaho.

and Joergensen in Washington Territory, that makes six of us. But we would like to see an even larger number. All Easterners are therefore very welcome, indeed we hereby invite them from the bottom of our hearts!

L. W.

The English Lutheran Conference of Missouri held its sessions last fall, October 22, and the following days, in Barton County, Mo. but, for the sake of certain causes, transacted only current business. A new congregation in Kansas, collected by Rev. Goodman, was received. The report of the two Pastors Wheels, who were present at the last meeting of our Western District, excited great rejoicing. Our District had decided to employ an English missionary and to send a delegate to the meetings of the Conference, who would then also visit the congregations near the place of the Conference. Pastor A. Räder informed the conference that he wanted 2 of his sons to study, but that he did not have the means to do so himself. The conference decided to place the matter in the hands of the conference president, who should therefore correspond with the other members of the committee appointed by the Western District, whether advice could not be given that these boys be trained as English Lutheran preachers. - It should also be noted that the treasurer appointed by our district (Mr. 0. IV

509 b^anlrlln ^.ve., 8t. Ixiuis, ^lo.) for "the English Lutheran Mission in the West" has only collected a few dollars, that therefore the employment of an English missionary could not be undertaken until now. G.

A Methodist Preacher Ordained. Miss Anna Shaw approached the New England Conference of Methodist Episcopalians for ordination, but was turned down. She continued meanwhile to preach (in Massachusetts), gathered a congregation which gave her KI000 annual salary (while her former preacher received only K400), and also recently received ordination from the Protestant Methodists in New York.

Emigrants - Mission. The newspapers tell us: "As often as Social Democrats expelled from Germany have arrived in New York in the last few weeks, they have immediately been solemnly welcomed by a committee of the New Porter Socialist Association, fetched from Castle Garden, and then provided for by their comrades in arms. If the Socialists, this pestilence of all countries, do this to their immigrant cumpans, how much more should we Christians do this to our fellow-Christians? Therefore, dear Christians, do not forget our emigrant mission! W.
[Walther]

Passion Play. In Oberammergau (Bavaria), a papist place, every 10 years the story of the Passion of Christ is presented on a stage. Recently in New York they wanted to perform this Oberammergau Passion Play in the theater. General indignation in Christian circles prevented the performance. The local "Herald of Faith" says: "It is mainly due to the energetic action of the clergy that ... the authorities forbade the performance, thus a profanation of the Passion of our Lord may not take place on an American stage." - We ask: Is it not also a "profanation of the Passion" when the Oberammergau papists perform it on stage? Or, does it make any difference that in New York they wanted to perform the Passion on an ordinary stage? Or may the performance be performed well on an Oberammergau stage but not on an "American stage"? G.

Death notices.

On December 10 Mr. Samuel Gottlob Siegert, teacher at the orphanage "zum Kindlein Jesu" near St. Louis, died blessed in his Lord.

Theodor Mießler.

On the 12th of December, I. G. Streckfuß, pastor of Ebenezer church, Grand Prairie, III, passed away blessed in the Lord. W. Achenbach.

Inaugurations.

On the 3rd Sunday of Advent, Mr. Pastor H. Schröder was ordained by order of the Reverend Presidium, assisted by Mr. I". C. Bode was installed in his new congregation at Gar Creek, Jnd.

S. F. C. F. Stock.

Address: Uov. II. tZeliroecivr,

6ur Lrenll, ^.Ilen 60th, Iud.

In accordance with the commission received, Pastor Carl Wende was solemnly installed into his office by the undersigned on the 3rd Sunday of Advent in the Lutheran St. John's Parish at Owatonna, Minn.

G. Schaaf.

Address: Ikvv. 6url LIeucle.

Box 269. Orvatonnn, ÄIM".

Church dedications.

On the 2nd Sunday of Advent, December 5, the Lutheran Holy Spirit congregation in Town Milwaukee, Wis. had the great joy of consecrating their house of God, which had been scorched by the Lutheran Holy Trinity congregation, but which had been newly restored, to the service of the Triune God. In the morning Mr. U. Sprengeler preached, in the afternoon Mr. U. Löber scn. and in the evening Mr. U. Küchle. The undersigned said the consecration prayer. I. L. Osterhu s.

On the 22nd Sunday after Trin. the newly formed St. Paul's Lutheran congregation at Gar Creek, Allen Co., Jnd. had the high joy of dedicating their new church, 28X40, to the service of the Triune God. U. S. F. Stock preached in the morning, U. C. E. Bode in the afternoon. S. F. C. F. Stock.

The Lutheran Trinity Church in Houston, Texas, had the joy of dedicating their newly built house of worship to the service of the Triune God on the first Sunday of Advent. In the morning Mr. k. P. Rösener preached in German, in the afternoon Mr. U. A. Wilder in English. T. Stiemke.

Mission Feast.

On the 16th Sunday after Trin. the congregation of Mr. U. Knies at Keokuk Junction, Adams Co, III, celebrated their annual mission feast. The undersigned preached in the morning, U. W. Hallerberg in the afternoon, and U. W. Steffen in the evening. The feast collecte was H68.6O. A. W illner.

A colloquium

for the consideration of the doctrine of Scripture concerning election by grace will be held, s. G. w., on the 5th day of January, 1881, and the following days, between the theological faculties within the Synodal Conference, in the Seminary of the Wisconsin Synod at Milwaukee, Wis. God give his blessing to this!

Laur. Larsen,

p. t. fung. President of the Synodal Conference.

Conferenz - Ads.

The New Docker Districts - Conference will meet, s. G. w., at the church of Mr. Praeses Beyer, at Williamsburg, N. N-, from January 18 to 20, 1881.

Main subject: paper by Mr. U. Fick on the question, "Is faith the cause of election, or election the cause of faith?"

Preacher: Mr. U. Stutz; Deputy: Mr. U. Stechholz.

P. Andres.

As a pastor and all the teachers of Detroit and vicinity unanimously and decidedly insist upon the resolution which was at that time passed and published by the members present at Chicago; notice is hereby given that

the Southern and Eastern Michigan Pastoral and Teachers' Conference assembled at the parish of Mr. U. Rohe, at Detroit, from Thursday, dewl3th to incl. 17th January.

Those who have no lodging are requested to report to the Unstor lool in good time. F. W. M. Arendt.

The Indianapolis- Seymour Specialconference will meet, s. G. w., January 11 and 12, 1881, at Seymour, Jnd.

I. G. Nützet.

The La Porte Specialconference gathers in South Bend on Jan. 4 and 5. G. Rosen Angle.

The Dubuque mixed conference will meet, s. G. w., on the third Wednesday in January, at the church of Mr. 8. Hoyer, at Plattville, Wis.

8th Dornseif.

The general mixed 8teacher conference of Minnesota will meet, s. G. w., February 1 to 3.

The place for this has not yet been determined. C h. Rüdiger.

The mixed German-Norwegian conference in central and northern Wisconsin will meet, s. G. w., February 8, 1881, at Mr. 8. Stute. P. H. Dicke.

The mixed pastoral conference of the 2nd district of Minnesota will meet, s. G. w., February 8-10at 8. I. Horst at Hay Creek. F. Joh l.

Entered the caste of the northwestern district:

For poor students in Addison: By 8. A. E. Winter K1.00.

For poor students in Springfield: 8th Vomhof's Grace Parish 3.90, whose St. John's Parish 3.50. 8th A. E. Winter 2.00.

For the Free Church in Saxony: Family Coll. by Rudy 8. 3.00.

For poor students in St. Louis: T. H. Menk in St. Paul 2.00. 8. Weber's Gem. in Wausau 5.65.

For poor and sick pastors and 8teachers: F. Kring 1.00. 8th Börnekes Gem. in Danville 4.20. 8th Daib 1.75. Ed. Schumann in Oshkosh 1.50.

To the orphanage near Boston: by 8. Daib, in Christian teachings collected, 9.21. 8. M. Claus' Gem. harvest festival coll, 10.00. Part of the Reformation Festival"!!, in 8. Hild's Gem. 7.33. E. Putz in Augusto 1.00. M. Rich .27. By 8. Schumann in Freistadt 3.75. A. Tust in Wausau 1.00. 8. Daib and Gem. for the relief of special need 9.50. 8. Wambsganß's Gem. in Hancock 5.75. Wiedenhöfer 1.00.

On the orphanage at Addison: Tb. Streißguth of Ar- lington, Minn.., 5.00. confirmands of 8th Seuel 4.50. Mrs. M. Stentz at Oshkosh 1.00. Mrs. F. Krüger .25. part of Reformation feast coll. at 8th Hilds Gem. 7.50. 8th Facklers Gem. 5.00. Hochzcitscoll. at F. Flugs 3.25. By 8th Schumann at Freistadt 3.75. 8th Ross' Gem. at Hcnderson 11.23. 8. Clöter's Gem. 7.65. From the savings bank of I. Kaufmann's children 3.00. Wedding coll. at A. Bliese's in Town Emmet 8.00, at A. Pantz's in 8cbanon 5.44. Friedrich, Elise, Bertha, Carl, Sophie and Paul Stecklaw each .20. W. Kehrein .25. Am. Frcdung .25. 8th Walkers Gem. in New 8ondon 2.00. By 8th Kuechle of N. N. 2.00. Women's Club of the Gem. in Sheboygan 10.00. Mrs. Pritzlaff 6.00.

To the Seminary household in Springfield: 8th Mueller's Branch at Crystal 8ake .75, whose Gem. 3.75. 8th Winter 2.00.

For travel money to Australia: 8. Krumsiegs Gem. 3.00.

For the deaf and dumb in Norris: 8th Georgiis Gem. in Ceoarburg 5.25. Wedding coll. at M. Brcntzmann 6.21. Mrs. Glawe, thank offering, 1.00. 8th Winter 1.00. Wedding coll. at W. Boldewahn in Oshkosh 3.21, at H. Jchn in Jenny 6.00. 8th Käselitzs Gem. 3.00. Fr. Krenz 2.00. 8. Kretzsckmar's congregation 18.71. C. Schubert in Milwaukee 1.00. Mrs. Pübn in Racine 1.50. 8. Müller's congregation 7.30. E. Brosinsky .50. 8. Osterhus and congregation 4.00. Wedding coll. at H. Dobbratz's in Town Emmet 10.75, at A. Neitzel's in 8ebanon 9.25. Coll. of the confirmands of Jmm.Cong. in Lebanon 5.83. Coll. of Confirmands of Jmm. Cong. in 8ebanon 3.82. Mr. Müning .35. Tr. Neigcnfind 1.00. wedding coll. at H. Wendt's in Oshkosh 1.50. St. Stephen's congreg. in Milwaukee to pay off debt 79.20. I?. Wambsganßs Gem. in Hancock 5.50. By 8. Küchle of N. N. 2.00. 8. Kellers Gem. in Racine 14.70. Flöter das. 1.00. Pupils of 8hrer Rix in Milwaukee 2.50. Baptismal coll. at W. Vomhof 3.05. School children in Freistadt 7.00. Mrs. Hank 2.00. Joach. Pipkorn 1.00. A. Hilgendorf 2.00. A. Krehnke at Wolf River 1.00. St. Stephen's congreg. in Milwaukee 2.55. Mrs. I. Pritzlaff that. 5.00. 8th Clöter's congreg. 12.30.

To Unity Mission in New Uork: 8th Plcbns Gem. in Eagle Prairie .79th Mission Festcoll. in Bloomfield 2.75th Mr. Flöter in Racine 1.00.

To the seminary household in Addison: 8 Winter 1.00.

For Stud. Chest in Springfield: Gem. inCedarburg5.75.

For I". H. Crämer: Drcicinigkeits-Gem. in Milwaukee 30.09.

For Stud. F. Ahn er in Addison: 8. Rösch and Gem. 5.00.

For the needy in Kansas: Mrs. H. Barkow in Milwaukee 1.00. Mrs. Schmidt this. 1.00. I'. Daib and congreg. at Oshkosh 9.50. Tr. Neigcnfind 1.00.

Fornecessitypityendc in Nebraska: 8. Winter 1.00.

For Stud. F. Kaiser in Springfield: Wedding Coll. at W. Braknow 2.00.

To the synodical treasury: F. H. Menk 1.00. 8. Krumsiegs Gem. 19.10. 8. 8andecks Gem. 21.00. 8. Schumanns Gem. in Freistadt 24.30. Communion coll. in 8. Wesemanns Gem. 9.66. 8. Streckfuß Gem. 5.00. Reformation Feast Coll. of 8th Daib's congregation at Oshkosh for teaching institutions 14.00. By 8th Hild of N. N. .50. 8th Fackler's congregation 3.54. 8th Schaaf's congregation at Claremont 5.00. 8th Keller's congregation at Racine, communion coll., 16.68, Reformation coll. 8.62. 8. Rolf's coll. 13.21. 8. Clöter's coll. 11.05. 8. Börneke's coll. in Alma 4.40. 8. Wesemann's coll. in Grafton 5.00. 8. Damms Comm. at Wyauwega 4.25. 8th Theels Comm. 11.00. Trinity Comm. at Mequon 5.50. 8th Markworths Comm. at Rat River .85, at Caledonia 6.10, at Schroeder's Corner 2.11, at Fremont Road 3.59, at Fremont 1.73, at Wolf River 5.67.

To the Negro Mission: Bro. Kreng 1.00. Mission Festival Coll. in Bloomfield 5.00. By 8th Easter House of N. N. 2.00. 8th Wesemanns Gem. in Grafton 5.00.

To the widow's fund: 8. Winter 2.00. 8. I. v. Brandt 1.00. I?. Mäurer 2.00. 8. Theel 4.00. Wedding coll. at Bro. Prowatzky 4.44. 8. Döhler's congreg. 3.00. Bro. Kreng 1.00. 8. Schulenburg's congreg. in Josco 9.38, its branch in Willen 5.00. Trinity congreg. in Milwaukee 27.07. Ed. Schumann in Oshkosh 1.65. H. Wien Sr. and Mrs. Schneider 2.00. 8. Georgiis congreg. in Cedarburg 3.50.

For inner mission of the Northwest District: 8. Krumsieg's congregation 19.20. N. N. in Milwaukee .50. 8. Döhler's congregation .69. 8. Streckfuß's congregation 5.00. 8. Stutes' congregation 7.00. 8. I. v. Brandt's congreg. 2.35. Reformation Day coll. of St. Stephen's congreg. in Milwaukee 19.00, of Trinity's congreg. 28.15. 8. Strasen's congreg. 42.90. 8. Plehn's St. Peter's congreg. 1.20, St. John's congreg.Gem. 1.65, from Settlement 1.60, Brush Prai rie 1.25, in Eagle Prairie .80, in Chippewa Falls 2.25. Mission Fest. coll. in Bloomfield 12.00. 8. Wambsganßs Gem. in Adelt 9.75. Women's Association of Gem. in Racine 6.00. Harvest Fest. coll. in 8. Rädekes Gem. in Carver 12.00. By Fr. Rädeker to Fish Lake by L. Spren, 8th Klingenberg, I. Fehland, F. Gauch, H. Faman 2.00 each, F. Busse 1.50, H. Timmermann, A. Arndt, F. Kättelhöhn, G. Müller, H. Fehland, Ch. Klingenberg 1.00 each, P.Beack, I. Klingcnbcrg, I. Ebel, F. Oldenberg, F. Arndt, F. Dubbc 1.50 each.. busackcr, Mrs. Götz each.25. 18. Rösch and congregation 3.00. 8. Osterhus and congregation 5.00. 8. Allwardt's congregation in Lebanon, Jubilee coll., 9.25, Harvest Festival coll. 15.75. 8. Kretzschmar's congregation, desgl., 22.13. F. Menk in St. Paul 1.00. 8th Walkers Gem. at Bear Creek 1.17, at Maple Creek .95, in New London 3.30, in Lara- bee 1.27. St. Joh.Gem. at Mequon 4.00. 8. Sagehorn's Gem. 3.00. 8. I. v. Brandt's Gem. 3.15. By 8. Kuechle v. N. N. 2.00. Wedding Coll. at W. Treigel's at Granville 8.02. 8. Mäurer's Branch at Gilford 3.25. I'. Vomhof, Thank Offering, 5.00. Jmm. congreg. in Milwaukee 11/23. 8. Wesemann's congreg. in Grafton 10.00. 8. Georgiis congreg. in Cedarburg 4.30. T. H. Menk in St. Paul 2.00.

Milwaukee, Dec. 20, 1880. C. Eissfeldt, Cassirer.

Received for poor students: By Mr. 8. Schieferdecker from his congregation K10.00. By Mr. 8. Böt- ticher, part of the missionary feast tax from his church 45.00. 45.00. From the congregation of Mr. 8. M. Hahn 15.00 and some clothing for G. Schröder. By Mr. Kassirer Kobold, communion coll. of the Effingham congregation 8.28, thank-offering from Mrs. Tjardes 1.00, from the Concordia Society 10.00 for Langhoff. By Mr. 8. Köstering 25.00 for Schüßler. Collected by Mr. 8 Schieferdecker at the wedding of Mr. 8 Gose 12.00 for M. and R. Grüber, Allenbach and Herter. Collected by the same at a baptism of children 6.40 for Allenbach. By Mr. 8. Daib from the support fund 7.00 for F. Kaiser and 10.00 for Dubbcrstein. By Mr. 18. Mertner from his church 13.00. By Mr. 8. Denninger communion collection from his church 3.90. Gem. 3.90 and by himself 2.10. By Mr. 8. Sander from sr. Gem. 8.25 for W. Meyer. By Mr. 8. Landgraf 1.75 for I. Müller. By Mr. 18. Roschke of sr. Gem. 12.80 for Heineke. By Mr. 8. Rabe Reformation Festival Coll. sr. Comm. 6.25 for Dörffler. By Mr. 18. Harms Collecte sr. Gem. 5.00 for Rumpsch. By Mr. 18. C. F. W. Brandt from the Frauen- und Jungfraucn-Verein of his Gem. 1 quilt, 2 padded quilts, 2 bust shirts, 2 pairs of stockings, 1 bed sheet and from Mrs. Knost 3 pillow cases. By Mr. Richter of St. Louis ges. on the infant baptism 2.00 for Keller. By Mr. 8. Zürrer harvest festival coll. sr. St. Johannis- gem. 10.00 for Hoyer and Hesse. By Mr. 18. Hüschen from Mrs. Wittwe Kreutzer from his branch in Red Oak 6.00 for Keller. Branch in Red Oak 6.00. By Mr. 1'. Mertner Coll. sr. Gem. 7.10. By Mr. 8. F. W. Franke (Ohio Synod) from himself 3.00 for F. Schröder. By Mr. I. G. Wcinhold from Wittenberg from the local congregation 15.00 for Schüßler. From Mrs. Sill here 5.00 to pay for the laundry. By Mr. 8 Jehn, a thank offering from a member of his congregation. 5.00 for Feddersen. By Mr. 18 Daib from the support fund 12.00 for F. Kaiser and from the community of Mr. 8 E. G. C. Markworth 2.30 for Selle. By Mr. 8. Evers ges. on the wedding of Mr. F. Schoppmann 6.61 and on that of Mr. C. Berning 9.54 for I. Evers. By Mr. 8. Daib from the support fund 12.00 for Engelbert. By Mr. 8. C. Markworth from the common at Mantcufel 1.22 for Selle.

For the seminary budget-from the congregation of Mr. 8. I. M. Hahn 10.00. From the congregation of Mr. 8. Kleppisch 8.85. From the local congregation part of the surplus from the trip to the mission festival in Mt. Pulaski 25.00. From N. N. in Collinsville 2.50. From Mr. C. Schneidwein of Hillsboro 5.00. A. Crämer.

For poor students received with heartfelt thanks from Mr. 8. A. T. Geissenhainer in Mount Holly, N. I., H6.00. By Mr. 8. Wille from the Worthy Women's Association of his church at Brownsville, Mo. By Mr. 8. Querl at Toledo, O., of the Worthy Women's Association of his township. By Mr. Meyerallhierv.der hiesigen ev.-luth. Zivns-Gem. a Kirchencollecte in the amount of 36.50. By the same of Mr. Schäperkötter in the last-mentioned Gem. specifically for Stud. Larsen 20.00, for Stud. Herzberger 10.00, for Stud. Purzner 10.00, for Stud. Gläß 10.00, for Stud. Weller 10.00 (Summa K60.00). By Mr. 8. C. Weber in Victor, Iowa, from Mr. Gottl. Eckert 5.00. C. F. W. Walther.

The undersigned certifies with thanksgiving to God and the dear givers the receipt of the following gifts for the building of the church of the Evangelical Lutheran Church of the Holy Trinity in Houston, Texas. Lutheran Dreieinigkcits congregation in Houston, Texas, since July 2nd of I.: From 8. M. Otto tzl.OO, 8. C. Ponitz 2.45, 8. E. Strube 5.00. By Mr. Kassirer Rademacher 2.00, Kassirer Grahl 52.01, Kassirer Birkner 30.23 and 28.00, Kassirer Schuricht 61.00.

Bcrich tigun g.

In #15 it should read: 8. C. Großberger K14.50 instead of 4.50. T. Stiemke, Rev.

For the preachers' and teachers' widows' and orphans' fund
(of the Illinois District)
have been received:
1. contributions:
From the ??: E. Döring K5.00, H. Wunder, I. H. Dör- mann, C. W. R. Frederking, W. Kolb, M. Große, A. Wagner 4.00 each. From the Chicago Teachers' Conference 20.00.
Two. Gifts:
By?. Streckfuß: Harvest Festival Coll. sr. Gemeinde 28.00; by G. Obermann 5.00, I. Weseloh 2.00, I. Rühl 1.00. Harvest Festival Coll. of the comm. of ?. Weir 11.27. By ?. H. Schmidt and sr. Gem. 23.00. From N. N. by ?. Engelbrecht.25. From H. Kriedamann in Chicago 5.00.
By Kassirer H. Bartling were delivered H46.20.
Chicago, III, Nov. 30, 1880; H. Wunder, Cassirer.

For the preachers' and teachers' widows' and orphans' fund
(Western Districts)
have been received:
1. contributions:
From the ??. F. Nütze!, F. I. Biltz each H4.00. From the teachers: F. Mackensen, I. D. Kölnike each 5.00, E. Leubner 4.00.
Two. Gifts:
From the parish of ? M. Mary's .50th Harvest Festival Coll. of k. Leuthäusers Gem. 9.00. By ?. Sapper by Mrs. B. Beck .25, Mrs. I. Beckert 5.00, O. Laudel 1.00. By ?. Nützels Gem. 6.00. By ?. F. I. Biltz by sr. Gem. 10.00, Wittwe Henke 1.00, W. L. Frerking 5.00.
St. Louis, Dec. 2, 1880. C. F. Guenther, Cassirer.

For the preachers' and teachers' widows' and orphans' fund
(middle districts)
have been received:
1. contributions:
By?. H. Horst H3.00.
Two. Gifts:
By Mr. I. A. Schmidt from the poor fund of the Kendallville township, Jnd, 10.00. By ?. H. Horst from his own. Congreg. in Hilliard, O., 6.26 and by sr. Filialgem. 2.85. By ?. Schmidt from sr. Congregation at Wanatah, Jnd. and himself 10.00.
Indianapolis, Dec. 7, 1880, M. Conzelmann, Cassirer.

Into the caste for Michigan sophomores in need of support have been received by the undersigned since July: From ?. Karrcr's parish in Leland K4.40. ?. Lemke's congregation in Manistee 5.00. Collecte at the wedding of Mr. Teacher Riedel in Saginaw 11.50. From the women's club in ?. Hattstadt's congregation in Monroc 12.00. For the student Fr. Hahn in Fort Wayne, child baptism"!!. by W. Luckhardt in Sebewaing 1.58. For A. Winterstein in Addison from the estate of the same Mr. H. Stells- riede in Saginaw 5.00, For the student Moll, son of Mr. ?. K. L. Moll, in Fort Wayne 17.00 from ?. Sievers' church in Frankenlust.
In thanking the kind givers in the name of the recipients, I would like to inform our dear congregations and pastors that the caste is currently quite exhausted and will soon be completely empty, if it does not soon receive new influxes of charitable gifts.
At the same time I hereby certify with heartfelt gratitude to have received for my son at the college in Fort Wanne 6.04, collected at the wedding of Mr. I. Lewerenz in Fräser, and 16.00 from some members of my congregation. I. List, ?.

Received:

For needy in Kansas: from Ludw. W. Becker in Lancaster, Pa. $10.00. from a member of?. I. Bergen's congregation at Prairie Town, III, $1.00.
On the Negro mission: By?. F. W. Richmann from Mich. Krebs 3.00, by himself 1.00.
For poor students in Springfield: by L. W. Becker in Lancaster, Pa. 10.00.
For ?. M. Wyneken: From ?. T. A. Torgcrsen at Bristol, Iowa, 5.00. J.
T. Schuricht,
Treasurer of the General Synod.

With heartfelt thanks to God, the Lutheran St. John's congregation at Canton, Mo. received the following love offerings for the building of a new church: By ?. C. Schrader $10.00. Director Krauß $2.00. By ?. E. Hieber from his ? Gem. $5.50 and from his branch $2.00. By ?. Brandt of sr. Page Co., Iowa, 3.25. By ?. Otto of sr. Gem. in Warsaw, III, 12.28. By ?. Brecht of sr. Gem. Gem., 9.75. By ?. Knicf of sr. Township, Keokuk Junction, 11.40. By ?. Nightingale of sr. Township 4.00. By ?. Castens by sr. Gem. Township 3.80. By ?. D. Count from his... Township. 5.00. By ?. Holtermann, sr. Common. Township, 3.55. By ?. Vetter von Gliedern sr. ...of Osage Bluff 5.00. By ?. Brandt in N. St. Louis by a member of his own congregation. Parish 1.00. By ?. Martin of sr. Cong. in Cook Co, III, 5.00.
I. P. Fackler.

With heartfelt thanks the undersigned certifies to have received for his sons F. and K.: K12.00, collected on the golden wedding anniversary of the couple Ch. F. and M. G. Walker; 8.00, collected on the wedding anniversary of the newlyweds F. Vogt and A. Wöhrmann, and I. Wöhrmann and M. Stockhaus.
I. Nupprecht.

New printed matter.

Just published:

Proceedings of the General Pastoral Conference of the Synod of Missouri, Ohio, & other States, on the Doctrine of Election by Grace. Chicago, Ills. from September 29 to October 5, 1880.

Single copies of this report will be sent **only** on receipt of the price, amounting to 35 cents.
The proceeds go into the widows' and orphans' fund.
St. Louis, Mo. **"Luth. Concordia Publishing."**

Twenty-third Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, & other States. 1880.

This report also contains discussions on the doctrine of election by grace. Because of the many attacks that the Western District has received on account of the doctrine of the election of grace, which it has confessed on the basis of the divine Word and our confessional writings, it felt compelled to compare it once again with God's Word and the confession.
The report contains 80 pages and will be sent by the "Luth. Concordia-Verlag" against a contribution of 25 cents.

Evangelical Lutheran Almanac for A. D. 1881.
Published by St. Peter's Ev. Lutheran Church of Baltimore. Recommended by joint Synod of Ohio &c. Baltimore.

We cannot recommend this English Lutheran Calendar enough to our readers. It is excellent. Not only does it contain all the material that belongs in every American Lutheran Calendar, as such, but the other reading material included is also excellent; all good building blocks for the construction of a truly Lutheran church; partly in historical, partly in instructive, mostly shorter articles. It contains 38 pages in quarto format. To be obtained under the address: I>Ir. ?. ?. Limvaeoliwr, 116 (üoluludiu Vvo., Ualtlmorv, iVlcl. Price: 10 cents. W. [Walther]

The Lutheran Pioneer. A Missionary Monthly. Published by the Evangelical Lutheran Synodical Conference of North America. Edited by Prof. R. A. Bischoff. St. Louis, Mo. 1881. vol. iii.

We cannot refrain from calling the attention of our readers to the third year of this English-Lutheran church bulletin. From the issue of this newspaper of December 1 of last year, we have seen with sadness that it has hardly enough readers to exist, although the editor neither desires nor receives a cent for his not insignificant work. In particular, we are surprised that the paper is not read by more young people. Our young people are so fond of reading English as soon as they have learned to understand it to some extent. But a more beautiful magazine, which offers them in good simple English an edifying as well as interesting reading material, can certainly not be found. Preachers, teachers, and fathers of the household should therefore make it their business to encourage their young people to subscribe to the paper. You will see that once they have read into it, they will hardly be able to wait for the next number. Even those who are still a little behind in their understanding of English cannot find a book that could be of better service to them, so that while they are learning English, they can at the same time be encouraged in the loveliest way in the knowledge of heavenly things and be edified in their souls. It would indeed be terrible if this brave, fresh and cheerful "pioneer," with his always well-filled travel bag, had to give up his travels for lack of means. The subscription money is so small that it cannot even be considered. The whole volume costs no more than 25 cents for 1 copy; if five come together, it costs only 20 cents each; if 12 come together, only 18 cents each; if 25 come together, only 16 cents each. W. [Walther]

Missions - Dove. News from the mission field at home and abroad. Published by the Lutheran Synodal Conference of North America. Edited on their behalf by B. F. Lochner with the assistance of P. C. F. W. Sapper. Printed by the "Lutheran Concordia Publishing House". St. Louis, Mo. 1881.

The same thing that we have said about the English "*Pioneer*", we want to have said at the same time about the dear German "MissionsTaube". We would like to remind you of it here again and warmly recommend it to all friends of the holy missionary cause. The price is the same as that of the "*Pioneer*."
W. [Walther]

S

chool - Sermon preached on the evening of the 21st Sunday A. D. 1880 before the assembled Lutheran Synod of Ohio and St. at Dayton, Ohio, by G. F. H. Meiser, pastor of the Lutheran Martin Luther congregation at Youngstown, O. Left to print by resolution of said Synod. Columbus, Ohio. Ohio Synodical Printing Office. 1880.

Having read this sermon with pleasure for our own edification, we hasten to announce its appearance in public print to our readers. It is in truth excellent. On the text: Is. 45:11, it deals with the question, "What shall induce us, as a Christian synod, to point our children to the Lord, and for this end to establish and maintain Christian schools everywhere in our association? The answer to this question is: 1. God's command; 2. love. This sermon is distinguished by three things: 1. by its truly Christian courage in speaking the unvarnished truth; 2. by the thoroughness of its argumentation; and 3. by the fervor of the heart, which is expressed in it in a way that is both pleasant and winsome for the cause, and which the reader immediately senses in the speaker. We can only sincerely wish the sermon the widest dissemination. We wish this all the more because the wish of many Americans that the attendance of children at the non-religious state schools should not be left to the free will of their parents, but should be made a civic duty of them, hangs like a dark storm cloud over our freedom of religion and conscience; therefore, all orthodox Christians should be prepared in time for the battle that is to come.

no doubt because of the compulsory state schooling that is to be introduced. The freedom of religion and conscience here is certainly such a thorn in the devil's side that he will not refrain from destroying this very freedom in such a way that at least the unbelievers and false believers will not even notice it.

The sermon contains 18 pages in tight (though not too tight) print. The price is: the copy ö cents, the dozen 60 cents, the hundred H4.00. Man adressire: Alr. ck. D ^sotunanu, Oolumdus, 0. W. [Walther].

Lecture in Rhyme, delivered at the Orphans' Festival in Addison, III, on the 17th Sunday after Trinity, 1880, by Mr. Rev. I. F. Nuoffer. Published for the benefit of the Orphans' Home by the Board of Directors. Chicago. 1880.

That the board of directors of the orphanage in Addison, after hearing this rhymed orphan festival speech, immediately decided to have it printed and also carried out this decision, does not surprise us. All Christians who will now read the speech will be grateful to the Board of Directors. The speech is really quite lovely. Fresh and lively, in a popular manner, this "lecture" describes the great importance of the orphanage sacks to the thousands gathered, tells the story of the founding and continuation of the orphanage in question, and spices everything with genuine biblical admonitions, warnings and encouragement. Although the lecture is not short, one reads it to the end without tiring, yes, with increasing interest. Space does not permit us to give longer excerpts here. Only the following will follow as a sample:

Thus hath the Lord to our endeavour
In all our weakness, much grace bestowed.
The "little tree" has grown taller and bigger;
They come flying from here and there, The "little birds" - homeless, poor and orphaned, Feral, neglected in body and spirit.
Now they sit and dwell in his branches, And sing and rejoice in merry rounds; They grow and blossom in his enclosure, Maintained by Christian care and nurture, So that one can only rejoice and be glad, And boast: The Lord hath done great things.

Also the decoration is already inviting. First comes a friendly decorated title page; then follows on the second sheet a quite pretty woodcut depicting the Addison orphanage, and finally the "Lecture in Rhymes" which fills 11 pages of narrow print. "But a high price will probably be asked for this," some readers may now think. But there he is mistaken. We are not dealing here with a money speculation. A copy costs no more than 5 cents; whoever takes 50 copies gets 5 free, and whoever takes 100 copies gets 10 free. Orders are to be made at the orphan's address, namely, ^lr. ^olm IIar- meuiuA, ^.clciisou, Du kaZe Oo., III. W. [Walther]

Knight Templarism illustrated. *A full and complete illustrated Ritual of the six degrees of the Council and Commandery,* comprising the degrees of Royal Master, Select Master, Super Excellent Master, Knight of the red Cross, Knight Templar and Knight of Malta. Chicago, Ill. 1880.

The well-known firm of E. A. Cook, of Chicago, in publishing this book, a side-piece to "*Freemasonry illustrated,*" has again rendered a service to those who fight the secret societies, and must therefore have insight into their documents, in order to be able to expose their mischief, not only their unworthy child's play, but also their shameful abuse of the name of God. The present book contains the ritual of the said degrees, as well as a description of their origin and character, together with many quotations from recognized Masonic writings in the notes. Numerous illustrations are included. The 341-page book costs 50 cents, bound in cloth Hl.OO. To be obtained from: Lrra6ook, 13 IVavasli Lve, ÖckiesSO, III G.

Consolation and revival sermon on Luc. 2, 21, held on Jan. 1, 1868 by the now blessed P. F. Wyneken.

This sermon, which has already been published here and which has already appeared in the "Lutheraner", has been published anew by Mr. Naumann in Dresden, with a valuable addition, a short biography of the Blessed by Mr. k. O. Willkomm. Willkomm, has been published. It can also be obtained from the "Concordia Publishing House" in exchange for 10 cents.

Changed addresses:

Rov. I,. L. Luiek, Oolckeu, ^ciams Oo., III.
liev. 8ollvvart2, Rutd, lluron Oo., Llioli.
Rev. II. 8i6olr. Lox 2079. 8outli Lencl, luci.
Ll. 6. Ackermann. Lox 2334. 8outlt Roucl, luci.
0. Wasvltile^vslcx, There tVaz-uo, luci.

The "Lnthrraner" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay an extra 25 cents porter's wages.

Only letters containing information for the journal are to be sent to the editor, all others, however, which contain business, orders, cancellations, money, etc., are to be sent to the address "Dutk: Dutk. ^onvoräiu-Vvrlax" tlU. O. Lnrtkel, ^xent), Ooruer ol tUiami Street L Incliunn ^Xvenue, 8t I^ouis, Llo. to be sent. - In Germany this sheet may be obtained from Heinrich I. Naumann. 36 Pirnaische Street. Dresden.

To Germany the "Lutheran" is sent by mail, Po tofrei, for kl.25

Lnltzi'etl at tste kost Ollloe at 8t. Douis, Llo., as seeonä-olass matter.

Year 37.

The Colloquium.

Our readers will have seen from the previous issue of The Lutheran that the present President of the Synodical Conference, Professor L. Larsen of Decorah, Iowa, invited the theological faculties within the Synodical Conference to hold a colloquium on January 5 of this year and the following days in the Seminary of the Wisconsin Synod at Milwaukee, Wis. for the purpose of discussing the doctrine of Scripture concerning the election of grace. No doubt our readers will wish to know whether such a colloquium took place and what the outcome was. We therefore communicate the following herewith.

The Colloquium was held. The following professors of theology within the Synodal Conference were present (we follow the alphabetical order in enumerating them according to the custom adopted): 1. From the Missouri Synod: M. Guenther, C. H. R. Lange, F. Pieper, G. Schalter and the undersigned of St. Louis, Mo., A. Craemer and H. Wyneken of Springfield, III; 2. from the Norwegian Synod, F. A. Schmidt, H. G. Stub and Joh. Ylvisaker of Madison, Wis.; 3. from the Ohio Synod, C. A. Frank and M. Loy of Columbus, O.; 4. from the Wisconsin- Synod: A. Gräbner, A. Hönecke and E. Notz of Milwaukee, Wis. Of the Synodical Presidents invited at the same time, the following appeared: 1. from the Minnesota Synod: as deputy to the President, W. Streißguth; 2. from the Missouri Synod: the General President, H. C. Schwan, and the District Presidents, I. P. Beyer, I. L. Crämer, C. Strafen, and H. Wunder, and as deputies to the President of the Middle District, H. G. Sauer, and to the President of the Northern District, C. H. Rohe; 3. from the Norwegian Synod: the General President H. A. Preus, and the District Presidents I. B. Frich and V. Koren, and as deputy to the President of the Minnesota District J. A. Thorsen; 4. from the Ohio Synod: the General President M. Loy, already listed among the Professors, and the District Presidents A. Werder and G. H. Trebel; 5. from the Wisconsin Synod: President J. Bading. Also present were as.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. 15th Jan. 1881, No. 2.

As welcome guests, a number of pastors from the synods belonging to the Synodal Conference were also present, whom we do not name simply because we no longer remember them as a whole.

The proceedings were held in the beautiful main lecture hall of the seminary, with the participants sitting at several tables forming a semicircle. Professor Larsen was elected chairman, President Schwan his deputy, and Pastor J. P. Beyer secretary, the latter with the understanding that he was to record only that which was to be recorded either by all participants or by one or the other side. The negotiations lasted five days, on each of which two sessions were held, one in the morning and one in the afternoon, each lasting 2-1/2 hours. After it had been agreed to colloquy on the doctrine of election by grace on the basis of Holy Scripture with reference to the Scriptural understanding laid down in our ecclesiastical confession, it was finally agreed to proceed first to those passages of Scripture in which the basis of the doctrine of election by grace is found, that is, in which the Holy Spirit not only mentions the election by grace, but reveals and deliberately treats in detail the doctrine of the same. Since not only all our theologians, but also our own Concordia (p. 707), recognize the passage Rom. 8:29 ff. as the first and chief seat of the doctrine of the election of grace in Scripture, they began their discussion on the basis of this passage by common consent. Here the discussion centered on the meaning of the words, "Those who are called according to purpose" (v. 28), which is the meaning of the expression "purpose," and on the words, "Those whom he has previously provided" (v. 29), which is the meaning of the expression "previously provided. However thoroughly the true meaning of these important words, which are decisive in the doctrine of the election of grace, was discussed on the basis of the original Greek text according to all the rules of linguistics and the Lutheran principles of interpreting Scripture, and although the most important parallel passages were also compared, it nevertheless became more and more evident with each session that an agreement would not be reached. When, therefore, on Monday, the representatives of the Ohio Synod declared that, for the sake of certain circumstances, they would not be able to remain longer than noon or, at the most, the afternoon of the following day, it now became clear that a final agreement by means of this colloquium was out of the question. It is true that a representative of the Ohio Synod, Professor Frank, suggested that a later colloquium be arranged for the same purpose, and that in the meantime both sides should abstain from the articles in dispute: Professor Schmidt, however, declared that he was absolutely unwilling and unable to agree to this, for he had received the "command" from God to conduct this dispute. So nothing else could be done on the other side than to declare: "Well, you want war; you shall have war." - In short, the result of this Colloquium was that which almost all Colloquia have had up to now, even the Marburg Colloquium in 1529, at which a Luther colloquied with Zwingli, namely, not unity and peace, but only the more serious struggle on both sides. For a whole year we members of the Missouri Synod, for the sake of the peace of the Church, made no attacks, but only published historical and doctrinal articles on the disputed doctrine, and, so to speak, cleared the field for Prof. Schmidt, and calmly let it happen that he accused us of horrible heresy before the whole of Christendom. This time of waiting to see if by God's grace the matter can still be settled by peaceful means has now expired. We therefore herewith publicly and solemnly protest against being held responsible for the church schism that is now unfortunately in prospect, because we have now been forced in all seriousness, in order to save the endangered jewel of the pure doctrine of Scripture and the confession of the election of grace for ourselves and our children, to move from the mere testimony of the truth and from our defense to the attack of our opponents or, depending on the circumstances, of our opponents. Praise God, we Missourians are not alone in this struggle: the Synod of Wisconsin, in the thorough theologians of its faculty, and many able members thereof, as well as the

thoroughly theologically educated members of the faculty of the Norwegian Synod alone, with the exception of Prof. Schmidt, and many officials and members of this Synod who are deeply grounded in knowledge and experience stand by us. Thus the mouths of those are shut who, as often as the Missouri Synod professes a doctrine which is almost universally rejected in our time, immediately exclaim: "These are Missourian quirks! These are Missouri heresies!" We do not conceal from ourselves that the task set before us is a great and difficult one, far, far beyond our little strength. Our opponents can bring a whole long line of great men against us, even within our church; while we can proclaim a few great names (though the greatest within our church, namely a Martin Luther and a Martin Chemnitz) as our guarantors. But we do have the clear Word of God and the clear confession of our church on our side, and with these Davidic roof stones we go confidently and cheerfully into the war and battle declared to us. And how we have already once had to fight for two doctrines in which almost all the great teachers of our church, even after the establishment of our confession, had fallen into error, namely for the pure doctrine of Sunday and of the authority of the temporal authorities within the church, and just as we, with God's help, have brought these doctrines to recognition and have emerged victorious from the struggle, so, we hope, the Lord of Hosts will also not be ashamed of our small flock fighting and suffering for His pure Word in the present struggle decreed for us, and will go out and come in with us and lead us to victory. We are no better than our fathers. If they were only able to preserve the precious treasure of pure knowledge entrusted to them in constant struggle and strife, we do not want to be disconcerted by the fact that we are no better off in this last sorrowful time.

By the way, we promise the dear readers of this paper that we will spare them as much as possible with controversial articles about the mysterious doctrine of the election of grace, and that we will let these articles appear mainly in "Lehre und Wehre," while we will endeavor to present the pure Bible doctrine in the "Lutheraner" only in a simple manner, and in all tranquility, in order to strengthen the faith, love, and hope of godly Christians. We are well aware that even some "Lutheran" readers who are not theologians read and study the papers of our opponents diligently and eagerly, while some of them read what the "Lutheran" has published so far, partly already with prejudice, partly quite superficially; But for the sake of these, we cannot trouble the great multitude of other readers, who are not so quickly moved and dazzled by every new alleged light that goes out, with articles of controversy, which, under the present circumstances, must contain much that not every simple reader can judge.

So then, let the faithful and merciful God and Savior be in charge of the matter. It is not our cause, but His cause, that is at issue. He who has hitherto held his protecting hand over the poor despised lantern of his pure Word, so that it has not been extinguished in all the thousand storms that have already tried to extinguish it, will also see to it that it will not be extinguished in these days either, if only we do not render ourselves worthless by our ingratitude towards the light of it that has been given to us so far. To him be praise, glory, and honor in time and eternity. Amen! W.
[Walther]

Jean Chatelain, a Lutheran martyr. (Jan. 12. 1525.)

Jean Chatelain or Johannes Castellanus, a native of Tournay in present-day Belgium, an Augustinian monk and Doctor of the Holy Scriptures, had come to the knowledge of the pure doctrine and now also preached it in several places of the diocese of Metz in Lorraine (1524). He soon gained great esteem and much love among the people, because he knew how to condescend in an affable manner and to speak to the hearts of the people in their language. In addition, he distinguished himself by an exemplary godly way of life.

In the city of Metz there were at that time about 900 mass priests. You can imagine how many masses and human fodder the poor people were fobbed off with. But this is not food to be satisfied. Whoever eats it, his hunger will never be satisfied. When in the midst of these 900 Chatelain came forth and gave out of God's word the true bread of life, which alone can satisfy the hunger of the soul, the people came in crowds to be satisfied by him. For this purpose he ruthlessly exposed to the people the sins and vices of the priests and monks, but especially of the papal court itself.

It was natural that Chatelain should be a thorn in the flesh of all the Roman clergy. They set up all kinds of nets and snares to silence his mouth, but in vain. He did not respect the enmity of the world, but openly confessed that no fear of man, no danger of death should bring him to deny the gospel. Two monks, the Duke of Lorraine's chief councilor and his confessor, especially raged and fumed against him. Although the duke was a kind and gracious gentleman in his own person, they sought to persuade him to strangle all the followers of Luther. In fact, he issued a strict decree at their urgent request, condemning as heretics all who had accepted the Lutheran doctrine.

As long as Chatelain was in Metz among the people, who loved him as the apple of their own eye, the papists could do him no harm. They knew this only too well, and therefore they sought to lure him out of Metz and then to attack him. An Augustinian monk, Bonnestraine, a true Judas, had allowed himself to be bought as a traitor for 30 crown talents. The latter lied to Chatelain that the provincial of his order wished to see him and was waiting for him at a certain place near Metz. Chatelain set out with Bonnestraine and a novice without a care. In the forest of Chamble he was captured by Martin Pinguet, the governor of Gorz, dragged to Nomeney, and here thrown into the prison of the castle. It was May 5, the Ascension Day of the year 1524.

While the worshippers of Antichrist rejoiced, saying, "What matter, this deceiver is now in the tower!" 2c., the faithful in Metz mourned: their faithful preacher and right bishop was taken from them. The plan of some citizens to free Chatelain from prison, in order to be able to hear his sermons again, was prevented. The poor people were placated with the promise that the prisoner would be returned to them if he was found innocent and had not suffered any harm.

For nine months the confessor of Christ languished in chains. The chains bent his body, but not his courage. They tried to persuade him to apostatize from his faith, sometimes by threats, sometimes by plain words. But nothing could make him waver in his loyalty to the Lord. He was never ashamed of the gospel of Christ, which is the power to save all who believe in it.

Now when his enemies saw that they were no match for him by word, but were always overcome by the word of God in his mouth, they took another course, and determined to put him to death, and so to carry away the victory over him. In the city of Vic, whither they had brought him from Nomeney, he was to be judged. Many elders and spiritual lords had gathered to execute his sentence. First, they had the prisoner brought before them to ask him to recant his doctrine and confession, and if he refused to do so, to hand him over to the fire immediately. They had also invited many people to this act, and promised a special grace and indulgence to all those who would attend the sentence and execution.

When the people had gathered together, they spoke many things against him. But Chatelain held his peace. They challenged him to recant. The faithful servant of Christ remained steadfast and immovable. Seeing that all their efforts were in vain, they pronounced the sentence that he should be deprived of his ordination and spiritual dignities and immediately handed over to the secular court to be put to death by fire. We will give the final sentence here according to the document. It says: "O John Chatelain, who was a priest and clergyman of the Order of St. Augustine, because you were dealt with according to the proper and customary process of law, you were truthfully accused and condemned as a heretic. You have made an impure, erroneous confession, tainted with false doctrine, of your own free will and mouth. Thou hast despised all and every one of our faithful admonitions, which we addressed to thee while thou wast still at Metz, like a serpent that stoppeth up his ears. When they asked you and repeated your answers with an oath, you not only concealed the truth and behaved like the devil, but also refused to confess your sin and misdeed after the example of Cain. Finally, many witnesses have been questioned against you, and nothing has been avoided that actually and legally belongs to this matter, which should also be considered diligently. The venerable Nicolaus Sauim, the Holy Scripture doctor and heretic, was present at all times during such proceedings. Many learned people and doctors in both jurisdictions, ecclesiastical and secular, have signed and confirmed this trial, which was held against you. Now it is clear and evident from such a trial that you, John Chatelain, have often and in many places, publicly and before all the people, taught and preached many articles which have been erroneous, false, entirely heretical, and full of Lutheran doctrine, which is also quite contrary to the holy Catholic faith, to evangelical truth, and to the holy See of Rome. And so, in this wretched apostasy of yours, in which you have again looked behind you, you have been found to be a liar to the almighty, eternal God.

"Now in the spiritual council is recognized and decided,

That it is right and necessary to severely punish all who falsify the Scriptures with their poisonous tongues. The same applies to those who seek to poison the souls and lives of the faithful, so that others may take offense at this and be less subject to such erroneous teaching.

"Therefore, for the reasons now mentioned and others like them, which are involved in your trial, we, by apostolic authority and the authority of our Lord the Cardinal, which we use in this part, make this our final sentence, which we have herewith recorded in writing, before the face of God, and as which we well know that by the very measure by which we measure other people, we shall also be measured again (!!!).), and say, recognize, and declare thee expressly and plainly, as thou standest here before us, from thy merit, yea, rather from thy demerit, wherein thou hast grievously sinned against the eternal majesty of God, and against the holy Christian faith, as a banished man, with and by the greater ban, likewise also as a public heretic, which thou hast followed and made thyself partaker of all Luther's ungodly doctrine, which man hath brought forth again many old heresies, which were condemned years ago. We also consider that you are henceforth unworthy of the priestly dignity, of all your other ordinances, also of your tonsure and ecclesiastical garments, likewise of all benefices, also of all priestly liberty, and we deprive you, yes, we deprive you, as a stinking member of all the fellowship of the faithful. And when this is accomplished, we command you to the temporal authorities, and acknowledge that you, who are now thus deprived of all your dignity and separated from the church, shall also immediately be profaned by deed; and command the venerable lord suffragan bishop, who stands here present, to spend such upon you, in force and command, as reported above."

After the reading of this antichristian verdict, the consecration was carried out by the auxiliary bishop of Metz. First, Chatelain was clothed in priestly garments by the servants of the suffragan bishop and led before the bishop, before whom he had to prostrate himself with joined hands and bent knees. While he was kneeling in this way, the servants gave him a chalice of wine and water in his hand, and a paten with a host. The bishop immediately took both from his hands, saying, "We hereby take from thee the power and authority to offer sacrifices, and henceforth we do not permit thee to say mass for the living and the dead."

Hereupon the bishop took a shard of glass, and with it scraped his fingers, which had formerly been anointed at his ordination, saying, "With this scraping we take from thee the power to offer, to consecrate, and to bless, which (power) thou didst receive when thy hands and thumb were anointed." Then they also took from him the chasuble, saying, "We cheaply deprive thee of this priestly apparel, by which charity is signified; for thou hast deprived thyself of such charity, and of all innocence. Thou hast also left the cross of our Lord upon thy back; therefore we also take the stole from thee, and so henceforth make thee unfit to perform the priestly offices, together with all that pertains thereto." After this, the remaining ordinations were also taken from him.

After this antichristian farce was finished

and the pious martyr was dressed in "worldly" clothes, the suffragan bishop handed him over to the secular authorities. He asked the secular judge, according to the traditional but hypocritical custom, to pass a sentence that would not endanger the prisoner's life. "Judge," said he, "we also beseech you, for God's and his mercy's sake, that you will not inflict upon this poor man any evil that may be fatal to him, or injurious to his limbs and body." How little would this have served the lying hypocrite if his request had been granted!

Chatelain was now led through the city to the non-place under the ringing of the poor sinner's bell. Like his lord and master, he walked along like a lamb led to the slaughter, not opening his mouth before his shearer. Only from time to time the cry for help arose from "his" pressed hearts, "God, help me!" The hearts of the watching people burned with pity; tears stood in many eyes, only the heartless judges and executioners remained cold. At the stake he prayed and sang several psalms. Then he lifted up his eyes and said, "It has long been my heart's hottest desire, like the apostles, to express my love to the Lord JEsu through death; today it shall be fulfilled to me." The sobs and weeping of the people increased. Chatelain had now to ascend the funeral pyre. They wished to place him on a plank; but he begged that he should be left standing upright; he was still far too well; for his Redeemer had suffered far more for him. He lifted up his clasped hands, and cried persistently in a loud voice, "The name of JEsu is my salvation!" The pyre was lighted, and soon the flames blazed up, ending the sufferings of the dear martyr at the age of about 50 years.

(Submitted.)

Inner Mission in the Northwest District.

(Conclusion.)

We now return to another reporter, and let Father Hertwig, who also serves three congregations and three preaching points in northwestern Minnesota, and often has to make very long and arduous, even dangerous journeys, tell us the story of a miraculous life-saving experience he himself had. He writes:

"On the 24th of April b.y. I traveled to Perham (a station on the Northern Pacific railroad) to preach the next day there and 10 miles farther at Frazee. The distance from my home to Perham is 56 miles. The weather was rough and unkind, rain and snow always alternating"" with each other and making"" the way very troublesome. About 12 miles from Perham the trail crosses the Otter Tail River, at the point where it flows out of Rush Lake. Before I got there I was told that the bridge over the river had been burned, and I was worried because I knew how dangerous it was to cross it. You have to go a long way into the lake to avoid getting too close to the current of the river, which has a depth of 15 feet at low water and a very strong current when it flows out of the lake. The passage through the lake is a length of about 80 rods. Now when I came to the lake, the shore was covered with snow and ice a few rods wide, so that I could not see where to pass. I did not dare to go through this wide water, as I did not know the exact direction; therefore I went to a farmer to inquire about the passage. But as the evening was already near, and a heavy snow was falling, and the road was very bad, the people compelled me to spend the night with them, which I gratefully accepted. The next morning - it was on Sunday Cantate - "I set off soon after 5 o'clock in order to be there in time for the service. It had snowed heavily during the night, so that it was very difficult to get away by car. Oh, how I was so afraid to go through the lake! Strange thoughts"" occupied my soul. So I came back to the shore, where even larger masses of snow and ice had accumulated overnight. I drove my pony, which was very reluctant, through it and into the lake. The ride went quite well at first, the water being 4 feet deep, and in places a little deeper. I had already gone the greater half of the way, when all at once I saw that my horse had no more bottom, and was struggling mightily with the water. At the same moment my wagon also turned over, - I was in the current of the river. I immediately realized the helplessness of my situation and thought myself lost, together with my horse and myself. In fear I tried to hold on to the rear wheel of the wagon, but the wagon sank into the depths beneath me. Thus I was exposed to the curses of the water, and because I did not know how to swim, I expected at any moment that I myself would sink into the depths. But, carried as if by the hands of angels, I always remained above water and swam along the river. When I caught sight of the piers of the burnt bridge, I thought, "If you could reach them, you might be saved!" and I rowed hard for them. I rowed hard at it, reached it happily, and held on to it, - for how long I do not know myself. Oh, I thought, if only someone would come and "help" you! I could not hold on for long, as my hands ached with cold. I tried to "leave" my hold and reach the shore; and fortunately I soon found solid ground beneath me. How I felt when my feet touched solid ground again I cannot describe. When I had completely risen out of the water, I could not stand upright, for, as I had on my complete winter suit (among other things, besides my kerchief and frock-coat, also a buffalo skirt), the weight of my "wet" clothes immediately pulled me to the ground. clothes immediately pulled me to the ground. When I now tried to get rid of the "uppermost" and heaviest skirt, I saw that my pony had solid ground under it a few "ruts" further down. It was standing still in the water, probably from exhaustion, for the poor animal had had to swim all the way to pull the overturned cart. A little further down I saw my bag still floating, but I could not make any further effort to recover it; partly the frost drove me hurriedly away from this scene of misfortune, partly the joy was so great over this wonderful rescue that this loss seemed a trifle to me. Here I have again quite clearly "experienced" the gracious help of our God, not only in that he helped me out of this great danger, but also in the fact that I was able to escape from it.

to which then, too, that this cold bath at so early an hour in the morning, in such rough and cold weather, did me not the least harm."

On the 10th Sunday after Trinity, Mr. Hertwig had the great joy of being able to ordain and introduce the candidate of the holy preaching ministry, Fr. Detzer (from Springfield Seminary), as pastor of a parish and at the same time as traveling preacher for a still very extensive area. Father Detzer is also immensely happy on his missionary journeys. He seems to be a true explorer, for once upon a time he can report full of jubilation and joy that he has again found so and so many new places. Of course it will not be long before he needs help again. But God be praised that he has given us three workers for our mission field in Minnesota this year! May they, in fellowship with their older brothers, soon be able to tell more about how abundantly the gracious and merciful Lord has blessed them!

Now we should actually also report something about the mission among our dear fellow Lutherans in Dakota. However, since the "Lutheran" only published a detailed report on this the year before last, we will pass over it briefly this time, and perhaps make more detailed announcements about it again later. Only this much may be noted for the time being, that not only do our three young traveling preachers, who are employed in Minnesota, make diligent forays across the borders into Dakota, but that we also have at least three pastors in Dakota itself, although not yet many, not yet by a long shot enough, and that they also do traveling preaching and work in blessing. Mr.

Melcher has already been there for several years, and his sphere of activity extends over three counties that are still sparsely populated, but in which he already has 2 congregations and 4 preaching stations to serve, whose members consist almost entirely of German Russians. Last year the two candidates A. Müller and I. Bernthal took office in Dakota. Mr. A. Müller scatters the seed of the beatific doctrine in 5 different counties, where 3 congregations and 8 preaching places are under his care, while Mr. P. Bernthal, in addition to the main congregation (of 40 members), takes care of 4 preaching places, among which there is at least one very important and hopeful one (east of Dankten), to the consolation and joy of the poor pastor, for whose meager livelihood the likewise poor members of the congregation can only partially and extremely sparsely provide. - In Dakota, too, the work of the Lord under the hand of His servants is making blessed progress.

I hope, beloved readers, that you have all rejoiced wholeheartedly over this, for the most part, quite gratifying missionary news. But let us not forget that God's Word says to all Christians: "You are the chosen generation, the royal priesthood, the holy people, the people of ownership, that you should proclaim the virtues of Him who called you from darkness to His marvelous light. See, we are all to become God's fellow helpers, so that God's kingdom may be spread and more and more souls may be led to Christ and be saved. In this we must not grow weary; we must not forget, above all that has already been accomplished by God's grace, how much is still to be done. We must never forget that Word of the LORD JEsu, which he said, "The harvest is great, but the labourers are few. Therefore pray ye the Lord of the harvest, that he will send forth laborers into his harvest." We should always pray diligently and fervently that the Lord will give His word with great multitudes of evangelists and also give us quite a number of godly missionaries who are willing to do all they can for the sake of Christ. We will then certainly remember our missionary fund (also the fund for poor students) with joy and a sacrificial heart, and consider it a high, undeserved honor when the great God invites us sinners to become his co-workers in the building up and spreading of his heavenly kingdom on earth, even with the earthly goods that he himself has given us.

Perhaps some of the congregations of our dear Synod, even outside our Northwestern District, could sometimes lend a hand to our mission as they have done up to now! The reporter takes leave of his dear readers with a threefold word of our blessed father Luther.

Dr. Luther says the first word "to all faithful, pious pastors and preachers" in the preface to his Small Catechism. There it says: "In particular, urge the authorities and parents there to govern well and to bring children to school, showing how they are obliged to do so, and if they do not do so, what an accursed sin they are committing; for in so doing they are overthrowing and destroying both God's kingdom and the world's kingdom, as the worst enemies of both God and man. And mark out what dreadful harm they do, when they do not help to raise up children to pastors, preachers, scribes, etc., that God will punish them terribly for it. For there is need to preach here; the parents and authorities sin in this now, that it is not to be said; the devil also has a cruel thing in mind with it."

Luther's second word is especially directed at the rich. He says to them: "Our Lord Christ also needs the rich to help raise fine, clever boys to learning and godliness. For we commonly find that the children of poor people are more capable of learning. But where they are not helped by rich people, because it is not in their power to do so, they must remain behind, and cannot advance." (XIII, 2896.)

The third word of Luther says to us all: "Therefore let us all, both teachers and pupils, even at the time of this visitation, help Gölte to gather his little grain together, before the final wrath come on, which will set fire to the chaff forever and burn it up." (XII, 1869.) Fr. S.

Dear "Lutheran"! *)

I would like to kindly remind you that you should take care of your young English brother, the "*Lutheran Pioneer*", and recommend him to your readers anew as your dear brother and comrade-in-arms, who wants to serve the orthodox Evangelical Lutheran Church in community with you and expand its borders, especially among the English population of this country. See, even if our one says this to the people, they do not really want to believe it, because the "*Lutheran Pioneer*" is such an all-English character.

*) Although the request which this letter addresses to the "Lutheran" had already been fulfilled before it reached him, the request may nevertheless find a place here, since it is written entirely in the sense of the "Lutheran. W. [Walther]

He has a different face, appearance, and language; in the highest case they take him for your half-brother. Many say they cannot understand him, and turn him out of doors as soon as he comes to them, without even attempting to understand his language, which is certainly very simple and not very difficult to learn, if one has even a small conception of the English language beforehand. And so people often turn themselves into the "*Lutheran Pioneer,* who hold you, dear "Lutheran," in high esteem. You cannot possibly be indifferent to your young but very brave brother being treated so rudely, since you surely love him as much as yourself. If only such people would do the "*Lutheran Pioneer*" so much honor that they would take him to their English neighbors and introduce him to them, so that he could talk to them. They would certainly count it an honor to have such a respectable foreign visitor brought to them, and many would grow fond of him and invite him to visit them again, at least once a month. Many a one would truly have from him an unspeakable blessing and profit for the salvation of his soul. And those who had thus won him over would again make other friends of theirs acquainted with him and introduce him to them. Then he would soon no longer be a stranger in this country, and his travel and other expenses would be amply provided for, so that he would not have to suffer any hardship. Especially since the "*Lutheran Pioneer*" is so modest in its demands, and claims only half of what other papers of its size, but which by no means contain such splendid things, claim. I mean: Whoever does not want to do anything for the spreading of the "*Lutheran Pioneer*" either does not know its great importance as a missionary paper among the English, or has no heart for the spreading of the Kingdom of God. I know well, dear "Lutheran," that you have already once warmly recommended your brave, young English brother to your readers for distribution; but I think you should repeat this from time to time, for it would make some of your readers aware of the importance of this mission. For my part, I will at least do what I can in the future for the spread of the "Lutheran Pioneer".

Yours sincerely

Z. M. Maisch.

† Wilhelm Friedrich Lehmann. †

Those readers who read "Lehre und Wehre" have already heard the sad news from the supplement of the December number that Professor Lehmann in Columbus, Ohio, President of the Synodal Conference, passed away on December 1 of last year. Our readers will be grateful to us if we inform them about the life of the deceased, his death and burial.

The deceased was born on October 16, 1820 in Markgröningen in Würtemberg. When he had completed his fourth year, his parents emigrated to America and settled in Philadelphia. Here he attended the parochial school of the St. Michaelis parish. After confirmation he studied the ancient languages and theology for 3 to 4 years in Columbus, O. In 1839 he received a license from the Ohio Synod to preach, and after he had continued his studies with two preachers in Philadelphia and had been ordained in 1843, he served several congregations in Ohio.

In 1846 he was appointed professor of theology at the Columbus Seminary. For four and thirty years he held this office with faithfulness and zeal and self-denial. For thirty years he also served the German Lutheran Trinity congregation which he had gathered. Other important offices were also entrusted to him. He was a member of the seminary board of directors, secretary and president of the Western District and General Synod of Ohio, served as president of the institution for 20 years. The synodical conference repeatedly elected him president. He was chief editor of the German organ of the Ohio Synod, the "Kirchenzeitung," from 1859. He was married twice.

"Although we did not want to say," it says in the "Ehrengedächtnis" of the "Kirchenzeitung," "that our deceased professor was without faults and infirmities, which he himself well recognized and therefore bowed before God, we may nevertheless confess to the praise of God that he had splendid endowments of mind and spirit. The education which he possessed was in a thoroughly pious sense. He was of good character and had good practical judgment. He loved the church of Jesus Christ and was faithfully attached to the Lutheran church and in it to our (Ohio) synod, and what he had recognized as right in doctrine and practice, he advocated with fidelity to conviction and resolutely rejected the opposite."

From his blessed effectiveness he was torn by death on December 1st of last year.

"An incurable cancer had broken out on the lower right jaw after the blessedly accomplished man had had a tooth pulled out. The great pain he suffered from the cancer was increased by a stroke that paralyzed his entire left side. In his unspeakable suffering he comforted himself with the comfort of the sweet gospel.... The Lord would already deliver him and help him to his heavenly kingdom, that was the hope that gave him light again in the most difficult hours; the peace up there and the peace of the perfected ones, into which he was sure to enter through the Prince of Peace, Jesus Christ, made it possible for him to praise God even in the greatest distress. He suffered nearly six months, faithfully cared for by his wife, carried on his hands by loving and obedient children, diligently visited and comforted by his relatives, enjoying the heartfelt intercession and condolences of his brothers in the ministry and the congregations, and receiving help by day and by night from the students."

The funeral was an extremely solemn one. The number of pastors present was 52. Professor Frank spoke in the house of mourning. In the church the German speech was held by Professor Schmid, the English speech by Professor Loy, and the liturgical service was conducted by Father Herbst. After the speeches the personal data of the deceased were read out by Professor Frank in English and German. Mr. P. Herbst then read aloud the condolence dispatches received from the teaching institutions at Fort Wayne, Watertown, Springfield and Decorah. "From St. Louis," says the report in the "church paper," "there was no dispatch, but another unexpected, joyful surprise. Dr. Walther had appeared as a delegate of the faculty of Concordia Seminary to orally convey their condolences. In brief, heartfelt words, Dr. Walther delivered his commission." The body was interred on *Green Lawn.*

To the ecclesiastical chronicle.

I. America.

New Orleans. We have just received the news by letter that the dear Zion congregation in New Orleans, La., after many unsuccessful attempts during a period of fourteen months to find a successor for their faithful and unforgettable pastor G. E. Friedrich, who died of yellow fever in the prime of his life on October 23, 1879, has finally found such a successor in the person of Mr. P. P. Rösener in Rose Hill, Texas. As difficult as it has become for the latter's congregation to let him go in peace, brotherly love has finally triumphed among them through the action of the Holy Spirit. Deeply moved by the idea of the extremely sad, almost hopeless situation in which their sister congregation in New Orleans, which had been orphaned for so long, found itself, the dear congregation in Rose Hill was finally willing to sacrifice the pastor who had become more and more precious to them, although with many hot tears from many members. On the 4th Sunday after Epiphany (on the 30th of this month), therefore, s. G. w., the introduction of Mr. P. Rösener into the ministry at Zion Parish in New Orleans will take place. May all Lutheran readers now first of all call upon God that the Lord of the Church will soon provide the dear congregation at Rose Hill, which has acted in such a sisterly manner, with a righteous minister of the Gospel, and may they then not cease to beseech God that He will watch over the life of His faithful servant, who is willing, if it were the Lord's will, to die with Paul for the sake of the name of the Lord Jesus and His elect (Acts 21:13, 2 Tim. 2:2). 21, 13. 2 Tim. 2, 10.), hold his protecting hand and let him come to New Orleans with the full blessing of the gospel (Rom. 15, 29.) for the winning and preservation of many immortal souls who have been bought through Christ. Amen. W. [Walther]

II. foreign countries.

The Saxon Free Church still lives under heavy pressure. Some time ago, a godless Saxon pastor in Chemnitz named Graue, who publicly denies the Holy Trinity and all the mysteries of the Christian religion, and the State Consistory, which tolerates this impudent blasphemer, were sharply attacked by Father Kern in Chemnitz. The consequence of this has been that Mr. P. Kern has been sued by the Consistory, which wants to be Lutheran and faithful, and on December 1 of last year was sentenced by the 2nd Criminal Chamber of the Royal District Court in Zwickau to a fine of 150 Marks or 15 days in prison, and Mr. Herrmann, the printer in Zwickau, as the responsible publisher of the newspaper, to a fine of 100 Marks or 10 days in prison. Since the defendants have appealed to the Reichsgericht, it remains to be seen whether the sentence will be carried out. W. [Walther]

The Evangelical Lutheran Messenger of Peace from Alsace-Lorraine, dated December 5 of last year, gives the following opinion on **the so-called Jew-baiting that is** now being practiced in Germany: The Jewish question has become a burning one. When the liberals speak of Jew-baiting, it should be noted that the Jews have long since engaged in such baiting in newspapers and journals against Christianity and all that is sacred to Christians. That papers of the Protestant Union, such as the "K.-Bote" in Strassburg, that all sorts of people who, like the Jews, do not believe in the Trinity, in the divinity of Christ, in redemption and reconciliation through the blood of the Son of God, in any Bible book 2c. 2c. believe, even so-called Christian pastors, who can unabashedly help to consecrate synagogues 2c., stand up for the Jews, and defend their sins, cannot be an honest Christian. people are surprised. We are only surprised that the Christians in Prussia have awakened so late and have allowed themselves to be befuddled for so long by the Jewish-antichrist spirit in the press and elsewhere.

Self-disavowal of a church treasurer. Recently the church accountant Bätz in Großschönau in Saxony caught himself, who had embezzled 10,000 Marks from the church treasury and was facing a strict church audit.

What is a Christian?

Luther writes in his church postilion:

"A man is not called a Christian because he does much, but because he takes from Christ, creates, and only gives to him. If a man no longer receives from Christ, he is no longer a Christian; so that the Christian's name remains only in receiving and not in giving or doing, and that he receives nothing from anyone but from Christ. If you look at what you do, you have already lost the Christian name. It is true that a man ought to do good works, to help others, to counsel, and to give; but no one is called a Christian by these things, and therefore he is not a Christian. Therefore, if a Christian is to be considered rightly, he must be recognized as taking from Christ and having Christ in him, for this is what the word actually implies. Just as a man is called white from the whiteness that is in him, black from the blackness, great from the greatness, so also a Christian is called white from Christ, whom he has in him and from whom he receives good things. Now if any man be called a Christian by Christ, he is not called a Christian by his works: and it soon followeth that no man becometh a Christian by his works. I may be called a faster, a praying man, a pilgrim, by my works, but not a Christian. If thou shouldst add all thy works together, yea, if thou shouldst add all the works of others, yet thou hast not Christ, neither art thou called a Christian by them. Christ is another thing, and something higher than the law and the commandments of men. He is the Son of God, who alone is willing to give and not to receive. If I be so skillful as to take of him, I have him; if then I have him, I am justly called a Christian." (XI, 2452. 2453.)

J. A. Bengel *) on the Freemasons.

Because of the society of Freemasons, it seems, the intention is to show by an instance that righteous virtue can also be apart from Christ; if not even atheism is hidden under it. The Freemasons are a plant which the heavenly Father did not plant, Matt. 15:13, people who build themselves up on one another in unbelief; with them there is to all appearance no faith, no hope, and an empty appearance in love. You can see that there is nothing good behind it, because they are so secret about their things. Otherwise they would have made a confession instead of a secret.

The Bible in Pabstthum.

"The Bible was known to no one under the papacy; indeed, the Doctores Theologiä themselves had not read it; as Dr. Martinus Luther often used to say that Dr. Andreas Carlstadt had been a Doctor Theologiä for eight years before he began to read the Bible." (Aurifaber. Letter to Luther's Table Talks. S. Luthers Werke XXII, Vorr. 47.)

*) died 1751.

Never back!

Once a little farmer in Hanover went out of the church on Palm Sunday after the service. The pastor had preached about the entry of Jesus into Jerusalem and had said, among other things, how happy the owner of the donkey and the horse must have been, because he had been allowed to give them to the Saviour for service. Our little farmer also had a horse in his stable and thought, "Yes, that is true, if our Lord Jesus still walked on earth, with what joy I would give him my little horse to serve!" And as he was about to throw his copper coin into the basin for the collecte on his way out of church (it seems to me at times as if some people in Christendom thought it a sin to throw silver into it), he saw stamped on the coin, for it was Brunswick, a leaping horse, and the thought twitched through his mind: "All the little steeds that leap into my pocket I will give to my Saviour for service and sacrifice to the mission." Thought, done. From that day on he willingly gives all the copper coins with a horse on them to the mission, although it seems to him that he has never in his life had so many little copper horses in his hand; indeed, when he soon discovers that silver coins of the same stamp also exist, he does not waver in his resolution, but also gives all the little silver horses to carry the gospel into the wide world. So about seven months go by, and he drives a pig to the city and sells it there for a good piece of money. The butcher gives him, among other things, a gold piece for it, which smiles kindly at the farmer, and just as he is about to smile kindly at it, there, O terror, stands on the gold piece a prancing horse, whose mien evidently knows nothing of the horror it has instilled in the little farmer. To sacrifice a golden horse to the Lord is too much. Even when he made his promise, he had not the slightest idea that such gold coins existed. He puts it in his pocket, but his conscience will not let him rest; he reaches out, he looks at it, he weighs it in his hand, but the little steed remains on it. But then he sees two little words written underneath: "*Nunquam retrosum,*" he reads, and is as wise as before, for he has not yet learned Latin. But he thinks: Who knows whether these words might not give me a clue in my difficult situation! So he goes to his pastor, but tells him nothing of his conscience misgivings, but only asks him to interpret to him the two little words which are written under the steed. "That is easy, good friend," says the pastor; "*nunquam retrosum*" means "never backward." My farmer's man stands and thinks, "That truly fits your case, and is a safe decision. If thou hast once begun with the copper horses, and then continued with the silver ones, thou shalt not now, for the sake of the gold, revoke thy promise. Never backward! and so he delivers this gold piece to the mission.

(Mission words from the Calwer Missionsblättern.)

Importance of Christian Schools.

The pope M. Klesel (Bishop of Vienna 2c., f 1630) advised Ferdinand of Styria (later German Emperor) not to expel the Lutherans by force, but only to forbid them their schools; then, he thought, they would soon die out. Satan knows well what damage truly Christian schools do to his kingdom and how much they promote Christ's kingdom, and that is why he always tries, even today, to put all kinds of obstacles in the way of the Christian school system. Oh, how I wish that none of our readers would give themselves up to help the spirit of darkness in its fight against Christ's kingdom, even if this spirit of darkness does not have to fight against Christ's kingdom. The fact is that the sly spirit comes in the guise of an angel of light and, for example, says that Sunday schools are a sufficient substitute for Christian weekly schools and that school instruction without Christian discipline is not so dangerous!

Inaugurations.

By order of the Herr Präses Strafen, on the 2nd day of Christ, I introduced Herr k. F. Schumann, at Waterford, Racine Co. of Wisc. C. F. Keller.

Address: liov. I'. Sevnmuiui,
^Vutorkorü, Rueinv 60th, liVise.

On the Sunday following New Year's Day, Mr.? M. Mariens was introduced by the undersigned, assisted by Pastors Lenk and Brandt, to the Bethania congregation at St. Louis, Mo.

G. Link.

Address: Uev. U. Llrcrtens,
2918 Cravä ^ve., 8t. I,onis, Llo.

Church dedications.

On the 4th Sunday of Advent, the 9th of December last, the Lutheran Zion congregation in Decatur, III. consecrated their newly built house of worship to the service of the Triune God. The same (35X60 with an addition of 10 feet and a steeple 85 feet high) is built of beautiful brick. Festival preachers were: U. I. T. Bötticher of Mt. Pulaski, ?. C. Brewer of Champaign, and k. Zahn of Nokomis. The latter preached in English. G. Landgraf.

On the first Sunday of Advent the newly built church of St. Peter's Lutheran congregation at Town Theresa, Dodge Co, Wis. was dedicated. The festival preachers were Pastors C. Seuel and H. Pröhl. H. Rathjen.

Conferenz - Ads.

The Northern Illinois Pastoral Conference will hold, s. G. w., its sessions Feb. 8-10 at Addison in the seminary.

Tuesday morning at 10 o'clock there will be transportation at Clmhurst for all those coming via Chicago to Clmhurst, as well as for those coming from the west. Timely registration is requested. L. v. Schenck.

The Pastoral and Teachers' Conference of Quincy and vicinity will meet, s. G. w., Feb. 8-10, at the congregation of Mr. U. Schülke, Palmyra, Mo. Do not forget to register in time. I. H. Hargens.

The mixed pastoral conference of the 8th District of Minnesota will meet, s. G. w., Feb. 8-10, at the home of Mr. U. Dageförde, in Nicollet.

H. Kretzschmar.

The Southern Districts Conference of Iowa will meet, s. G. w., February 15-17, at Boone, Iowa. Early registration is requested by the local pastor. C. A. Bretsch er.

Proceeds to the Western District treasury:

To the synodical treasury: of U. Sapper's congregation in South St. Louis K12.00. U. Biedermann's congregation in Thayer Co, Nebr, 5.51. U. Bremer's congregation in Jron Mouutain, Mo, 3.25. Coll. of U. Wesche's congregation in Jefferson City, Mo, 8.65. Triune Distr. in St. Louis, 12.45. Coll. of U. Estcl's St. John's Gem. at Pierce, Nebr., 5.85. Coll. of U. Klindworth's Gem. in Washington Co, Texas, 6.75. U. Zimmermann's gem. at Columbia Bottom, Mo-, 7.16. Coll. of U. Voigt's gem. at Dissen, Mo-, 13.00. 1?. Gruber's gem. at Middle Creek, Nebr, 2.70. U. Bock's Gem. in Jefferson Co>, Mon., 5.00. Coll. of U. Wilder's Gem. in Harris Co, Texas, 18.00. U. Nützel's Gem. in West Ely, Mon., 7.00. Coll. of U. Jben's Gem. in Farming- ton, Mon, 4.00. Coll. of U. Schülke's Gem. in Palmyra, Mo., 6.50. Coll. of U. Zimmermann's Gem. in Columbia Bottom, Mo., 7.97. U. Baumhöfener's Gem. in Homestead, Iowa, 19.50. Zion's - Gem. in New Orleans 50.00. F. Scheumann's in Ulysses, N. A., 1.25. I. G. Hoehne at Metea, Jnd, 1.00. U. Ncthing's Gem. at Lincoln, Mo., 11.00. U. Grupe's Gem. at Cisleben, Mo., 8.50. By U. Grupe: from Sunday coffee 4.85, surplus from synodical travel money 5.95. U. Adam in Glasgow, Mon., 1.00, whose congregation 4.00. U. Roschke's congregation near Pierce City, Mon, 6.25. U. Lüker's gem. at Aroma, Kans., 3.00. Mrs. Pönitz's 2.00. U. Sicvers' gem. at Cape Girardcau, Mo., 9.85. U.Bäpler's gem. at Mobile, Ala-, 10.35. Jmm. dist. at St. Louis 16.60. k. Griebel's Gem. at California, Mo., >5.16. U. Rösencr's L-t. Joh. - Gem. to Little Cypress, Texas, 6.70.

For inner mission: U. Biedermann's Gem. in Thayer Co. nebr, 5.55. By U. Maisch in Lee Co. Tex: I. Mörbe 2.50, A. Dube^.50. By U. Klindworth in Washington Co, Tex. by Wittwe L-chneidcr 1.50, F. Schwarze 1.00. Mrs. Waltke in St. Louis by Prof. Schaller 5.00. I. Tröster by U. Bürger inHampton, Nebr. 1.50. WittweD. Maschger in Jola, III, 5.00. By U. Hofius in Saunders Co. nebr.: H. & F. Meiners each 1.00. By U. Wilder in Harris Co. Texas: Aug. & Theresc Theiss each .25, thank offering by Mrs. N. N. 3.00. Missionfestcoll. d. Gcmm. in & around Cape Girardeau, Mo., 18.55. By U. Biltz in Concordia, Mo.: U. Groß 2.60, U. H. Niemann 2.60, Mrs. Lange 1.00. Gern, in PilotKnob, Mo., 3.60. F. Werfelmann in Fort Smith, Ark, .85. U. Lüker at Aroma, Kans., 1.00, whose comm. is 2.50 for Kansas, Mrs. Pönitz 2.00. Jmm. Distr. at St. Louis 9.66. Epiph. Coll. of Dreieini'gk.-

Distr. 65.87. I. Mueller by k. Rösener in Harris Co, Tex, 1.00. I. Comforter by R.Burger inHamiltonCo, Nebr, 10.00. Mrs. T. K. by R. Bürger in Sterling, Nebr-, 2.00. R. Willes Gem. in Brownsville, Mo, 26.50.

ForNegermission: Mission Festival Coll. of Gemm. in and around Cape Girardeau, Mon., 6.00. Surplus of "Pioneer" and "Mission Pigeon" by R. Nething in Lincoln, Mon., .60. I. Mueller by I>. Rösener in Harris Co, Texas, 1.00.

For heathen mission: I. Bank in Perham, Minn, 1.50. Mrs. Ficken by R. Biltz in Concordia, Mo., 1.00. k. Bayer's Gem. in Osage Co, Mo, 5.00. From a missionary friend through R. Zahn in Nekomis, III, 1.00.

For the deaf and dumb: Through R. Maisch in Lee Co, Texas: I. Mörbe, A. Dube each 2.50. R. Spehr's congregation in Lake Creek, Mon, 5.50. Wedding coll. at D. Blank by R. Voigt in Dissen, Mon, 2.45. R. Biltz's congregation in Concordia, Mon, 10.00. Mrs. Hemann in St. Louis by R. Bünger 1.00. I. Mueller by R. Rösener in Harris Co, Texas, 1.00.

For poor sick pastors: N. N. at Vallego, Cal., 2.00. Mrs. -Lienknecht by M. C. Barthel at St. Louis 5.00. Mrs. M.B. by R. Nütze! at WestEln, Mon, 1.00. By R. Biltz in Concordia, Mo., by d. Gem. 10.00, H.D. Bruns 3.00. I. G. Hoehne in Metea, Jnd., 1.00. H. Mueller by R. Rösener in Harris Co., Texas, 2.00.

To the E migr. - Mission: I. Müller by R. Rösener in Harris Co., Texas, 1.00.

On the seminary building in St. Louis: from the blessed Joh. Schewe, Jr. by R. Lentzsch in Caldwell, Nebr. 10.00.

For the Rk. M. Wyneken u. H. Crämer: k. Doescher at New Orleans 2.00. teacher Koehnke 1.00. R. Adam at Glasgow, Mo., 1.00. R. Sievers at Cape Girardeau, Mo-, 1.00. E. R. at St. Louis 2.00.

For poor students in St. Louis: Kindtauf coll. at A. Wukasch by R. Geyer in Serbin, Texas, 2.60. P. Paar in Warsaw, III, Christmas gift, 4.00.

On the household treasury in St. Louis, R. Sievers' Gem. in Cape Girardeau, Mon. 12:30.

For poor students in Addison: R. Biedermann's gem. in Thayer Co. nebr. 5.51. N. N. in R. Doescher's gem. in New Orleans 5.00.

On the orphanage in Boston: k. Hofius in Saunders Co, Nebr, 1.00.

For needy in Kansas: wedding coll. at-Joh. Mrosko by R. Wischmeyer in Fayette Co, Tex, 10.00. Ch. Volkmann in Clinton, Mo, 2.00. Chr. Bennet in Creston, Wyo. by R. Bünger 2.50. N. N. in R. Döscher's parish in New Orleans 5.00. I. Müller by k. Rösener in Harris Co, Texas, 1.00.

For poorStudentsin Springfield: R. Nething in Lincoln, Mo., 1.50. Through him: Mrs.Kreißler Jr. & Sen., Mrs. H.Eckhoff 1.00 each, Mrs. H. Keuper 2.00, Mrs. N.N. 5.00, Mrs. D. Mcuschkc .50. Through R. Bayer in Osage Co. on Mo. for H. Brust 6.00.

Sr. Louis, Jan. 9, 1881. E. R 0 schke, Cassirer.

Incarcerated in the Illinois District Caste:

To the synodical treasury: by R. Kühn in Belleville $1.00. By k. Hallerberg in Quincy 10.00. By R. Bartling in Chicago from Joach. Hinck 1.00, by R. Wagner from D. Blei 1.00. R. Hansen's Gem. in Worden 4.90. k. Dorn's Gem. in Pleasant Ridge 10.00. Harvest Festival Coll. by R. Mueller's Gem. in Bremen 10.50. By R. Schroeder in South Litchfield, Christmas gift from N. N., 25.00. R. Griffin's Gem. in Chandler- ville 6.00. R. T. I. Grosse, contribution, 2.00. Wcihnachts Coll. of Gem. in Addison 70.27. (Summa G141.67.)

For inner mission: R. Heumann's Gem. in Fountain Bluff 3.75.

For inner mission in the West: R. Kuehn in Belleville 3.00. By R. Hallerberg in Quincy 5.00. (S. ^8.00.)

For the Gentile mission: By R. Heyer in Colehour 1.15.

On the Negro and Gentile Mission: By R. Hallerberg in Quincy 10.00.

For the Negro mission: R. Kühn in Belleville 1.00. Through R. Wunder in Chicago from the women in his congregation. By R. Hölter there, thank offering by Mrs. Hassclbring, 5.00. (p. 11.27.)

For the Christianization of Negro Children: By R. Bartling in Chicago from Mrs. Car. Heiden .50.

On the emigrant mission in New Aork: R. Kühn in Belleville 2.00. R. Dörmann's Gem. near Dorkville 12.50. (S. $14.50.)

For poor students in St. Louis: R. Bohlen's Gem. in Summit for R. Koehler 6.50, for Heine 6.50. By R. Wunder in Chicago from the women in sr. Gem. for L. Schwartz 7.00. (S. $20.00.)

To the college household in Springfield: By R. Hallerberg in Quincy 10.00.

For poor students in Springfield: By R. Wagner in Chicago from the Young Man's Verem 15.00. By W. Märten in Altamont, Wedding Coll. at Aerd. Barg 1.50, at F. Alwart 2.00. By k. Wunder in Chicago for Spannuth: from the young man's vcrein 5.00, from the women in sr. Gem. 3.00. R. Greif's Gem. in Chandlerville for H. Brust 5.00. (S. H31.50.)

For poor students in Fort Wayne: For W. Köpchcn: by R. Boblen in Summit from H. Freudenberg 2.00, by k. Wunder in Chicago from Mrs. N. N. 1.00, from the Woman's Club in Dundee 3.38, by R. Koch in Wheaton from the Woman's Club 5.00. By R. Wunder in Chicago from d. Frauen in sr. Gem. for C. Köbel 7.00. From Chicago: by R. Hölter for E. Arendt from the Young Women's Association 10.00, for A.,Bünger from the Gem. 20.00; by R. Wagner from G. Koller for C. Koller 15.00 ; by R. Reinke for Joh. Meyer, Collecte at A. Troyke's wedding, 12.10. (p. K75.48.)

To the seminary household in Addison: By R. Hallerberg in Quincy 6.00.

For poor students in Addison: by D. M. in Baltimore for P. Sommer 5.00. For C. Kambeiß: by R. Bohlen in Sum- with by H. Freudenberg 2.00; by R. Wunder in Chicago from Mrs. N. N. 1.00; by the Woman's Club in Dundee 3.37; by R. Koch in Wheaton from the Woman's Club 2.00. By R. Hallerberg

in Quincy for S. Charle, 8.25. By ?. Hölter in Chicago, thank offering by Mrs. C. Hasseibring for Bro. Schwarzburg, 5.00. By ?. Müller in Bremen for W. H. G. Müller 10.00. (p. K36.62.)

For sick pastors and teachers: By ?. Schroeder at Soutb Litchfield by N. N. 5.00. By ?. Hallerberg at Quincy 5.00. (S. $10.00.)

For the??. M. Wynekcn and H. Crämer: From Addison: Prof. Selle, Dir. Krauß each 2.00, H. B. 1.00. ?. Nauschert at Dalton 2.00. ?. Döderlein at Homewood 1.00. ?. Döring at Glencoe 1.00. From Chicago: ?. Wagner 2.00, ?. Wunder 1.00. (p. $12.00.)

To the widow's fund: by ?. Bergen^in Prairie Town by s. Gcm. 20.57, contribution 5.00. By ?. Schroeder in South Litckficld from N. N. 5.00. By ?. Hallerberg in Quincy 5.75. C. I. N. P. in Chicago 10.00. Contributions: ?. Holtermann for 1881 4.00; teacher H. B. 4.00; ?. T. I. Große for 1880 4.00. (S. H58.32.)

For Wirtwe Ruhland: Through ?. Hölter in Chicago by Mrs. M. Keller.50.

For needy in Kansas: By?. Schroeder in S. Litchfield of members of sr. Gcm. 6.00, thank offering from Mrs. Boblinann 2.00. By ?. Large in Hartem by G. Amling 2.00.' By ?. Franck in Steeles Mills by N. N. 1.00. (S. K11.00.)

For the Gern, in Louisville, Ky.: k. Hansen's Gern, at Worden 4.25.

For the parish of Ellinwood, Kansas: By ?. Schroeder in South Litchfield of members sr. Congregation 12.50. By ?. Engelbrecht of Chicago 5.00, by ?. Wagner of N. N. 1.00. ?. Hansen's Gern, in Worden 4.25. ?. Griffin's comm. in Chand- lerville 2.00. (p. K24.75.)

For the deaf and dumb: Through ?. Schroeder at S. Litchfield 1.50. By ?. Frese in Effingham, Christmas gift: from Tjarde's children .25, Köpkc's children .50, Langhoff's children .15, Dora Krobn .50, Anna Wenthe .25, Fr. Witt .10, Hcinr. & Marie Koboldt .25, from Concordia Association 4.00. (S. H7.50.)

To the orphanage near St. Louis: ?. Kuebn in Belleville 3.M. By ?. Hansen in Worden by Mrs. Gerdom 1.00. ?. Mueller's Gcm. in Bremen 6.00. ?. Otto in Warsaw 2.50. (S. K12.50.)

For C. Rascher at the St. Louis Asylum: ?. Wagner's Gem. in Cbicago 5.00.

Addison, III, Dec. 29, 1880. h. bartling, cassirer.

Entered the caste of the Northern District.

To the synodical treasury: from the congregation at Sebewaing K12.10 and 11.67. Gem. of ?. Moll in Detroit 11.00. Coll. at church dedication in Frankcnmuth 43.08. Gcm. in Frankenlust 16.44. Jubilee Coll. that. 21.35. I. G. White 5.00. Gem. in Adrian 17.00. Gem. in Port Hope 11.00. Gemin. in Burr Oak and Colon Townsh. 6.65. Gem. in Kilmanagh 1.32. Gem. in St. Joseph 5.25. Gem. in Bainbridge 5.50. Gem. in Grand Haven 8.83. Evensong.Coll. at Millers 8.50. Coll. at Montague 4.50. Coll. at Grand Rapids 13.31. Coll. at Adrian 13.32. Peter Kirsch at Ruth 2.00. Coll. of ?. Hügli in Detroit 15.25. (Summa $233.07.)

For the deaf and dumb: By Kassirer Bartling - 87.45. A. Beck, I. Pobanz, I. Weidner, Wittwe Kuhmisch - 1.00 each. G. Neumann, Jmm. Bcck, W. Zobel, F. Rockstroh, G. Weidner - each .50. G. Kuhmisch, A. Werschky each .25. Franz Uhl .45. ' At the wedding of F. Götzinger in Frankenmuth ges. 5.51.

Hauscoll. in Frankenlust 33.50. Dankopfcr for happy delivery of Mrs. N. N. in Lansing 1.50. By Kassirer Bartling 57.06. From the women's treasury of the parish in Adrian 12.00. I. K. das. 1.00. On d. Hochzeit bei Hrn. Daschner an Sandv Creek ges. 9.23. By ?. Weisel at the wedding of Mr. Hauck coll. 5.00. Gottf. Matthes from the parish at Monroe 2.00. Mrs. N. N. das. 2.00. Cb. Götz at Port Hope 1.00. Gem. at Big Rapids 5.54. Mrs. Karcher at Lake Ridge .70. Kindtaufcoll. at F. Müller das. 3.25. At F. Kremcl's wedding ges. 4.50. Gcin. at Sebewaing 12.87. F. Schmidt 2.00. Karl Goebel Jr. 1.00, Andr. Jrion 1.50. Gntekunst and Bauer 2.00. August Werschky, I. Hofmeister, I. Schelling each .50. I. Jrion .25. by Kassirer Nadcmachcr 141.00. comm. in Frankcnmuth 31.01. at the wedding of W. Heine das. ges. 9.25. at W. Seidel's wedding in Saginaw coll. 10.00. Kindtaufcoll. at Ad. Winter 1.50. By Kassirer Bartling 42.75. Georg Müller in Lake Ridge 5.00. By Mr. and Mrs. Kempf the. 2.00. Mr. Schmidt in Teeumseh 5.00. On the silver wedding of L. Schmidt in Monroe the. 4.83. Mrs. L. Eichbauer the. 1.00. By Kassirer Bartling 37.23. Mr. Backhof in Teeumseh 1.00. comm. in Grand Rapids 32.00. Wittwe Blickle 5.00. Wittwe Hensler, Marie Heydlauf each 1.00. comm. in Ban City 14.50. Gcm. in Cold Mater 5.38. Peter Kirsch in Ruth 2.00. F. Beil in Saginaw 1.00. Christmas gift from K. D. das. 10.00. (S. H623.26.)

To the widow's fund: Gem. in Monroe 4.00. By ?. Hattstädt sent on the golden wedding anniversary of Mr. M. Schütz 4.58. ?. Rooster 1.88. Bay City comm. 18.50. Lansing comm. 4.31. Tandy Creek comm. 3.51. Thank- you offering from Mrs. Schöch 2.00. ?. Schwartz 4.00. ?. Rooster 2.37. ?. Hügli 4.00. Congregation in Saginaw 10.00. Congregation in Frankenmnth 25.50. Congregation in Fräser 5.75. Congregation in Amelith 3.67. Mrs. Hacke in Grand Rapids 2.00. Congregation in Waldenburg 7.00. Teacher Pfeiffer 3.00. (p. $127.07.)

For inner mission: Gem. in Sebewaing 7.20. On the wedding at A. Wirsing in Frankenlust ges. 4.00. Wedding- , coll. at I. G. Feinauer das. 7.25. Kindtaufcoll. at I. G.

Helmrcich 4.00. comm. at Tandy Creek 3.25. comm. at Union- ville 2.86. comm. at Saginaw 10.00. gcm. at Town Dallas 4.45. comm. at Lansing 1.45. comm. at Amelith 3.75. (S. H48.21.)

: On the emigrant mission: Coll. at the consecration of the church in Frankenmuth 43.08. Ges. in Frankenlust Lei the following infant baptisms: I. Zeilinger 2.10, Fr. Bliesener 1.15, I. P- Moser 3.25, I. Bernthal 1.03, C. Müller 3.35. From the mission fund of the parish in Adrian 10.00. Parish of ?. Hügli in Detroit 13.65. Gem. in Petersburg 3.08. Gem. in Montague 3.50. Gem. in Burr Oak and Colon Townsh. 6.55. (S. H90.74.)

For the Negro Mission: In a missionary lesson in teacher Simon's school 2.00. Community in Sebewaing 6.20. M. Krauß 1.00. I. G. Lang in Frankenlust 1.00. From a young man from the community in Monroe 3.00. Community in Amelith 2.97. From the women's fund of the community in Adrian 10.00. (S. -26.17.)

On the internal mission of the Western District: Gem. in Monroe 11.71. Coll. at the dedication of the church in Frankenmuth 30.56. (S. -42.27.)

For sick pastors and teachers: On the infant baptism of I. M. Kernstock ges. 3.52. Desgt. on that of I. A. Fein- auer 1.00. Dankopfcr for happy delivery of Mrs. Kernstock Jr. 1.00. Wedding scoll. at I. G. Herpoldshcimer 6.00. Gein. to Tandy Creek 2.45. Gem. at Millers 5.75. Gem. at Amelith 3.36. Gem. at Monroe 11.32. Mich. Gottfried that. .50. ?. Schwartz (for UU. Crämer and Wyneken) 1.00. Christmas gift from K. D. in Saginaw for pastors 10.00, desgl. for teachers 10.00. (S. -55.90.)

To the Gentile Mission: Christmas Gift from K. D. in Saginaw 10.00.

For Australia: Comm. at Sebewaing 7.50. Comm. of?. minor at Detroit 9.00. Comm. at Frankentust 11.25. Comm. at Jonia 4.09. Comm. at Bay City 5.00. Comm. at Amelith 4.52. (p. -41.36.)

For the needy brethren in Kansas: congreg. at Jda 8.30. congreg. at Lake Ridge 5.00. congreg. at Amelith 2.74. congreg. at Clay Banks 1.75. wedding coll. at Mr. Sombrosky 4.75. congreg. at Millers 20.00. Canal congreg. of the U. Arendt 6.50. (S. -49.04.)

For the German Free Church: Wedding coll. at I. S. Schmidt in Frankenlust 9.00.

To the college budget in Fort Wayne: From the communion fund of the congreg. in Adrian 10.00.

For poor students in Springfield: From ?. Weisel's Gem. for treasure 5.00.

For poor students in Fort Wayne: Gem. to Tandy Creek 7.48.

To the orphanage near St. Louis: Mrs. Apothecary Schaefer at Monroe 1.00. Peter Kirsch at Ruth 1.00. (S. -2.00.)

To the orphanage near Boston: Gem. in Lake Ridge 3.48. Adam Wagner in Monroe 1.00. (p. -4.48.)

To the orphanage in Addison: From Frankenlust 1.50. To F. Gremel's wedding in Unionville ges. 4.50. Christmas present from K. D. 10.00. (S. -16.00.)

Monroe, Dec. 27, 1880. i. s. Simon, Cassirer.

Income to the coffers of the "Eastern" District.

To the synodical treasury: from St. Paul's parish in Baltimore -29.30, St. Emanuel's parish that. 33.00. U. Lindemann's parish in Pittsburg 35.00. St. Anvreas parish in Buffalo 11.50. parish in Nichmond 13.00. parish in Allegheny City 10.25. parish. in Haverstraw 1.50. Gern, in Cohocton 5.00. Gem. in Eden Ballen 11.00. Gem. in Hudson 4.00. Drcifaltigkeits-Gem. in Buffalo 6.25. U. Abners Gem. in Pittsburg 28.85. Gem. in Roxbury 8.00. Mrs. Rosina Huber in Rochester 1.90.

To the orphanage near Boston: Cong. in Lonaconing 1.79. N. N. .21. St. Johannis-Gem. in Williamsburg 8.00. Mrs. P. by U. Frey 5.00. Wedding-Coll, at H. Walkemeier 15.00. Dankopfcr by Mrs. Wittwe Nick 5.00. C. Menkel 1.00. Fr. Kalthof 1.00. Fr. T. .75. Sunday school of the I. Ev.-luth. Gem. in Aldann 12.23. Wittwe Anna M. Nieck 5.00. women's club of St. Johannis-Gem. in Williamsburg 25.00. women's club in Haverstraw 5.00. school children of?. Andres 1.00. Gem. in College Point 5.00. women's club in U. Frens Gem. 15.00. Trinity Gem. in Buffalo 25.45. I. R. Niebauer 5.00. ?. AhncrS Gem. in Pittsburg 20.86.

To the Widow's Fund: St. John'sburg Congregation 2.06. Bergholz Congregation 8.94. List Teacher 3.00. Wellsville Congregation 20.95. ?.. Zollmann 4.00. Congregation in College Point 15.75. Women's Club of ?. Frey 10.00. Cong. in Hudson 2.00. I. R. Niebauer 5.00.

For Inner Mission: Mrs. Elise Rothhaupt by k. Frey 5.00. G. Menkel 2.60. Gem. in Nichmond 3.00. Women's Club of the U. Frey 10.00.

For the German Free Church: St. Johannis-Gem. in Williamsburg 24.10. U. Tramm 10.00. Gem. in New Aork 16.25.

For poor students in St. Louis: St. John's parish in Williamsburg for Purzner 12.50. Wedding coll. at H. Jox 3.00.

For college maintenance: St. John's parish in Williamsburg 14.00. New Aork parish 8.60.

For the needy in Kansas: Wittwe Frengel 1.00. Jacob Riehl 1.50.

To travel money to Australia: Gem. in reserve2.00. Gem. in Nichmond 2.00.

On the emigrant mission in Baltimore: By Kassirer Simon 23.00. Women's Association of the U. Freu 5.00.

For H eiden m isi on: Maria Hugu 1.00.

For inner mission in the West: congregation in Schencctady 5.75. Wilh. Gramer 2.00.

For Negro Mission: Women's Association of the U. Frey 5.00. St. Mark's Parish in Williamsburg 25.00.

For the Deaf and Dumb: Jacob Arnold's Children in Wellsville 2.00.

For Mrs. ?. Schmitt: By U. Great Subsequently 1.00. Mrs. Jox 5.00.

For ?. Brunn in Steeden: ?. Zollmann 5.00.

For poor students in Addison: Women's Club of the U. Frey for Paul Sommer 5.00, for Fleischmann 5.00.

For poor students in Fort Wayne: Trifold. congreg. in Buffalo for Kastenhuber 11.00, wedding coll. at Aug. Tall- mann for dens. 2.00.

New Aork, December 8, 1880. I. Birkner, Cassirer.

For poor students received with heartfelt thanks through Mr. U. P. Rösener in Rose Hill, Tex. from Mr. Jakob Scherer -20.00 and from Mr. Adam Michel 2.00. Through the widowed Mrs. F. Wüstemann in Collinsville, III, from the worthy sewing club that. 15.00. C. F. W- Walther.

For the Lutheran Orphanage near St. Louis, Mo..,

received since November 6: From the parish at Baden, Mo., -1.85. Mrs. I'. Weisbrodt at Mount Olive, III, dried apples. From the Woman's Club at St. Charles, Mo., 11 woll. Petticoats, 2 white do., 5 aprons, 7 dresses, 6 girls' shirts, 9 pr. underpants, 7 knabcn shirts, 27 pr. boys' trousers, 12 pr. socks, 1 girls' trousers, 5 bodkins. From St. Louis: from the "Jüngl.-Vereine" in the Dreieinigk.- and Jmm.-Distr. 262.01. From the Kreuz-Distr. by Körner 3.00, by Schumann 7.60. From the Dreieinigk.Distr. by Noack 2.50, by Brockmeyer 4.40. From the Zions-Distr. by Göhmann 7.40. From the Jmm.-Distr. by Willbardt 2.00. From the Central-Bibelgesellsch. 12 Bibles, worth 10.80. From Concordia Publishing House, schoolbooks, worth 35.40. Mrs. Staub in Denver, Col., 10.00. Miss. K. at Blumenau, Col., 1.00. Wittwe Dickmanu at St. Louis, 1.00. From Neu- Bielefeld, Mo. by U. Heinemann, 14.50; by Rosenkötter, 8.00 and 40 Bush. Potatoes, 1 Bush. Sweet potatoes, 5 Bush. Apples; by Boggcmüller & Trampe 24.50 together with 26 Bush. Potatoes, 7 Gall. Fat, 13 Galt. Apple butter, 70 lbs. beef, 1 Spcckseire, 1 Bush. Pecannksse. From the sewing club of the Zion Distr. in St. Louis, 24 girls' shirts, 5 aprons. Baptismal-- Coll. at A. Wagner's in Serbin, Texas, 1.25. Minna Wieder- anders das. 1.00. By ?. Johanning by H. Vagts, thank offering for recovery of sr. N. N. in Neu-Gehlenbeck, III. by ?. Schieferdecker 1.00. Mr. Vienup in St. Louis ham & meat. From Central, Mo., by U. Winkler of Morsch 1 bush. Sweet potatoes, 1 gall. Apple butter; from Rohe 17 gall. do. From Jacksonville, III, by L. Glear 5 aprons, 6 dresses, 1 shirt. From Des Peres, Mo. by Reinker 2 bush. Potatoes, 1 bag of apples; from Clamors, 1 S. grain, 4 S. apples; Niebrügge, 8 Bush. Apples. From St. Louis: from Haueisen & Lange 1 Brl. Potatoes, 1 Brt. Apples; Brockmeyer and Sieving 4 S. flour. Jos. Diem paper collars. Hemann worn clothes. Mrs. N. N. by miller in Bcaufort, Mo., 1.00. Wittwe Hemmann by 1?. Polack in Paitzdorf, Mo., 1.00. From the comm. in Prairie Town, III. from the Sing- verein 7.75, 1 Hutcollecte 3.00, from friends of the orphans 7.80. From orphanfrcunden from U. Weisbrodts Gem. to 1 Car-Load of coal 36.80. From the Sewing Club in ?. Brauer's Gem. in Crete, III, 5 boys' shirts, 4 handkerchiefs, 3 pr. stockings, 1 apron, 10 colored boys' shirts, 7 pants, 8 pr. stockings, 2 sckürzen, 23 girls' shirts. Frau u. Weisbrodt 1 parthie butter. From?. Lenks Gem. in st. Louis by Mrs. Krome 3.00, Mrs. Behren 1.50, Mrs. Mensendieck 1.00. From the Dreieinigk.Distr. by Senf 5.30, by Noack 3.75. From the Kreuz Distr. by Schumann 15.10, by H. Ellermann's children .50, by the school children of teachers Erck, Tröller & Körner 18.70. From the Jmm. Distr. by Günther 11.45. From the St. George Sewing Society 54 Uds. Oilcloth, 8 sheets, 8 boys' shirts, 8 underpants, and for the asylum people 6Pr. stockings and worn stuff. From the Jmm. Distr. by Huning 10.30, by Mrs. E. Kaiser 5.00, Mr. Tepe 2.50. Durck?. E. Lchmann, wedding coll. at F. Burkhardt's in CrystalCity, Mon.,, 33.50. Teacher Leseberg's school children in Black Jack, Mon, 7.50, of teacher Meyn in Ma- rysville, Kans. Christmas present, 3.07. From U. Lenks Gem. in St. Louis "from the Women's Club 7 dolls, Mrs. Engler 5 pr. stockings, Mrs. Schwölle calico, Wittwe Koch 1 ouilt. Mrs. N.N. in Jmm.-Distr. 2 large and 1 small ouilt. Harvest Festival Coll. of New Brunswick, III, 12.00. Teacher Mangold & his school children 5.50. From the box at the orphanage 1.30. By ?. Geyer at Serbin, Texas, wedding coll. at Th. Tönn's, 4.00. Mrs. D. K. at Des Peres, Mo., 1.00. From the comm. at Central, Mo., double wedding coll. at K. Preiß & Ch. Lüdloff's, 7.80. By dens. of Mrs. Kinkel 1.00. By U. Bartels, at Mr. Ulrich's at Minerstown, Mo., ges, 3.00. By H. Twellmann in New Bielefeld, Mon.., from K. and F. Jakobmeyer, I. Nolte, H. Kummer & himself, 1.00 each and 1 p. potatoes each; from F. Meyer, M. Schröder, W. Sutmeyer, W. Rosenkötter, A. Hartwig, A. Twellmann, F. Klein, 1 p. apples each; Jost, 2 p. potatoes, F. Jakobmeyer, 1 p. do., 2 p. apples, H. Müller, 2 s. Potatoes. Wiebracht in Central, Mo., 3 gall. Apple butter. From St. Louis: from Mrs. Mießner 1 hat, Mr. Willhardt 8 large hats, 10 caps & hats, Th. Günther worn clothes, H. Kalbfleisch 1 Brl. Flour, F. Goehring 1 children's sledge, 1 pram, 1 rocking horse, 1 vest, Mr. Streckert 30 loaves of bread, Ch. Däumcr worn clothes. Pilgrim bookhandlnng in Reading tractate & narratives. From Des Peres, Mo. by Ch. Kirchhof's 2 Bush. Apples, 2 Bush. Potatoes. I. Horst in St. Louis worn dresses and 1.00. By U. Lenk of the Jungfr..Verein sr. Gem. 15.00. George Berg in Tt. Louis 5.00. H. Eller- mann that. 1.75. K. Wehking 10.00. From the women of the Kreuz-Gem. 2 pieces of calico, 13 woolen petticoats, 7 bust shirts, 7 pr. woolen stockings.

st. Louis, Dec. 21, 1880. I. M. Estel, Cassirer, pre. ok 36 and UntA "r 8t8.

For the preachers' and teachers' widows' and orphans' fund

(Western Districts)

have been received:

1. contributions:

From teacher A. Daake -5.00. From UU.: I. Griebel2.00, E. A. Frcse 2.00, W. Neitzel 4.00, A. Lohr 3.20.

Two. Gifts:

By U. I. Griebel from sr. Congregation 4.45. By H. G. Meyer 3.00. By I. Brock through U. E. A. Frese 5.00. By U. Bartels from Mrs. F. Sienknecht 5.00. Thank offering from Mrs. T. Hofius through ?. Hofius 5.00. By ?. Lohr by sr. Gem. 1.80. N.N. .75.

Sr. Louis, Mo., Dec. 31, 1880. C. F. Guenther, Cassirer.

Received for the English Lutheran mission in the West:

From Waiscnvater E. Leubner -1.00. By Mr. Kassirer Roschke, wedding coll. with Bro. Wilke in Disscn, Mon., 3.10. From the congregation of U. F. W. Pennekamp in New Wells, Mon., 7.00. From L. in St. Louis 10.00. From Bro. Fricke in Washington, Mon., 1.00. By Mr. M. Wcinhold from the congregation of U. Janzow in Frohna, Mon., 19.50. From Mr. I. H. Myers in Ambia, Jnd., 10.00.

C. F. Lange, Kassirer.

509 I'ruuRlill ^vv., 8t. Douls, Llc>.

Report of the Casfirer of the General Synod

From January 1, 1880, to January 1, 1881.

Synod Treasury.

Intake:

Stock on 1 January 1880 ..... -2705.64
From the Western District by Kassirer E. Roschke 1741.21
From the Northwestern District by Kassirer C. Eiß
fieldt 1468.93
From the Illinois District by Cassirer H. Bartling 3010.24 From the Middle District by Cassirer C. Grahl-. 1321.38 From the Northern District by Cassirer I. S.
Simon 971.97
From the "Eastern" District by Cassirer I. Birkner 1025.00 From the Iowa - District by Cassirer I. P. Rade
makers 187.47
For sold college - land in Ft. Wayne 100.00
Refunded travel money by Director Krauß 51.07

-12582.91
Surplus of the Concordia Publishing House Agency 33811.68

Summa -46394.59 Issue:
Salaries of professors and superintendents: in St. Louis-5683
.....33
in Fort Wayne.... 7844.00 in
Springfield .... 3400.00 in
Addison..... 5996.41
By the board of supervisors in St. Louis - - 1680.15 in Fort Wayne 1203.53 in Springfield 950.00 in Addison--... 1838.24
Vicarage of the General Presidency 400.00
Pension for Prof. Biewend 250.00
Pension for Mrs. D irector Lindemann.... 200.00
Salary of the agent 1500.00
Salary of the casfirer 600.00
Miscellaneous travel expenses to synodical officials 615.00 State, city and school taxes 743.60
Miscellaneous small-value issues 67.24

Summa -32971.50
Remains stock on 1 January 1881 13423.09

-46394.59

IZ. Building fund.

Revenue .....-1249.51
Debt on January 1, 1880.... .....-11329.49
Remains debt on January 1, 1881 .....10079.98

-11329.49

6. missionary fund.

Stock on 1 January 1880-7952.....10

Intake:
For heathen mission ..... - 659.08
For negro mission 1164.01
First deposit for the sold mission farm 1400.00
---------- 3223.09

-11175.19
Edition: For Heathen Mission ..... - 170.00
For negro mission 2980.00

-3150.00
Stock as of January 1, 1881.... .... 8025.19

-11175.19

v. Inner Mission.

Stock on 1 January 1880 ..... - 828.78

Intake:
For the general fund- 611.90
From and especially for the Western District 2627.70
---------- 3239.60

-4068.38

Issue:
Delivered to the Northwest District - 200.00
Issued for the Western District - - 4029.35

-4229.35 Remains debt 160.97

-4229.35

L. Shares of the Synodal - printing house.

Outside shares on January 1, 1880 ..... -975.00
Redeemed since-535.....00
Still outside on 1 January 1881 .....440.00

-975.00

I'. Fund for poor sick pastors and teachers.

Stock on 1 January 1880 .....-415.11
Revenue 595.64

-1010.75

Output .....-791.00
Stock on 1 January 1881 ..... 219.75

-1010.75

Recap.

Dr. 6r.

Synod treasury .....-13423.09
L. Building fund ..... -10079.98
6. missionary fund 8025.19
v. Inner mission 160.97
L. Shares of the Synodal Printing Office..... 440.00
?. Fund for poor sick pastors and teachers 219.75
Cash in hand 11867.08

-22108.03 -22108.03

I. T. Schuricht, Kassirer.

We, the undersigned, commissioned by the Board of Directors of the Concordia Association to audit the books of the General Casfirer, hereby certify that the above report corresponds exactly with the same.

St. Louis, the 13th of January, 1881.

Henry Veal.
Carl Ude.

For the orphanage in Addison, Ill..:

From congregations 2c. in Illinois: by ?. Burfeind: from Rich by D. M. & F. W. -5.00 each, Mrs. M. Stünkel, D. Dettmering, H. Blume, W. Stünkel 2.00 each, F. Bode, H. St., H. H., C. G. each 1.00, H. Heine 1.05, H. Oehlerking, Ph. Werner, H. Stünkel, Ph. S., E. St., F. B. each .50, H. Oberin .25; from Mattison by H. Sch., F. D., H. L., H. B. each .25. By ?. Trautmann in Gower from C. Mihn, thank offering for happy delivery of sr. Wife, 5.00. From ?. Great Gem. in Hartem by D. Kornhaaß 2.25, Ch. Warnke 1.00, half of Reform. feast coll. 12.00. By 1'. Sieving in Ottawa by the Women's Club 18.00. From W o odw orth : by ?. Hartmann by H. Kohmann 2.00, harvest festival coll. 20.50; by teacher Ri- chert, wedding coll-, 6.50 u. by A. Pfingsten, wedding coll. at H. Schwer, 9.00. From Chicago: by ?. Succop: by K. Betzel 5.00, I. Pommer, Mrs. Kobow each 2.00, wedding coll. at A. Häger 3.26, by I. Sagert, W. Jenzen, K. Gäbt each 1.00, K. Brandenburg .50, F. Kortum .25; by ?. Wagner: by d. 3 Fricke Bros. 1.50, L. Millies, Mrs. Jäger, Mrs. Kalbow, G. Riß each 1.00, N. N. .50, Mrs. Beduhn, Mrs. Lübke each 5.00; by ?. Bartling: by I. Labahn, Mrs. N. N., Jasp. Mau each 5.00, Marie Wolfgram 3.00, Mrs. N. R. 2.50, K. Gülzow, Mrs. M. Rischow, E. Jüngling, Mrs. Kellermann, A. Siekmann each 2.00, Mrs. F. Bunge, Ernestine Baumann, Ch.-Freundt, Mrs. Heit- brink, K. Krüger, I. Lembcke, Louise Meidow, D. Nowack sen-, I. Bornhöft, K. Kolpin, H. Ullrich, K. Bunge, I. Plamp, F. Trippelhahn, L. Metz, I. Hinck, Wittwe M. Hmck, W. Weber each 1.00, H.Jochim 2.00, Th. Gildemeister, L. Lips, W. Schönholz, Mrs. A. Kleist, A. Heiden each .50, Mrg. Kleist.25; by ?. En- aelbrecht: by the Women's Club 10.00, F. Zimmermann 2.00, F. Reppin, K. Wartens, H. Kohmann, Mrs. W. Rossow, Minna Steffcnhagen, N. N. each 1.00, Auguste & W. Bratfisch .50; by ?. Lehmann's Gem. 7.50; by ?. Hölter: from the Women's Association 20.00, Ch. Gehrandt, M. Keller each 2.00, H.Feßmann 1.00, Mrs. Geßner .50; by ?. Wunder: from F. Fink u. Ch. Dovenmühle 5.00 each, Mrs. Aug. Thiede 2.00, Alb. Lämmerzahl 1.00, Mrs. Grupe, Mrs. Henschel .50 each; by ?. Reinke: by Mrs. N. N., D. Bauermeister, H.H. Einspahr 5.00 each, HenrietteDamitz 2.00, I. Einspahr, G. Klotz, Mrs. I. Gruel, I. Krüger, I. Elsner, G. Schalk, Ernestine Rickert, A. Dietrich, Louise Ohlmann, K. Ritthammel, A. Rathsam, Dor. Schulenberg 1.00 each, I. Lasten 2.00, K. Wittenborn, F. Boaenhagen, Marie Hörmann, Ferd. Spangenberg, I. Bröning, W. Daß, H. Kaiczuck, F. Kath, K. Panzer, Johanne Domke, Minna Lienow .50 each, P. Bräunling .40, Mrs. Kautz, Chr. Valentin .25 each, K. I. N. P. 5.00; by ?. Lochner: by I. L. Thurn, K. Groß, G. L. each 5.00, I. Gu- derjahn 3.00, Mrs. Gareis, A. Stolte, H. Lindemann, G.Lawell, I. Mahnke each 2.00, F. Stenzel, K. Krämer, K. Bergmann, G. Wegner, H. Bergmann, L. Heidon, K. Holtz, Wittwe Berndt, H. Bugenhagen, Wittwe Otten, W. Rosenkranz, D. Abraham, G. Pechel, Marie Koppen, A. Narden, Frau Schmidt, F. Zabel, P. Lawell, N. N. each 1.00, F. Narden.75, I. Priebc, Mrs. Em- mert .50 each, A. Hupe .25. by ?. Brunn at Jefferson, Harvest Fest. coll, 36.33 & 2.50. Ch. Blievernicht at Elm hurst 5.00. Wedding coll. at H. Goltermann's at A ork Cen tre 17.30. By ?. Eißfeldt in South Chicago, thank offering by Mrs. N. N., 10.00. By ?. Duborg by Dav. Mell inBlueIs - land .50, Mrs. Sippel in Washington Heights 1.10. By ?. Uffenbeck of K. Schroeder in Lemont .50, Mrs. Drey- müller in Lockport 1.00. By ?. Brewer at Bescher by D. Haase .60. By ?. Dunsing in Strasburg, part of the harvest festival coll., 2.00. Mrs. Rademacher in Des Plaines 5.00. From Addison: by Prof. Brohm 1.00, wedding coll. at K. Martin 9.00, by the Gem. 25.00, Mrs. N. N. 1.00, F. Lührs 7.50, by W. Fiene 48.25, by F. Göllner 19.47, by Ferd. Bartling 33.35, by F. Leeseberg 35.75. By ?. Meyer at Lincoln, Danktags-Coll., 8.25. ?. Dörmann's congregation at Horkville 8.69 and 7.50. By ?. Zahn in Nokomis, wedding day coll. by W. Rühmholl, 3.50. Coll. at Erxlcben's wedding in Pekin 3.65. By ?. Schuricht in St. Paul, thank offering by W. Rebbe, .50. ?. Mueller's church in Kankakce, 8.00. From?. Nuoffer's parish in EagleLakc: H. Käkle, F. Meyer, G. Nuoffer 1.00 each, H. Waßmann 5.00. From ?. Strieter's Gem. in Proviso: from the orphan box 3.38, wedding coll. at H. Käppel 22.42, at H. Klatt 18.51. By ?. North: from the comm. at Lindenwood 2.58, comm. at Squaw Grove 5.58. By ?. Loeber at Niles by F. Schleuder 5.00. By ?. Rauschert at Dalton, Harvest Festival Coll. 15.00. By 1'. Duborg by s. Gem. inBlackOak 7.25. By Ch. Bockelmann by ?. Wangerin's congregation in Town Sumner 7.00. By ?. Dö- derlein in Homewood, wedding coll. at Beermann's, 5.25. By ?. Traub of Mrs. Stuff in Pcoria 1.00, Common in Limestone 4.55. By ?. Lußky from H. Großmann in Sterling 1.00. By ?. Steege in Dundee from F. Wäscher 2.00, I. F. Müller 1.00. By F. Block from d. Gem. in M c Henry 2.00. ?. Feustel's compound in Coneord 4.66. ?. Gru- pes Gem. inRodenberg 9.45. By?. Hölter inChicago by Chr. Schultz 5.00, Chr. Wendt 3.00, Mrs. W. Kr. 1.00. Harvest Festival Coll. by?. Heyer's Gem. in Crystal Lake 5.00.

By ?. Weisbrodt in Mount Olive: Thanksgiving offering for happy delivery. Delivery, by H. G. 5.00 and Childbirth Coll. at W. Mar burger 5.00. By ?. Döring in Glencoe by I.Fehd 1.00, Mrs. Heßler .25. Harvest Festival Coll. by ?. Frederking's comm. at Dwight 22.40. By ?. Mochel in Shelbyvtlle: half of thanksgiving coll. of sr. St. Paul's congreg. 8.29, sr. St. John's congreg. 6.65, half of wedding coll. at I. Heinz 2.06. Nie- meyer in Arlington Heights 1.00. By ?. Bohlen in Sum with of Mrs. N. N. .50. By ?. Franck at Steeles Mills by N. N. 1.00. k. Otto in Warsaw 2.50. ?. Holter- mann's Gem. at Lost Prairie 3.75. By ?. Winter at Hampton by I. Oltmanns & I. Wenke 5.00 each. By ?. Cook in Wheaton by the Women's Club sr. Gem. 5.00. (p. -861.88.)

From congregations 2c. outside Illinois: By? Niethammer in La Porte, Jnd, from the Young Friars' Association, 15.00. By? Wunderlich in Tolleston, Jnd, wedding coll. at K. Raasch, 6.25. By? Volkert in St. Paul, Minn, from R. Sckündeldecker, 1.00. By E. Neltner, treasurer of the German Free Church, .24. By Prof. Selle of N. N. at Ft. W ay ne, Jnd, 2.00. By W. Schaumlöffel at Baltimore, Md. net profit of memorial coins sold at Orphan's Feast, 24.43. By Teacher Ritzmann at Fräser, Mich. from Mrs. Ebcrlin 1.00. ?.Hertrich at Faribault, Minn. 1.00, Mrs.Lück 1.00. ?. Heintz's Gem. in Crown Point, Jnd., 3.00. By?. Dageförde in Nicollet, Minn., from N. N. .25. B. in Al- louez, Mich., 5.00. By I. Ablenstorf from?. Schutzes Gem. in Courtland, Minn: Wed. coll. at H. Bruer 4.30, by F. Reuss 2.00, Helene Kranz .50, Mar. Kranz .25, Ph. Dahmer .25, M. Dahmer .14, childbirth coll. at H. Bode 2.55, home dedication coll. at Ch. Stock 3.88. By A. Paar, Cassirer of Minnesota Synod, 1.46. By Cassirers: C. Grahl 7.09, C. Eißfeld 33.37, I. P. Rademacher 1.00, E. Roschke 4.00. (P. -120.96.)

From children: Teacher Kammann's pupil at Dundee, III, 1.25. In the Children's Journal quitt. 365.92. (p. -367.17.)

In board money: H. Duchrow 2.00. Thöne 10.00. I. Baumann 10.00. H. Kobischke in Berlin, Wis. guardian for Labotts, 40.00. R. for Franz Reifert 12.00. I. I. M. Miller 5.00. Mrs. Aug. Rapp in Chicago, III. for Jaffke 2.90. Johnson in South Chicago for Rittmanns 4.00. Guardian H. Miller in Nockland, Mich. for Siegels 70.00. From Chicago: of Mrs. Hanley 10.00, Father Hoyer 5.00, I. N. Rai- thel for Groh's children 138.00. (S. -308.90.)

Addison, III, Dec. 28, 1880; H. Bartling, Cassirian.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

1. contributions:

Of the??: I. Löschen, H. Weisbrodt, W. Achenbach, L. Hölter, W. Bartling -4.00 each; L. E. Knies 2.30; W. Dorn 2.00. From teacher I. Heinicke 2.00. From the Chicago Teachers' Conference 11.50.

Two. Gifts:

From the community of ?. Eirich 17.00. Community of ?. Knies 11.70. By ?. Delete: from the parish of ?. Eirich 4.85, from an unnamed person 1.00. Schoolchildren of the teacher Köbel 4.00. Parish of ?. Bohlen 9.71. Community of ?. Achenbach 6.00. I. Hinck by ?. Bartling 1.00. Community of ?. Dorn 10.00. Mrs. Car. Eckhardt by ?. Hölter 5.00. Mrs. N. N. in Chicago 5.00. Common of ?. Hieber 5.50.

By Kassirer H. Bartling were delivered 86.72.

Chicago, III-, January 5, 1881. H. Wunder, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(middle districts)

have been received:

1. contributions:

From the ??: A. Sieger, P. A. Weyel, F. W. Brüggemann, I. H. Werfelmann each -4.00, I. G. Kunz 5.00. Teacher I. H. Beyer 2.00.

Two. Gifts:

Gratitude offering by Mrs. R. O. Kieling -5.00. By Mr. ?. H. Steger of sr. Gem. in Adams Co., Jnd. collecte 6.00. By ?. F. W. Brueggemann of both Gemm. in Darmstadt, Jnd., 7.00. By ?. H. Horst of N. N. from his own Gem. Gem. at Hilliard, O., 1.00. By ?. I. G. Kunz, Collecte sr. Gem., 6.52. By ?. I. H. Werfelmann of M. Rupprecht 5.00. Christmas Collecte of ?. H. Kühn's estate, 5.96. Christmas collection from ?. P. Seuels Gem. and contribution 22.00.

Indianapolis, Jan. 8, 1881 M. Co nzelmann, Kassirer.

Received:

From the Kreuz congregation here for ?. Krause's congregation in Kansas -16.35, for ?. Fackler's congregation in Canton, Mo., 16.35.

For inner mission in the West: Through ? Schmidt of sr. Congregation in Jaspar Co., Jnd., 2.00. By Mr. F. W. Bor- chers, Coll. of St. Paul's Congregation in Massillon, O., 8.00.

I. T. Schuricht,
Treasurer of the General Synod.

For poor students.

From Mr. Joh. G. Höhne in Metea, Jnd. K .90. ?. I. Nützel in West Ely for Stud. Purzner -5.00. Received for Stud. Heinemann from the Women's Club in Pekin 10.00; for Stud. Schriefer from the Women's Club in Cincinnati 10.00, from the Young Women's Club that. 10.00, from Mrs. Moormann 1.50. Guenther.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents porter's fee in advance.

Only the letters containing enclosures for the paper are to be sent to the editor, but all others containing business, orders, cancellations, monies, etc., are to be sent to the address: (1-utd. t "ou<roräi"-Verl "x" lbck. 0. vnrtkel, ^Vxent), Oorner ot Lliumt 8treet L Inelinnn .Vvennc, 8t. is-ouis. - In Germany this" sheet can be obtained from Heinrich I. Naumann, 36 Dirnaische Strasse, Dresden.

The "Lutheran" is sent to Germany by post, postage paid, for kt.25.

Lnbereck ab blle ?osb Ollllee ab 8b. I,cmis, Llo., as seeoück-elass mabber.

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

Year 37.

Sermon

opening the proceedings of the Iowa District of the Synod of Missouri, Ohio, &c. St., May 19, 1880, in Maxfield Township, Bremer Co., Iowa, delivered by C. H. R. Lange.

Text: 2 Cor. 3, 5-9.

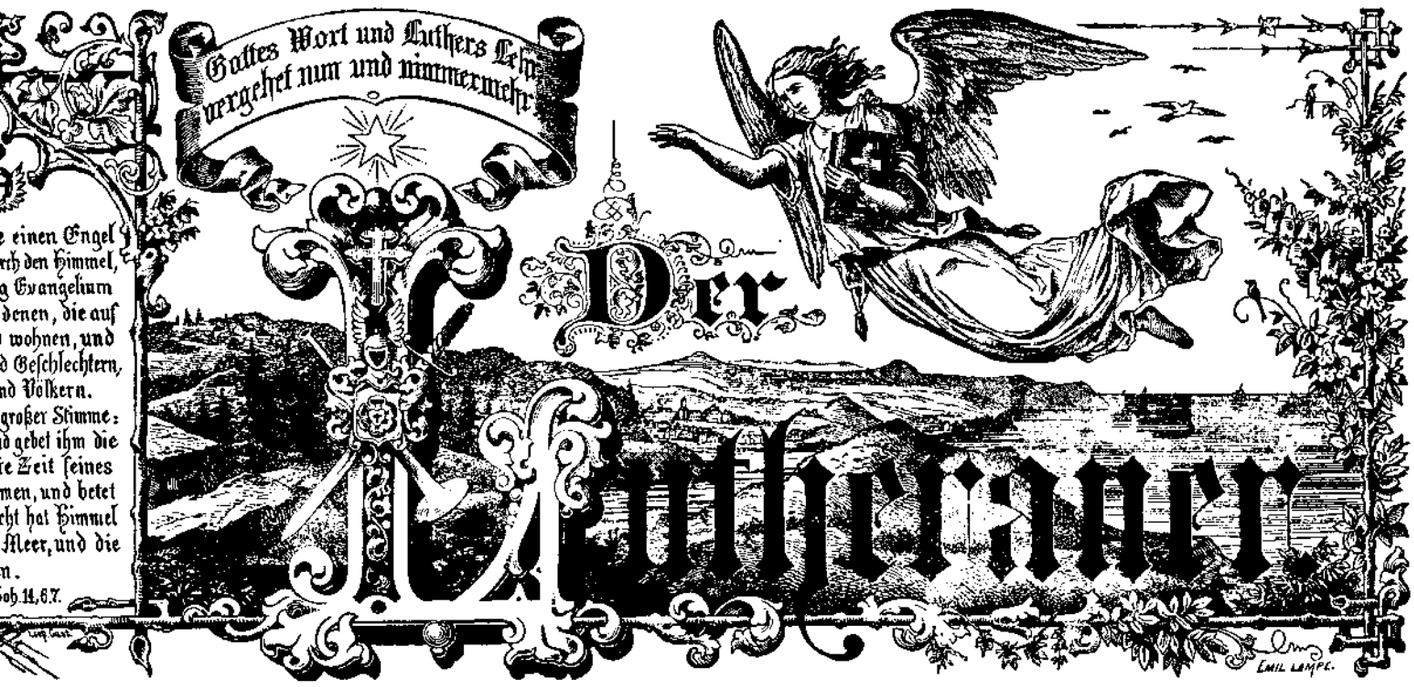
"Not that we are able of ourselves to think anything, but of ourselves; but that we are able is of God. Who also hath made us able to do the ministry of the new testament, not of the letter, but of the Spirit. For the letter killeth, but the Spirit quickeneth. But if the ministry which killeth by letters, and is formed in stones, had understanding, so that the children of Israel could not look upon the face of Moses, because of the understanding of his face, which ceaseth: how shall not rather the ministry which giveth the Spirit have understanding? For if the ministry which preacheth condemnation have glory, much more hath the ministry which preacheth righteousness exceeding glory."

Venerable and beloved in Christ, fellow Synod members!

Where the gospel is not pure, the church of God is corrupt. And where one corrupts what God makes good, there is God's curse. If we want to keep the Christian faith and the Christian life uncorrupted, we must not only not mix human doctrines and commandments into the gospel, but also not even God's law, even though this is God's word as well as the gospel.

Our text is especially directed against the interference of the divine law in the gospel. People had come to the church at Corinth with the arrogance that they, as true preachers of righteousness, had to help the divine law to its due honor, which was suffering from the evangelical preaching of the apostle Paul. For God, through his law, requires of every one who desires to be saved his own human activity, and not only faith in what Christ has done. On the other hand, the apostle testifies that it is only through the gospel that the Holy Spirit corrects the church of God, makes men blessed, and gives and works all that is valid and good in the sight of God.

Since the law has a different purpose and effect than the gospel, mixing the law and gospel also makes purpose



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prevents and destroys the effect of both. Both are the word of God, and both are to be heard and used, but in such a way that each may accomplish what it was sent to do. Of these two different kinds of the word of God the apostle deals in our text. Therefore he speaks of two different testaments, the old and the new; of two different gifts which God has given in these testaments, letters in the one, Spirit in the other; of two different effects of these gifts, death in the one, life in the other; of two different offices, both of which signify clearness, i. e. divine majesty. Of two different sermons which these offices preach, the one the sermon of condemnation, the other the sermon of righteousness. He also declares that in the exuberant clarity of the second, the clarity of the first ceases.

Let us then also, by the grace of God, strengthen ourselves in the knowledge of the difference between these two words of God and offices of God, lest we also pervert God's purposes and God's works by confounding them. We consider in the fear of God

The two distinct divine offices in the Church of God,

1. the office of the law, and
2. The ministry of the gospel.

1.

What is the law? It is the writing which God's finger writes on the heart of every man, that he may know what he ought to do and what he ought not to do. What is the heart like that carries this writing? Its thoughts and desires are evil from its youth. What does this heart do with the divine Scriptures? It does what it cannot refrain from doing; it follows its inclination and makes God's Scripture a dead letter. It would wholly obliterate it, if God did not preserve at least something of it by authoritative law, by discipline and custom, under public praise and reproof, reward and punishment. Now what is the consequence of preserving these fragments? Fear of censure and punishment, avarice after praise and reward, drives many to win a glory of virtue and law-fulfillment, and to wring a proud righteousness from corrupt nature.

who knows nothing of the true meaning of the divine law. This is the pagan justice.

What was the state of the law among the chosen people of the Jews? Moses received from God the law written in the heart of man in the form of the ten commandments written by God's finger on tablets of stone; but at the same time he received many other religious and civil commandments. Under thunder and lightning and smoke and mighty sound of trumpets, the people were bound to keep the same, and the so-called old covenant was made. The people, by being subjected to the office and administration of the law, were to learn to sigh with longing for the promised Savior, in humble experience and recognition of the human heart, which always resists God: "Blessed is he whose transgressions are forgiven, whose sin is covered, to whom the Lord does not impute iniquity. For only to such can the promised blessing of the world's salvation be bestowed. When Moses came among them with the tablets of the law, the people feared to look him in the face, for the glory of God shone in it, so that he had to cover it with a blanket. Were they also afraid to break the law? O no, it did not keep the law. Under the law the corrupt heart of man remains as hard as the tablets of stone, which had not life, but only the letters. Among this people also, as among the heathen, rose that proud righteousness, forced from the sinful heart, which knows not the true righteousness revealed in the law. They even presumed to be able to do more than God demanded, and showered God's law with the commandments of men. When at last the Saviour came among them with the call to repentance, those who thought themselves righteous felt so offended that their hatred was not satisfied even by the most torturous execution of the Son of God.

But what is the purpose of the office of the law in the church, if it does not really make men righteous and devout? The Saviour of the world himself has shown us this. He has taken this office into his own hands as one that is actually foreign to him, and the servants in his kingdom are to do as he did and showed them. He revealed the holy and entire

He showed the meaning of the letter of the law, the great things it requires of man. He showed that to be angry in the sight of God is to be dead, that even a desire in the heart is adultery. He brought to light the hidden wickedness of the heart, and put to shame the imaginary delusion of a revelation of the law. He proclaimed how great God's wrath was against every sinner, how deeply the law cursed and condemned every man, because his whole nature, his thoughts, words, and works were contrary to it, and that therefore man was subject to death, all temporal plagues, and the punishments of hell. - The office of the law, then, is to help man, as he is by nature and without grace, to recognize his natural blindness, his deep ruin, and the terrible damnation to which he is headed, instead of a deceptively feigned happiness. And for what purpose? So that his presumption of being able to fulfill God's law with outward works, and his sacrilegious defiance of God, may break down, and he may begin to hunger and thirst for divine grace. This is what the divine office of the law is meant to accomplish.

Without this ministry man never learns the greatness of the corruption of his heart. He does not know what true justice and holiness are. Behind the appearance of virtue, which is forced from nature by praise and rebuke, reward and punishment in education and custom, the brood of vipers of ungodly thoughts and desires can well hide. But if the office of the law allows the true meaning of the letter to penetrate the heart in its divine majesty, then this brood rises up furiously against the divine light that disturbs it, and shows a kind of life in the human heart that is nothing other than spiritual death, complete apostasy from God, opposition to all divine life, hatred and enmity against God Himself. To the saying of divine holiness, that every selfish thought, every impulse against the perfect love to which God created man, every unwillingness to live it, is a sacrilegious indignation against God's majesty, an apostasy, upon which curse and

The sinful heart answers: Away with such a God, who demands the impossible,

I hate him, I flee him. The garment of apparent love for the good and for a heavenly Father then falls to the ground; the naked nakedness of hatred against God because he condemns what is evil comes to light.

Without the ministry of the law, man never comes to be truly terrified of any sin, even the most secret sin, for he does not know God's wrath. He does not see the mischief his sins cause in God's creation; he does not hear how the evil examples he sets, always producing new sins, in

The wretchedness of his word and work cries out to God for vengeance upon him. God's long-suffering still commands the creatures to serve him. The time has not yet come when the cry, "Cut him off!" will be directed at him, and every creature will then shrink back from him, every

Joy and all hope then cease for him forever, and only the worm is left that does not die, and the fire that does not go out. The office of the law must point its dull sense to the lightnings and thunderings of Sinai, which roll on through the centuries in the terrible judgments which God's wrath executes upon nations and individuals. It must point its dull sense to the most terrible thing that has ever happened, to the divine majesty itself, which in the person of the united Son of God hung on the wood of torture, drenched in blood, broken-

beaten, scourged, mocked, languishing without consolation, tasting the divine wrath against the sin of man himself, and exclaiming, If this be done in green wood, what shall be done in dry?

It is a terrible office, the office of the law. The heart of man dies under it. The despair of the damned begins to gnaw under it. The letter of the law, when displayed in its divine majesty, kills. Oh! this office does not make pious, it gives no life, it gives no power. It brings only death, for it preaches only condemnation. That is the highest and best thing it can do.

2.

And yet to God be eternal praise and thanksgiving for this ministry, for the sake of the second ministry which he has ordained for those who are thus killed by the law. This second office is the office of the gospel. What is the gospel? If you want to know it, look again at the cross of Christ, the Son of God, and see that Christ is the end of the law. What does this mean? Hear it, O sinner! The law demands holy living from every man. Here it is, saith the Son of God and of man, read what thou requireest in my heart! Every letter of thy

Scripture is perfect, pure, real life in it. And now take my heart for the heart of every sinful man. My heart is a heart of God, which very abundantly outweighs all men's hearts. - The law demands the condemnation of the transgressors Here it is, says the Son of God and of Man, I have endured it for all transgressors I am God myself, and what I endure for them infinitely outweighs the punishment that you have to demand, as truly my divine majesty has infinitely more value than a world of creatures with their own suffering for an eternity. - There the law is silent, it has nothing more to say. It goes away with its divine majesty.

into the exuberant majesty and glory of God's love in Christ, which has fulfilled all his demands. But the Father says to his incarnate Son, who represents us: "You are my beloved Son, in whom I am well pleased. You have accomplished my gracious will; I am reconciled. And now therefore my Spirit goeth forth as a comforter among men. He testifies to them your righteousness as their own, and thereby transforms them into new creatures, so that my law henceforth becomes their own life and love, inclination and happiness. Let this be my new covenant, the new testament. It is the office of my spirit to write this message of joy in their hearts. - This, then, is the second office in the church of God, which preaches righteousness. The first only demands and gives nothing. The second demands nothing, but gives everything in abundance without end.

What, then, is the ministry of the gospel to do in the name of the divine majesty? It is to make him who has humbled himself under the condemnation of the law certain of the forgiveness of all his sins and of his eternal blessedness. It is to proclaim to him, and to seal this proclamation by the holy sacraments: God is reconciled to thee; the righteousness of Christ, the Son of God, is counted before him as thine own; his good pleasure rests upon thee, and the angels and all creatures shall henceforth serve thee with joy as a beloved child of the living God, if thou shalt accept in faith this grace which thy God and Creator himself bestows upon thee by this word of the gospel. For he who believes in Christ,

...he is just. Do not say, "May I, a poor man, imagine such lofty thoughts? God wants you to believe that he has become your Father for Christ's sake, that you may know and enjoy the glory and joy to which his eternal Son has brought you. Do not say that this is too much for a sinful man. Consider what has already happened for thee, when the majestic, eternal Son of God imputed to himself all thy abominable filth of sin, and suffered himself to be punished for it. Do not ask incredulously: Should the holy Son of God really have thought of me in his suffering? He is God, after all, to whom everything that ever is, that ever happens, and that ever has happened, is constantly more vividly conscious than your own thoughts can ever be. He has presented and represented every single human being to God in his suffering. Therefore, through him you too are truly freed from your sin before God and have nothing more to fear. If even one blow of the scourge, which struck his divine majesty, had been directed at your sins, they would have been abundantly expiated for eternity. But all his suffering is too good for thee. For the suffering of divine majesty in Christ's human nature is infinitely more than what all creation is capable of doing. -

But what could have moved God to do such a thing? It was his infinite love, as he himself reveals this mystery to us when he says: "God so loved the world that he gave his only begotten Son. A poor, sinful man's heart might well break for joy if he believed that all this was really true. And it is true; for whose voice is it that we hear in the gospel? It is the voice of the Comforter, whom the eternal Son sends to his redeemed, and who now desires to show us the divine majesty of his being, not by a shining of light, as in the face of Moses, but in the majesty and glory of his gift in the Word. The ministry of the gospel is the ministry of the Holy Spirit. Therefore open wide your heart, and let it be filled with the Spirit of God. But if thou sayest, I will not appear before God altogether as an ungodly man, but I will make myself at least in some measure worthy of him, know that then the office of the law with its condemnation is still over thee. For there are only two words of God: the law, which preaches condemnation to thee, and the gospel, which justifies thee as an ungodly man for Christ's sake alone. You can only hear either one or the other from the mouth of God. There is no third.

When the repentant sinner grasps the gospel in faith, he immediately feels, as Luther says, that he has been born anew and has now found a wide, open door to enter paradise itself. He says with John: "Behold, what love the Father has shown us, that we should be called children of God. And with Paul: "Now the world is crucified to me, and I to the world. What I now live in the flesh, that I live by the faith of the Son of God, who loved me, and gave himself for me. Nothing can separate us from the love of God, which is in Christ our Lord. Abba, dear Father, for ever and ever may your glory be my life; to do your will, to surrender to you in joy and sorrow, is pure, blessed joy. A new heart, a new spirit, these are thy precious gifts. It is a precious thing to give thanks to the Lord. Praise the Lord, my soul. All that breathes, praise the Lord. - Now this is the voice of the spirit itself

in the human heart. The ministry of the gospel not only preaches righteousness, it also gives the Spirit itself. He who believes the gospel has also received the gift of the Holy Spirit. For because such a one is God's child, God sends the Spirit of his Son into the heart as a pledge of the inheritance of eternal life.

Such a believing man is now entrusted with both offices to exercise on others and on himself. For it is not in faith but in seeing that man's whole nature will be renewed. Here the new man must remain in battle with the old, corrupt nature. It is on this nature that he must daily execute the condemning, killing office of the law, and that others must execute it to the point of death. By the rule of God's unchanging will, which the law reveals, he is to know whether he is not being seduced, overpowered, dominated, and deceived by his corrupt nature, and whether he is really living in a free, joyful spirit to please God. To the new man alone he is to direct and direct the ministry of the gospel, so that faith and the new life may be constantly preserved and strengthened and bring forth the fruits of the Spirit, which alone are pleasing to God. In the new man the office of the law is not to be used, for where the Spirit of the Lord is, there is liberty. Compulsion alone belongs under the law, and its works are good for nothing before God.

These, then, are the two offices by which God does the works so often praised in Scripture, that he kills and makes alive, wounds and heals, corrupts and helps, condemns and saves, humbles and exalts, defiles and honors. The devil, the world, and the flesh agree in thwarting these works of God, and therefore in mingling the law and the gospel, so that the law does not kill, the gospel does not make alive; the law does not wound, the gospel does not heal; the law does not condemn, the gospel does not justify and make blessed; the law does not abase, the gospel does not exalt; the law does not defile, the gospel does not honor. This mixture, which is cursed by the first and second tables of the law, and corrupts the church of God, shall be the subject of our doctrinal discourses this year. May we all now use the light already given to us in the confessions of our Lutheran Church with a humble and fervent spirit, may the Father of mercies grant us this for the sake of His dear Son. Amen.

(Submitted.)

A riddle in the history of the world.

In an article of the well-known anti-Christian newspaper, the "Westliche Post", the following judgment is found about the people of the Jews:

"But that the wandering people of the Jews, who for almost one and a half thousand years had no native soil under their feet, who had been everywhere inactive and fleeting as a foreign element, hardly tolerated anywhere, despised, oppressed, robbed, driven out, even partly exterminated, nevertheless took root again everywhere, and in spite of all suffering, misery, and persecution, preserved the faith of their fathers and their unbreakable unity, as well as their customs, laws, and rugged separation from all other peoples, among whom they permanently settled, and never married, except within their own tribe,

The fact that the Jews were able to make a name for themselves in the world indicates that they had unusual mental and physical qualities which enabled them to rise again and again, and often even to the top of the peoples who despised them. Any other tribe, gifted with less ability, would long since have perished under such pressure as the Jews suffered.

"To draw back to their earlier history, what was the original cause of their almost total dispersion over the whole face of the earth? Was it compelling political conditions which made it impossible for them to have a native fatherland with a coherent confederation of people? - Was it work-shyness or the unconquerable spirit of trade that controlled them to scatter everywhere? Did perhaps both qualities drive them to do so? Truly, the history of the Hebrews remains a problem as it stands alone unsolved.

"When Montefiore and other philanthropists conceived the idea of regaining the old Palestine for their wandering tribesmen in order to unite them, the naive question arose everywhere: Who would want to cultivate the soil there, to work at all? Whether a people of traders, dependent on themselves, would not starve?

"The solution of this task lay so close, clear and convincing, that the project of helping the Jews back to a common fatherland was aüfgegeben as impossible."

For the history of the Hebrews the Bible is acknowledged to be the best authority. It also solves the problem which the history of the Israelites must present to unbelievers. To Christians the strange destinies of the Jews are as many proofs of the truth of divine revelation. The answer to the above questions is found, among others, in the following passages of Scripture: Deut. 4:26, 27: "Take heed therefore that ye forget not the covenant of the LORD your God, which he hath made with you, and that ye set not your images at variance, as the LORD thy God hath commanded. For the LORD thy God is a consuming fire, and a fierce God. If ye therefore beget children, and dwell in the land, and corrupt yourselves, and make yourselves like unto your images, to do evil in the sight of the LORD your God, and to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon perish from off the land whither ye go over Jordan to possess it: ye shall not long abide therein, but shall be destroyed. And the LORD shall scatter you among the nations, and ye shall be left a small multitude among the heathen, whither the LORD shall drive you." Deut. 28:64, 65: "For the LORD thy God shall scatter thee among all nations, from the one end of the earth even unto the other.... Thou shalt have no abiding being among those same nations, and the soles of thy feet shall have no rest." Match. 23:37, 38. "JEsus said, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! How often have I desired to gather thy children together, as a hen gathereth her chickens under her wings; and ye would not. Behold, your house shall be left unto you desolate." Luc. 19, 41-48. match. 24, 1. 2. Match. 27, 23-25. "The governor said, What evil hath he done? But they cried out still more, saying: Let him be crucified. But when Paul saw that he did nothing, but that there was much tumult, he took water, and washed his hands before the people, saying: I am innocent of the blood of this righteous man, you see. Then all the people answered and said, His blood be upon us, and upon our children." Match. 24:3, 33, 34. "And his disciples came unto him specially, saying, Tell us, when shall these things be? And what shall be the sign of thy future, and of the end of the world? Verily I say unto you: This generation (namely, of the Jews) shall not pass away, till all be done. Heaven and earth shall pass away, but my words shall not pass away."

This is the correct solution to the puzzle above.

H. K.

Schleswig-Holstein.

The sad state of the so-called Lutheran Church in this country was again made quite clear last year. A certain Pastor Kühl in Oldenswort, in the "Ev. Gemeindeboten", which he edits, denied in the most impudent manner, among other things, the resurrection of the Lord. This caused such a great stir in all believing circles, and three ecclesiastical papers made such a loud noise about it that finally (it was in June of last year) the Kiel Consistory saw itself compelled - to warn Kühl in writing and to give him to signify "that he had not kept within the limits set by the doctrinal order of the church" for the literary activity of the clergy! Of course Kühl did not ask for anything after this warning. Only four weeks later he had an article published in his newspaper which contained the same denial of the basis of the entire Christian religion. What does the Consistory do now? - It remains silent. - Then various petitions were sent to the Consistory, some of them with numerous signatures, expressing the desire that the matter be investigated and that action be taken against Kühl. Finally, a Consistorial Decree, dated Kiel, November 5, 1880, was published, which read as follows:

"Recently the Consistory has received a considerable number of petitions in which members of various congregations ask for disciplinary intervention against Pastor Kühl in Oldenswort because of the 'Evangel. Gemeindeboten' published by him.

"We do not approve of the agitation by which these petitions have been signed and sent in, since it must give the impression that pressure is being exerted on the resolutions of the Consistory, which we must reject as unjustified. Far from supporting the Consistory in the fulfillment of its duties, such agitation makes them more difficult in the very direction in which the signers of the petitions wish to see the Consistory active; for the salutary impression which the measures of the Consistory can produce depends essentially on their appearing as free, not conditioned by external influences. In addition, among the members of the congregation to whom the petition was submitted for signature, the opinion must almost necessarily be awakened, as if the Consistory needed to be reminded of its official obligations. (Very true, but did not the Consistory really need such a reminder very much?)

"After, however, in the manner indicated, a be

In view of the fact that the disturbance has spread into the congregations, we consider it necessary to publish the following, in order to enable the clergymen of our supervisory district to counteract this disturbance in a suitable manner wherever they encounter it among their parishioners.

"In the article which Pastor Kühl in Olvenswort published in No. 23 of the 'Evangelischer Gemeindebote', edited by him, under the heading: 'The Lord is truly risen', he denied, as cannot be denied, the bodily resurrection of Christ, but emphasized just as definitely, indeed even more definitely, that the exalted Saviour is really still alive, that He is the Lord of the Church, and that a living intercourse takes place between Him and His own." (This Jesuit ambiguity thus serves as an excuse!) "That the Consistory does not recognize the theological standpoint which emerges here as an ecclesiastically justified one, has been made known by the Consistory in the most definite manner through the announcement of the decision which it issued on June 6, 1878, in the matter of the disciplinary investigation against the deacon Diekmann in Wesselburen (Kirchliches Amtsblatt, Jahrgang 1878, page 49). In this same decision, however, the reasons are given which make it the duty of the Consistory to proceed in matters of this kind with the greatest possible forbearance and gentleness. In this respect, the historical development of our church must not be disregarded, in which a far-reaching toleration has always been practiced, indeed, one may say, in which not long ago a position similar in many respects to that of Pastor Kühl prevailed in wide circles of the clergy, even in the church supervisory authority itself." (A clean reason for further toleration!) "That it has become different in this respect is not due to any means of coercion, but to the proofs of spirit and strength which blessed men have given for the pure doctrine of the gospel under the Lord's grace." (*Ergo,* let the wolf eat the sheep, until he may be converted!) "To this must be added, that the limits to which the clergy may go in the literary publication of their views, are not more exactly defined by legal regulations, and therefore are not readily apparent in detail." (A fine Consistory, which does not even know whether the "limits" are exceeded when a preacher boldly outlines the reason!) "For this very reason it seems advisable not to leave the milder means untried before proceeding to the severest measures. It is also in the interest of the church itself not to expel from its service without further ado those who have placed themselves in its service," (for what a pity it would be if the church lost such forces!) "but to give them time for self-reflection, according to the degree to which the hope appears to be justified that the person concerned will be led back to the right path by warning, admonition, and mature experience of his own." (Meanwhile, where are the deceived souls? - O of blindness!)

"The Consistory was also guided by this point of view in dealing with the present matter. The same has officially informed Pastor Kühl on June 22 of this year, with specific reference to the above-mentioned Easter contemplation, that he had not observed the limits set by the doctrinal order of the church for the literary activity of the clergy. At the same time, Pastor Kühl was warned against further such excesses, pointing out that if, contrary to expectations, this well-meant warning should not be successful, the Consistory would see itself compelled to take steps of a different kind, to its regret. It goes without saying that the Consistory has kept and will keep an eye on the further publications of the Evangelischer Gemeindebote. However, just as the Consistory itself must bear the responsibility for its actions in this regard, so it must also reserve the decision as to what steps those further publications might give rise to, to its own dutiful discretion. How unfortunate it is when individual members of the congregation undertake to "influence" the official handling of such matters through petitions (what impudence, when laymen subject themselves to such things, while they should have allowed themselves to be torn apart in Christian patience by Wolfe, who is tolerated in higher places!), "is already evident, among other things, from the fact that in one of the petitions, which was presented in print to a particularly large number of members of the congregation for their signature, it was not at all made clear that the passage referred to there, which is in itself most regrettable, belongs to an article which the editors of the Gemeindebote took from another paper, with an explicit designation of the source, a circumstance which in any case must not be overlooked in the assessment of the matter, and which therefore should not have been concealed." (So to murder with borrowed poison is allowed!).

"The disciplinary means which the Consistory has at its disposal can, by their nature, only affect grosser and legally provable excesses. (!) The wrong directions that underlie the latter can perhaps be pushed back externally by these means, but not overcome internally." (To consider the congregations in this connection is therefore unnecessary!) "The latter can only be done by the right handling and application of the divine word, which is accompanied by the promise that it will not return empty. May those to whom this weapon is entrusted use it in the right way, each in his professional circle, and may those church members who are not called to the public proclamation of the gospel, but who have the welfare and well-being of the church at heart, make their concern known to God in silence with prayer and supplication." (Against false prophets Christians are not only to pray, but also to beware of the same. Match. 7:15.) "If this be done, our dear Church, through the gracious help of her risen Lord, will also victoriously overcome those dangers by which she is at present surrounded. God forbid!"

Who is not reminded here of the word of the prophet (Is. 56,10.): "All their watchmen are blind"? - And what do the believers of Schleswig-Holstein say to this? Do they now abandon not only a cooling, but also such a church regiment? - By no means! "Only do not separate!" that is rather their slogan!

The Luthardtsche Allg. Kz. of December 3 of last year makes the following good remarks on the Consistorial Decree :

"By such a bureaucratic decree the Consistory itself will certainly not believe that it can contain the movement which is so unpleasant to it. In any case, it was the least loyal thing that the ecclesiastics in Schleswig-Holstein could do to turn confidently to their higher authority in their unrest. Or does the Consistory consider it desirable that the congregations should sink into such lethargy that no insult to the majesty of their heavenly King should stir them? It makes an embarrassing impression to compare the cautious timidity of the authority towards unbelief with the ruthlessness with which it treats even the right of petition of the members of the congregation. It will not be surprising if, through such proceedings, the displeasure of the congregations strengthens the idea of separation, which already asserts itself powerfully enough. The Consistory retreats into the explanation that it has to bear the responsibility for its actions in this respect itself, and therefore does not want to be talked into it. This would be understandable if Chinese or Turks wanted to meddle in Holstein's affairs; but when the flames crackle from the roof and the members of the house become restless, the watchman will in vain exhort them to leave the responsibility to him; when the thieves empty the house and the police look on with folded arms, no one will believe that quiet is the first civic duty. The Consistory is mistaken if it thinks that, in view of the devastation of the church, it is not the Christian's duty to step out of his prayer closet and help to ward off the enemies. There is certainly much prayer in Holstein now that the Lord may control the destruction. These prayers are an accusation before God. " W. [Walther].

Church news from Poland.

Already at the time of the Reformation, our Evangelical Lutheran Church also gained a foothold in Poland, and no matter how much the papists tried to destroy our church in that country, sometimes with cunning, sometimes with bloody violence, they did not succeed. As late as 1838, the Lutheran Church in the Kingdom of Poland consisted of 47 parishes with a population of about 200,000. Although the Lutheran Church in Poland had been placed under a common General-Consistory with the Reformed Church there since 1828 by Imperial Russian order, this church regimental union was abolished again in 1849 and the Polish Lutheran Church was given back its former independence. According to all that we have learned about this church for a number of years, things seem to be better there at present, especially as far as the preachers are concerned, than in the German regional churches. Even our church bulletins and other writings of our Synod have for some time had a number of eager readers among the Lutheran pastors there who warmly agree with our teaching.

These days we again received a letter which confirmed this once more. On December 27 of last year, Pastor W. P. Angerstein in Wiskitki near Ruda Gurowska in Russian Poland wrote to us, among other things, the following: "Since a new hymnal has been produced for the Lutheran Church in Poland and the Commission has drawn a great deal of benefit from the excellent hymnal of the venerable Missouri Synod for the preparation of this hymnal.

it would be ingratitude if I did not also send you a hymnal." Hereupon the letter writer, who was one of the commissioned collectors of the hymnal, asks for a review of it, either from us privately or publicly in one of our church publications, and adds: "This criticism, like everything that comes from your synod, would be especially valuable and dear to me. Together with the letter we received a copy of the new hymnal by mail, which bears the following title: "Gesangbuch für die evangelisch-lutherische Kirche unveränderter Augsburgischer Confession im Königreich Polen, genehmigt und bestätigt von dem Warschauer Evangelisch-Augsburgischen Consistorium. Warsaw, 1880." The "Preface" bears as its motto Col. 3:16. and begins as follows: "This word of Holy Scripture not only entitles, but also obligates every Christian congregation to seek its edification not only in the Psalms, but also in spiritual sweet songs, only such must be according to the word of God and the confession of the church. Since the Evangelical Lutheran congregations of the Kingdom of Poland had hitherto used different hymnals with various directions, even contradictory to the Confession, it is understandable that for years many voices had been raised, not only among the pastors but also among the congregation members, to replace the existing books by a common, uniform one, in order thereby to bring the bond of common faith and the togetherness of the congregations more clearly to consciousness. Carried by these thoughts, the "Diocesan Synods" (i.e., the District Synods) "agreed in 1876 to compile a new hymnal, and for this purpose elected from among themselves a commission which, after confirmation by the Warsaw Lutheran Consistory, immediately began the work. The guiding principle was to offer the congregations a primarily confessional hymnal with faithful hymns of old and new times, heartfelt prayers and other useful appendices". The signature of the preface reads: "In the 300th anniversary year of the Concordienbuch, 1880. The hymnal commission: L. Müller, A. Sachs, F. Wendt, W. Wernitz, H. Zander, W. P. Angerstein." On the reverse side of the title page is the following church-regimental confirmation of the hymnal: "That in the above hymnal for the Lutheran Church of the unchanged Augsburg Confession in the Kingdom of Poland there is nothing contrary to the Holy Scriptures and the symbolic books of the Lutheran Church, such is hereby certified by the Warsaw Evangelical Augsburg Consistory by proper signature and affixing of the seal. Warsaw, January 15, 1880, Vice-President, General Superintendent Everth. Secular member, administrator of the canteen E. Hörschelmann."

Due to lack of time we have, unfortunately, not been able to examine the hymnal in detail; for the time being we can only assure that we have found most of the songs of our Missourian hymnal in it. Among the appendices we also find the two excellent pieces worked out by Father Brohm, Sr. and found in our "Little Prayer Treasure": "Brief Instruction on Confession and Absolution" (pp. 47-62) and "Brief Instruction on Holy Communion" (pp. 62-69). Among the an

also include the three main symbols and the Augsburg Confession. -

At the same time as the new hymnal, Rev. Angerstein also kindly sent us a copy of his "Concordienjubelfestpredigt" ("Concordia Jubilee Sermon"), which he preached on October 31st of last year and which has appeared in print, from which we now wish to share with our readers only the following. In the introduction it says: "It is a pleasing sign that in our national church, in which only a few years ago rationalism had stifled all confessional life, it has come to an arrangement to also commemorate the Book of Concord on today's Reformation feast." On the basis of Revelation 14:6, 7, the sermon represents "the victorious course of the everlasting gospel," namely, 1. the course, and 2. the victory of the same.

From the first part, we only excerpt the following sentences: "Indifference to pure doctrine is the main damage of our time. There is almost no understanding for pure doctrine anywhere, and yet, if we want to celebrate a blessed Reformation and jubilee of the Book of Concord, we must above all be healed of the main disease of our time, the disregard for pure doctrine, and must believe what Scripture says, that only the eternal gospel leads to peace and salvation, but that the other gospel, the gospel of the world, is a gospel of confusion and ruin.

From the second part of the sermon we finally only share the conclusion: "We have heard the story of the Concordia Book. If we want to carry away a lasting blessing from the Concordia jubilee celebration, it is not enough that we rejoice in the victorious course of the eternal Gospel, we must now also become its messengers! His messengers also here in this land! In order to become such, we must obviously not only learn the history, but also the contents of the Book of Concord. Only as far as we have acquired the contents of the Concordia Book are we also Lutherans. Otherwise the word also applies to us: 'Thou hast the name that thou livest, but art dead,' and: "Now that salt has become dull, wherewith shall it be salted? It is good for nothing henceforth, but to be poured down, and let men tread it under foot. O terrible judgment, which has already struck many Lutherans, yes, many Lutheran national churches! In view of this judgment, the joy of reformalion and rejoicing is clouded. How gladly we would like to shout: But we cannot, lest we be found liars, since few among us still know the confession of the fathers, for which they gave up their goods and blood. Therefore, let us rather heed the admonition: Return, return to the inheritance of the fathers!"

Let us praise God, then, that in a country of which this was least expected, the children of our church also stand up from their trap and return to the old good confession of our church, as to its invincible fortress, and let us thereby be strengthened in our faith and moved to keep what we have, so that no one may take our crown. May Jesus Christ, the invisible head of his church, help us to do this for the sake of his eternal mercy. Amen. W. [Walther]

Seek thyself only in Chnsto and not in thyself, and thou shalt find thyself eternally in him. Luther.

To the ecclesiastical chronicle.

1. America.

The "Lutheran" in the last volume answered the question in an article: "How should a Lutheran living alone, far from Lutheran congregations, hold it with regard to the use of the means of grace?" A correspondent of the Chicago "Church Friend" soon after treated the same question, using what the "Lutheran" had said. Now that the "Church Messenger," in its December number, is also in favor of what the "Lutheran" had said, Mr. Editor, who is gifted with a short memory, is quite indignant because of such "sectarianism." He writes: "A sad proof of the unchristian selfishness which has taken possession of many church parties is the advice to single members of our church given by the 'Church Messenger,' an organ of the General Council. For such Lutherans are advised to baptize their children themselves rather than have them baptized by a foreign pastor, and to go to no church at all rather than listen to the preacher of another denomination. Well, then, everything stops, for the same gentlemen would also say: Whoever does not belong to the General Council is not really Lutheran, therefore also not trustworthy in spiritual things, and rather than go to a church of the General Synod, one would stay at home; rather than have the sacraments administered by a preacher of the same, one would baptize oneself and do without communion. Such Lutheran sectarianism can result in nothing but unbelief and apostasy." - Whom does not the Lord Editor last, who thus grimly goes forth against himself! G.

Methodism, Papism. How related the Methodists and their sister congregations, the Albrecht and United Brethren, are to the Papists is also shown by their doctrine of perfect sanctification or perfect fulfillment of the law. The "Katholische Kirchenzeitung" wrote in 1866: "Yes, the Methodists are not really Protestants either, and in their doctrines of good works and sanctification they believe almost the same as the Catholics believe." But in other points also they show themselves to be cousins of the Antichrist. The "Christian Messenger," the organ of the Albrecht Brethren, communicates the resolutions of their General Conference of 1867 concerning entire sanctification, and adds that after the adoption of the resolutions the chairman, Bishop Lang, said: "I would like to remind you just here that the General Conference of the Evangelical Fellowship has just voted unanimously, and if this is not **binding authority**, there is none in our Church." - This is also well papist and anti-Christian. G.

Against the Politisiren of the Roman Priests. The Canadian Court of Appeal has just punished with full justice the interference of Catholic priests in politics, and has declared a member of Parliament deprived of his seat, who owed his success exclusively to priestly influence. The judge used the occasion to explain how far priests and preachers must not molest the rights of voters, and read a most timely lection to the presumptuous priests. The chief testimony in the present case was that the priest in question not only threatened with ecclesiastical and divine displeasure the members of his flock who dared to vote for the liberal counter-candidate, but in fact denied the sacrament to all those who did not undertake to vote as the priest prescribed. As a result, the liberal candidate was defeated, although he would otherwise have been sure of his election. The matter was brought before the court for decision with the success indicated."

Father Weninger on "mixed marriages". The Jesuit Father Weninger, notorious for his lies about the Lutherans, has recently written to the Baltimore "Volkszeitung" about the conditions which the Roman Church imposes if it is to "ecclesiastically bless" a mixed marriage. They are principally the following three: I. The Protestant part undertakes by oath that all children born of the marriage shall be baptized and educated in the Papist "religion." (2) The Papist part enjoys the most perfect liberty in the exercise of its "religious duties," and is by no means hindered or impeded therein. (3) The Papist party endeavors in every way to acquaint the Protestant party with the "truths" of Papism, and exerts every influence to persuade the Protestant party to convert to the Pabst religion through contact and instruction. - On the one hand, this is quite clear and clearly shows how the devil, who founded the papacy, is active in his members to maintain and expand his foundation. On the other hand, however, old Weninger is in a great error when he speaks of a "Protestant part" which, under the conditions mentioned, will allow itself to be "blessed" in marriage with a "Catholic part" by a papist priest. Under the "Protestant part" Weninger thinks of a Lutheran, too, if necessary. Only such a "Protestant" agrees to the conditions mentioned, who is just as completely unbelieving as the papist part is erroneous and superstitious. He who undertakes on oath to have his children instructed and brought up in the papist religion, does not hold the beatific faith revealed in the holy Scriptures to be true, if he ever knew it, and even renounces it, if he binds himself on oath not to have his children instructed in it. The persons who want to enter into a mixed marriage under the conditions mentioned should therefore be designated thus: "If a person blindly and fanatically devoted to popery wants to enter into a marriage with an unbelieving person who has become spiritually bankrupt, and both desire the 'blessing' of a minister of the pope, so," etc. So the case which Father Weninger assumes cannot actually occur at all, if he takes the word "Protestant" in the sense which it originally had. For it is really the epithet of such a person who, on the basis of the truth recognized from the Word of God, protests against the lies of the papacy. The "Protestant part," however, which he thinks of, outwardly agrees with Pabstism in all its forms, even if inwardly he considers it, like every religion in general, to be conceit. Unfortunately, there are many nowadays who call themselves "Protestants," among whom the contempt, even the hatred, for the truth revealed in Holy Scripture is just as strong as among the pope and his accomplices. F. P. [Pieper]

Scandal in the Episcopal Church. Dr. Tyng, of **New** Dork, an eminent member of the Episcopal Church, now believes the miracles of Mary at Lourdes. He has travelled to the place, seen the locality and the whole spectacle, and believes in the apparitions of Mary which are said to have taken place there, as well as in the miraculous activity of the spring and the image of Mary. Dr. Tyng will now probably become a zealous promoter of the cult of Mary, in which endeavor some of his episcopal brothers have already preceded him. How men who want to stand on the foundation of Scripture let themselves be blinded by the devil! Deceit is everything and anything in Lourdes. Mostly on the part of the Roman clergy, but partly also on the part of the devil. When men go so far away from God that they completely and wantonly lose sight of the commandment, "Thou shalt worship God thy Lord, and him only shalt thou serve," then God gives them up. The Holy Spirit is a miracle of the Holy Spirit, a miracle of the Holy Spirit, and a miracle of the Holy Spirit. The "miracles" of Lourdes, which cannot be traced back to the deceit of the Roman priests, are judgments of God upon those who turn away their ears from the truth of the Word of God. F. P. [Pieper]

The Russian Church. The Greek Russian Church organized a congregation of its confession in New York some years ago, and it is now announced that San Francisco is to be honored in the same way. A priest has already been chosen by the Russian Synod, who will shortly leave St. Petersburg for San Francisco, accompanied by deacons, assistant deacons, acolytes, and a full choir. Five thousand rubles have been appropriated for preliminary expenses, and the means necessary to build a church will be provided as soon as the mission is ready to begin. (Sendb.)

II. foreign countries.

Affluent New Testament. In London, a bookseller, Elliot Nork, has published an edition of the New Testament in English at the price of a penny and has sold 400,000 copies in a short time. He believes that he can count on a total of one million copies by the end of the year.

Schleswig - Holstein. The "Pilgrim from Saxony" of December 12 speaks as follows about the behavior of the Consistory in the matter of U. Kühl: In Schleswig-Holstein there was great agitation because one U. Kühl spoke out against the bodily resurrection of Christ in the paper he published. The local consistory, instead of rejoicing that this is not accepted calmly, disapproves of the agitation and does not consider it advisable to use coercive means, namely against the false teacher Kühl. He has only been warned that his "point of view" is not justified. In this way, however, both parts are actually regarded and treated as equally justified, or even as equally guilty. For both are rebuked in the same way, although only the one tears down the foundation of the church - 1 Cor. 15, 17 - while the other wants to professionally resist this tearing down.

Brunswick. Hitherto it was still the custom in the Brunswick State Church that the preachers, when distributing the blessed bread and wine, used the words: "This is the true body, this is the true blood"; at the State Synod held there last December it was decided to no longer use the word "true"! **W. [Walther]**

Luther's advice for those who like to pray but feel awkward about it.

Luther writes in the interpretation of the 65th Psalm in 1534:

I have also tried, and may yet prosper, if I begin to pray, that the devil may drive me away with such thoughts, Oh, thou art not skillful; I will tarry awhile, and meanwhile do something else, till I become more skillful; and so go on and on from hour to hour, yea, from day to day, that at last I must forcibly resist, and continue to pray, when I feel myself most unskillful. For it is said that he who is not skillful today will be even more unskillful tomorrow, and that no one is skillful by forgiveness. If thou learnest not to pray, because thou art unskilful, and feelest thine affliction, thou learnest it no more. For when the sweet thought cometh, Well, now am I skillful, now will I pray aright, 2c. that shall be the devil, and thy

Prayer to make sins and shame. Therefore nothing is better than to speak thus: If I am unskilful and feel the burden of sin, I will do as the prophet David and all the people of God did, who were much holier than we and yet complained of sin. If they have not let it hinder them, neither shall my sin hinder me; but I will run all the more to prayer, and present the same affliction to God above all things.

Behold, this is the right golden art, how to become skillful in prayer; not by thine own worthiness or devotion, but that thou shouldest begin even at this, when thou feelest thyself unskillful, and bear with him, and say: O Lord, because thou wilt and hast commanded me to pray and to come unto thee, I will come and bring enough to pray: and the very thing that hindereth me most, and turneth me back from thee, which is my sin that lieth upon my neck, and oppresseth me, that thou shouldest take it from me, and forgive it. So then you will certainly become more skillful, and soon feel lighter and more cheerful. And only thus always have thou pressed through against this burden, and continued, that thou suffer not sin to err, nor refuse to pray; but thus, that thou think not to abide in sins.

For we speak not at all of those who are not oppressed by their sin, nor desire to be rid of it, but still take pleasure and delight in it. For such ought not and cannot pray, as feel no cause or need whereunto they have need of prayer. But of such we speak, who feel that they would gladly pray, and yet are clumsy and weighed down, because of their sin, and go and devour themselves with it, and may not pray until they are rid of it. These the psalm teacheth, saying, If thou wouldest be free from sin, and pray, look now at this hour, and take the same trouble, and thou shalt be already skillful. And because thou hast laid aside this heaviest burden, and hast now laid aside the first, continue after this, and pray also for the needs of all the world, that God may do to others also as he hath done to thee; namely, for the spiritual government, that his name may be hallowed everywhere, and his word may be preached purely, and that men may be thankful for it. 2c. Item, that emperors, kings, and princes may rule well in their regiments, and prevent blood, war, and other mischief. And after that also for thy house and thy daily bread. This then is right and worthy prayer... And it is certainly heard, although it is not done quickly; for it is called praying and praising in silence, that is, with patience. (V, 931-933.)

How dangerous it is to use the word "is" for... to take "thoughtfully."

So Luther writes:

At first there were some who thought it bad that there was bread and wine in the sacrament, as men usually eat bread and drink wine; and they thought no more of it, because the bread signified the body, and the wine signified the blood of Christ; as if one took a figure from the Old Testament, and said, The bread of heaven, which the Jews ate in the wilderness, signified the body of Christ, or the gospel; but the bread of heaven is not the gospel, nor the body of Christ. So, speaking of baptism: baptism is a bath of souls, that is, baptism does not bathe the soul, but signifies the bath of the soul, as it is bathed with the word of God in the believing. Now these have done such honor to the sacrament, that they say it is not the body of Christ, but signifies it as a sign.

Beware therefore, and let reason and wit depart, which sorrows in vain how flesh and blood may be there, and because it comprehendeth it not, will not believe it. Take hold of the word, when Christ saith, "Take

met hin, das ist mein Leib, das ist mein Blut." It is not necessary to be so offensive to God's words, that any one, without clear Scripture, should give to a word another interpretation than is its natural meaning; as these do, who, without Scripture's ground, impose on the little word "is," that it should mean as much as the little word "signifies;" and make such a nose at Christ's saying, This is my body, should sound as much as, This signifies my body. 2c. But we will and ought to abide in Christ's words, who will not deceive us, and will not repel such error with any other sword, than that Christ saith not, This signifieth my body, but, This is my body.

For if it were permitted in one place to say that the word "is" means as much as the word "signifies," without the Scriptures, it could not be prevented in any other place, and the whole Scripture would be destroyed; for there is no reason why such an offence should apply in one place, and not in all places. So then, if it be said that Mary is a virgin and the mother of God, let it be said that Mary is a virgin and the mother of God. Item, Christ is God and man, that is, Christ signifies God and man. Item, Rom. 1:16: The gospel is God's power 2c., that is, the gospel signifies God's power. Behold, what an abominable being will this become. Therefore, if such an outrage is not to be suffered in any other place, neither is it to be suffered here, that Christ's body should be signified by bread, because the words bright, dry, and clear stand there: this is my body, unless mau bring forth certain, bright sayings, that here the little word "is" should mean "signify." (XIX, 1597-1599.)

Divination of our time.

Luther writes: "When the doctrine of the gospel falls after us, spirits will come who will preach such foolish things that we would now be ashamed of and not hear. Nevertheless they will worship and receive it for holiness." (To Joh. 3, 19.) - Has it not come to pass? Is not the atheism and materialism of our day so foolish, so silly, so stupid, that it is incomprehensible how a man who has still retained a grain of reason can believe in it? Does not the atheism and materialism of our day contain a doctrine of the origin of the world and of the descent of man, which is a thousand times more marvelous and incredible than the Bible? and with it such nonsensical miracles that one should think every child would be ashamed to believe them? But is not this atheistic nonsense now really accepted for "sanctuary" and praised as the highest wisdom? - But this is God's judgment: "For that they received not the love of the truth, that they might be saved, God hath sent them again, as in the Pabst, strong errors, that they should believe the lie." 2 Thess. 2:11, W. [Walther.]

How a Turk became a faithful Lutheran pastor.

In the death register of the church book of the parish of Rüdisbronn near Windsheim in Bavaria, under the date: August 19, 1735, the following strange note is entered: "Christian Joseph Burgk. This priest was a native Turk who was killed in the last Turkish war during the conquest of the fortress of Scarkapalanka near Greek Weissenburg (today Belgrade, capital of Serbia), since his father had been an officer and perished as a child of 6 years.

taken prisoner together with his mother and another nursing child, bought for 12 ducats by a Bavarian Cavalicr noinins von Bork, but given by him to His Serene Highness Margrave Ernst of the most blessed memory, since he then after sufficient instruction in the Christian faith was baptized in the castle chapel at Bayreuth by the court preacher of that time Mr. Joh. He was baptized by the then court preacher, Mr. Joh. Paul Astmann, in the presence of his high lordship, immediately encouraged to study, and after he had completed his studies and had been exspectant in Bayreuth for a number of years, he was appointed to the pastorate in Hagenbübach and finally to Rüdisbronn, where he carried out his holy ministry with peculiar zeal in the face of much resistance for 15 years. May the Arch Shepherd Jesus Christ refresh this servant of his, who has entered into his glory through much tribulation, before his throne and wipe away from him all the tears which the anguish of his souls and the grief over his people, the Turks, have squeezed out of him; but to the orphaned congregation he will give a shepherd after his own heart, and the word of the Gospel preached by this converted Turk will remain in the hearts of all his hearers and produce abundant fruit for eternity. Amen."

The snowbabies.

In the November issue of the Evangelical Lutheran Missionary Bulletin for Alsace-Lorraine last year, we read the following: Dear children, great and small, who read the Mission Bulletin, I want to tell you how the mothers in Lapland do it, so that they can attend the Sunday service without their dear little babies disturbing the pastor and the devotion. But do not be alarmed, it is not so cruel as it sounds. The dear little hearts are buried in the snow. And it goes like this: when the family has come to the little wooden church and the baby has been accommodated, daddy makes a cute little bed - in the snow, and mommy wraps her baby all in fur skins and puts it in the shoe bed. Now daddy piles up the snow all around and as a guard he leaves his faithful dog with the little one. So there are often 20-30 babies lying around the church in the "little snow bed" and we have never heard of any of them being cold. The dear little ones, of course, like the skin in the smoke, are used to such rough air conditions! What would our tender, pampered little children say to such a "little snow bed"!

A story for the softeners.

As is well known, there are now many unbelieving enthusiasts who would like to make all men equal to one another, and who reject every difference in wealth and status among them as something shameful. For such egalitarians, whose talk unfortunately sometimes does not remain without impression even on weak Christians, let the following little story serve.

When once a mockingbird wrote the verses on the wall of one of Emperor Max's rooms:

> When Adam chopped and Eve stretched, Who was the nobleman then?

the emperor wrote under it with his own hand:

> I'm just like another man, except God gives me the glory.

Death notice.

On the 17th of January, in the afternoon of 4 o'clock, blessedly passed away Rev. Theodor Biltz, of Morris, III, after about 2Mhrs. of officiating. He died in consequence of a cold, which he contracted on a professional journey, as he had to walk 8 miles through deep snow.

Inauguration.

On the Sunday after New Year's Mr. U F. Kleist was introduced at New Haven, assisted by Mr. Director F. Zucker, byF . W. Stellhorn.

Address: liov. I'. Lleist, blevv Uuvc-u, 6o., Inä.

Proceeds to the Treasury of the Illinois District:

To the synodical treasury: by U. Flachsbart in Dorsey: from I- H- Johnson Pl.OO, communion collecte sr. Congregation 4.00. From ?. Baumgart's congregation in Darmstadt 5.00. Christmas Collections: from U. Brauer's congregation in Crete 19.50, ?. Müller's congregation in Bremen 7.50, ?. Schieferdecker's parish in Neu-Gehlenbeck 9.40, U. Großes parish in Hartem 13.50 (half), ?. Fre- derking's parish at Dwight 10.20, ?. Steege's parish of Dundee 6.08 (part), ?. Roeder's parish of Arlington Heights 22.00, ?. Dunsing's congregation at Strasburg 10.27. From theUU congregations: Katthain at Hoyleton 8.00, Frese at Effingham 6.00, Beck at Jacksonville 9.40, Gotsch at Kork Centre 20.00, Dörmann at Dorkville 12.00, Strieter atProviso30.00, Burfeind at Rich 11.50, Kleppisch at Troy 11.85, Wolbrecht at Okawville 13.25, Hieber at Mattison 8.26, Dorn at Pleasant Ridge 10.00, Nachtigall at Waterloo 5.45 (Kreuz-Gem.), Sieving at Manito 2.00 (St. Pauls-Gem.), Dörings Gem. at Evanston 10.00, at Glencoe 3.50, Rauschert at Dalton 15.00, Oetting at Elliottstown 3.66. Communion - Collects from k. Schurickt's Gem. in St. Paul 15.46. From Chicago: from U. Lochner's Gem. Christmas Coll. 23.32, New Year's Coll. 12.43, from the Synodal Box 9.27; by ?. Wagner from sr. Gem. 44.00, by Mrs. Beduhn (for the Kingdom of God) 1.00. ?. Hahn's congregation, Christmas Collect, 12.00. By ?. Döderlein in Homewood: from I. S. 200.00 (to establish a scholarship for poor students), from the congregation Christmas Collect. 14.00, New Year's Coll. 5.25. (S. K625.05.)

To the construction fund: ?. Döderlein's comm. in Homewood 4.23.

For inner mission: ?. Succop's Chicago chapter, 37.00. Through ?. Wagner that: by N. N., B. Lossau, F. To- pel, F. Korn, E. Korn .25 each, N. N., C. Timian, H. Fricke, Ch. Wettstädt .50 each, W. Walk, Ch. Bröcker, W. Burhenn, A. Beduhn, C. Lübke, Wittwe Diener, Wittwe Pilgrim, Wittwe Schmidt, A. Diener, G. Budach, N. N. each 1.00, E. Graupner, H. Junker, R. Kiesig 1.00, T. Diener 2.00, H. Zuttermeister 5.00, N. N. 5.00. By k..Brunn in Jefferson by H. Möller 2.00. By ?. Döderlein at Homewood by H. Bensemann 1.00. By ?. Oetting by I. Becker in Uniontown 1.00. (S. K68.25.)

For inner mission in the West: ?. Nightingale's parish at Waterloo 7.30. By ?. Meyer in Lincoln from sr. Zions-Gem. 5.00, from the Frauenverein 5.00. By H. Koboldt from the Missi- onsbüchse in Effingham 3.00. By ?. Große in Härlein from D. Kornhaaß 1.00. (p. G21.30.)

For the narrow Lutheran mission in Missouri: ?. Wonders Gem. in Chicago 46.50.

For negro mission: By ?. Große in Hartem from K. Schulz 2.75. L. Balgemann inAddison 2.50. By ?. Meyer in Lincoln from sr. Zion's congregation 5.00. By ?. Trautmann in Gower by F. Nieineyer 1.00. By H. Balgemann of Grant Park Congregation 2.00. By ?. Döderlein in Homewood by N. N. 50.00, H. Bensemann 1.00. By ?. Engelbrecht in Chicago by Bertha Ehrmann .50. (p. H64.75.)

To theEmigr. -Mission: Epiphany Coll. of ?. Lochner's Gem. in Chicago 15.67.

On the emigrant mission in New Pork: ?. Burfeind's Gem. in Rich 7.10. By ?. Meyer in Lincoln from sr. Zion's congregation 5.00. (p. K12.10.)

For poor Stndents in St. Louis: By?. Traut- mann in Gower by G. P. 1.00.

To the college household in Springfield: ?. Loßner's Gem. in Lake Zurich 7.00.

For poor students in Springfield: By ?. Schuricht in St. Paul from the Woman's Club 5.85, part of Christmas Coll. from ?. Wangerin's church in Town Sumner 4.00. By ?. Hieber at Mattison from sr. Cong. 8.75, sr. Filialgem. 2.75. By ?. Loßner at Lake Zurich by W. Teyler 2.00, Mrs. N. N. 1.00. By ?. Meyer in Lincoln by s.Zions-Gem. 10.00. ?. Döderlein's Gem. in Homewood 6.25. k. Wartens' congregation in Danville by H. Brust 6.30. ?. Burfeind's church in Rich for I. H. W. Hoyer 20.00. For L. Bendin: from A. Lange in Chicago 4.00, Mrs. Tegtmeyer 1.00. From the collection plate of ?. Frederkings Gem. at Dwigbt for Lchliepsiek 12.00. (S. H83.90.)

For poor students in Fort Wayne: ?.Wartens' Gem. in Danville for Theiss 6.30. Through teacher Krumsieg in Chicago from I. Blankschän .50 for W. Köpchen. From Rock Island: from the Women's Association for A. Mennicke 5.00, for F. and G. Möller 10.00; from the Missionary Association for A. Mennicke 5.00, for F. and G. Möller 8.00. ?. Loßners Gem. in Lake Zurich for I. Friedrich 6.00. (p. K40.80.)

For poor students in Addison: By ?. North: by M. Rupprecht 1.00, comm. at Squaw Grove 4.09, comm. at Lin- denwood 2.11, ?. Pissel's comm. at Benson 5.50. To W. Kleinschmidt by ?. Daib in Oshkosh, Wis. from the relief fund 3.00, by U. Markworth in Readfield, Wis. 2.00. By Cassirer I. L>. Simon in Monroe for G. Guettler 5.75, I'. Schieferdecker in Hamel for P. L>o "imer 1.00. For C. Kambeiß by ?. Hölter in Chicago by Mrs. Wcyland .50. by teacher Krumsieg the. by Blankenschän .50. by ?. Succop this from the Young People's Association for W. Ernst 12.50. ?. Nösch's Gem. at Ten Mile House, Wis. 3.56 for A. F. Ahner. (P. K41.51.)

For sick pastors and teachers: ?. Kollmorgen's congregation in Nashville 4.35.

For the ??. M. Wyneken and H. Crämer: From the ??. Wartens and Frederking 2.00 each, Pissel 3.00, Otto, F. F- O. Leh- mann, Bohlen 1.00 each. By ?. Engelbrecht in Ckicago by N. N. 1.00. (S. $11.00.)

To the widow's fund: By ?. Flaxbeard in Dorsey by I- H- Johnson 1.00, Wittwe Schweizer 2.00. Part of the Christmas Coll. by ?. Steeges Gem. in Dundee 6.08. By ?. Schuricht in St. Paul by N. N. .50. regular contributions from the ??. : I. H. C. Steege 3.00, W. Krebs, H. H. Norden each 2.00, A. Sieving 4.00. (p. $20.58.)

For the needy in Kansas: By k. Frederking at Dwight by I. Meier 2.00. Part of the Christmas Coll. by ?. Steeaes Gem. in Dundee 6.09. By ?. Lochner in Chicago by D. Cohrs 2.00. (S. -10.09.)

For the congregation in Lima, O.: ?. Hiebers Filialgem. 2.00.

For the parish of Ellinwood, Kans.: k. Dorn's Gem. in Pleasant Nidge 12.42. Christmas coll. of ?. Bohlen's Gem. in Summit 8.75. (p. -21.17.)

For the Gem. in Sioux City, Iowa : k. Wagner's Gem. in Chicago 14.50.

For the deaf and dumb: By ?. Steege in Dundee from the Young Fr. Society 4.06. k. Meners Zions-Gem. in Lincoln 5.00. From Chicago: by ?. Engelbrecht from FrauTegtmeier 2.00, I. Bohn 2.00; by ?. Succop by H. Biermann 2.25. (S. -15.25.)

To the orphanage near St. Louis: By?. Flachsbart, communion coll. of the congregation in Bethalto 5.50. By k. Sie- ving in Manito from Karl, Theodor and Aug. Sieving 1.50, from sr. St. Joh.-Gem. 3.46, St. Pauls-Gem. 2.43. By teacher Fedder inBellcville from the God box of sr. pupils 1.00. By ?. Kühn there from Mrs. Hesse .50. (p. -14.39.)

To the orphanage near Boston: by k. Franck at Stee- les Mills, half d. Coll. at d. Christ's giving of s. pupils, 2.55.

For the Neaerschule in Little Rock: By ?. Meyer in Lincoln by F. Filter .25.

Addison, III, Jan. 15, 1881; H. Bartling, Cassirian.

Income to the coffers of the "Eastern" District:

To the synodical treasury: from the congregation at Dork -13.79. congregation at Wolcottsburg 6.15. congregation at Olean 5.45. congregation at Allegany 5.25. congregation at Martinsville 9.60.

To the widow's fund, Cohocton comm. 3.67. Wife?. Grüber 5.00. ?. Krafft, 4.43. Dreyer, 4.00. Common in Pa- terson, 16.78. K. Voigt, Philadelphia, .50. Common in Bayonne, 12.00.

To the orphanage near Boston: By Cassirer Simon 4.48. Congregation in Eden Valley 13.00. Women's Association of St. John's Congregation in Williamsburg 15.00. Bro. Will in Pittsburg, thank offering for recovery of sr. 2.00. N. N. through ?. Ahner 1.50. St. Paul's congregation in Martinsville 6.50. Confirmands of ?. Walker 3.50. Women's club of the congregation in Paterson 5.00. Karl Voigt in Philadelphia 1.00. ?. Lindemann's congregation in Pittsburg 16.25, whose school children 8.75. From a "girls' wreath" 6.00. Coll. at Mrs. Jahr's funeral in Martinsville 2.15. Chr. Krull Jr. .25.

For the deaf and dumb: N. N. by ?. Ahner 10.00. Children's Coll. by I. Wundler in Wolcottsburg 2.20. Women's Club of the Comm. in Paterson 5.00. K. Voigt in Philadelphia .50.

To the orphanage near St. Louis: K. Gross in Pekin 1.00. Collected through the Children's Gazette 75.00.

To the orphanage at Addison: By the children's paper collected 75.00.

For Negro Mission: K. Voigt in Philadelphia 1.00.

For inner mission: K. Voigt in Philadelphia 1.00.

On the emigrant mission in Baltimore: through Cassirer Simon 8.86.

For Mrs ?. Summer: Thank offering from Mrs ?. Sander 3.00.

For the Gem. in Ellinwood, Kansas: Gem. in Uork, from the Mijsionsbüchse 5.00.

For the comm. in Canton, Mo.: comm. in Wolcottsburg 3.47.

For the needy in Kansas: Karl Voigt in Philadelphia 1.00.

For sick pastors: Karl Voigt in Philadelphia 1.00. N. N. by ?. Lindemann 1.00.

For the German Free Church: Gem. in New Uork, subsequently .75.

For the building fund: comm. in Olean 4.64. comm. in Allegany 2.25.

To the orphanage at Mount Vernon: F. Reier at Bavonne 3.00.

To the college maintenance fund: Gem. in New Uork9.35.

For poor students in Fort Wayne: wedding coll. at N. Reitz in Allegany, for K. Engelder 3.00, child baptism coll. at F. Hellwege. for Th. Engelder, 2.11.

For poor pupils in Addison: congreg. in Port Rich- mond for Fricke 20.00. For Paul Sommer: wedding coll. at Jacob Sohn's in Baltimore 4.50, women's club of Jmm. congreg. in Baltimore 10.Ü0, virgins' club 5.00, N. N. 2.00.

For poor students in St. Louis: Coll. at Wittwe Mattheus' Han dedication and I. Wulp's silb. Wedding in Port Richmond 11.00. Mrs. Lamke in Pittsburg 1.50. Mrs. Groß in Pekin 1.00. Karl Voigt in Philadelphia 1.00. For Dorsch: Wedding Coll. at Jacob Sohn's in Baltimore 4.50, Women's Club of Jmm.-Gem. ln Baltimore 10.00, Virgins- vcrein 5.00, N. N. 2.00. For Frincke: Women's Club of Jmm.-Gem. in Baltimore 10.00, N. R. 2.00.

For Inner Mission in the West: Mrs. Muench in Baltimore 3.00. O. Nitjchmann in Schenectady 1.00.

For heathen mission: Lippert in Hinsdalc 2.00.

New Uork, January 5, 1881. i. Birkner, Cassirer.

For poor students received through Mr. ?. H. Birkner in Gordonville, Mo., from the Zion congregation there-5.00. Through Mr. ?. Fr. Eisenbeiß, collected at the wedding of Mr. Fr. Weidt at Onowa, 3.00. C. F. W. Walther.

Obtain."

For inner mission in the West: Through ? C. F. Steinbach, Fairfield, Jnd. by M. Lehman" -5.00, F. Ahrens 2.00, by himself 2.00.

For poor sick pastors and teachers: Through ?. I. L. Daib, collected on his silver wedding anniversary, 7.39.

I. T. Schuricht,
Treasurer of the General Synod.

Received

by Hrn. k. Großbergeru. sr. Gem. for Stud. Chr. Otto-13.00. G ünther.

Report of the General Casfirer of the Preachers' and Teachers' Widows' and Orphans' Funds for the Year 1880.

Intake:

Stock from 1879 .....-334 .71
Surplus from "Magazin", Volumes I-III 311.10
From the Illinois District (n.d. Wonder).
a. Contributions-484 ..... .95
b. Gifts 805.21
---------- 1290.16
From the Western District (C. F. Guenther) a. Contributions .....-195.20
d. Gifts 454.29
----------649.49
Received by the undersigned a. Contributions-15 .00
d. Gifts 161.10
----------176.10
---------- 825.59
From the Middle District (M. Conzelmann)
a. Contributions-168..... .00
d. Gifts 270.37
---------- 438.37
By Mr C. Grahl381.....15
---------- 819.52
From the Eastern" District (I. Birkner) a. Contributions--138 43
b. Gifts 439.71
---------- 578.14
From the Northwest District (C. Eißfeldt)
a. Contributions-226..... .82
d. Gifts 346.17
---------- 572.99
From the Northern District (I. S. Simon)
a. Contributions-240..... .65
d. Gifts 116.89
---------- 357.54
From the Jowa District (?. Ph. Studt) a. Contributions-141 .50
d. Gifts 95.70
---------- 237.20
From the Canada District (G. Renfer) a. Contributions-10 .50
d. Gifts 47.03
--------- 57.53

-5384.48

8th edition:

Support funds given to 42 widows and 77 orphans-5340 .58
Expenses due to postage, drafts, postal orders ..16.00
----------5356.58
Stock in caste 27.90

-5384.48

Sincerely thanking God and all dear donors in the name of the widows and orphans

South St. Louis, Mo. 18 Jan. 1881. — C. F. W. Sapper, d. Z. allgemeiner Kassirer.

Received since the end of July 1880

for poor students:

By Gerh. Walker, Cleveland (West), O., -2.00; by Mr. Praeses Biltz 20.00 for Hinck; 8th Döderlein's congregation, Homewood, Ills. 10.75; ?. Meyer's congregation, Lincoln, Ills. 10.00 ; by H. Pohlmann v. d. Zion's congregation in New Orleans for Lienhardt 31.25 and 15.05; by Cast. Simon, Monroe, Mich. 17.30 (of which 5.00 for Schatz) ; by ?. Roosters! by Mrs. Vornholt 5.00. - Further, by the women's clubs: at Jacksonville, Ills. 10 pr. undergarments, 3 pr. socks; at Friedheim, Adams Co, Jnd, 1 quilt, 13 pr. socks, 14 towels, 12 white & 14 colored bustle shirts (plus 2 sacks of apple slices for the kitchen); in Indianapolis (?. Seuel's Parish) : 6 pr. underclothes, 6 undershirts, 6 sheets, 14 pillowcases, 20 towels, 6 quilts, 4 quilted quilts, 5 pr. socks (plus 1 bust shirt and 1 towel from Mrs. Prange, 2 woolen blankets from Mrs. L. Sycrup); - in Cleveland (k. Niemanns Gem., by Mr. Rechlin, teacher): 24 white and 24 dark handkerchiefs, 40 towels, 18 pillowcases, 24 dry towels for the kitchen.

For seminary organ: N. N., Indian Creek, Mo., 1.00 ; Gerh. Walker, Cleveland (Wests.), 2.00 ; ?. Niethammer's Gem., La Porte, Jnd. 5.00.

Warmly thanking for all these rich gifts and wishing God's blessing to the dear givers

Springfield, Ills, Jan. 23, 1881. h. Wyneken.

With heartfelt thanks to God, the Lutheran congregation of St. John's in Ellinwood, Kansas, received the following "gift of love" for the repayment of their church debt: By ?. F. Biltz from his church. Gem.-5.00. By ?. O. Spehr from his estate. Township 2.25. By ?. D. Gräf of your township. ...4.20. ...8. ...I. Eirich of the same town... Township, 10.00. By... Mathias von sr. By 8. Wille by sr. Gem. Community 5.75. By ?. Rohrlack 2.00. By ?. Nething by sr. Common 6.20. By ?. Bünger in St. Louis from an unnamed woman 5.00; from an unnamed... Man 1.00. By ?. C. Penalties by sr. Gem. 5.00. By A. Mangelsdorf from Kassirer Bartling 20.25. By ?. F. Erdmann from sr. Gem. 10.00. By A. Mangelsdorf from Kassirer Bartling 12.75. By 8. Tönjes from Kassirer Schuricht 6.00. By ?. Nützet from sr. Gem. 4.66. By ?. Schieferdecker by sr. Township 4.00. By ?. Lohr by yours truly. Township 3.00. By 8. Gehrman by one member of township... Township, 5.00. By ?. E. Sander by mutual. Common. 3.91.

In thanking the kind donors in the name of my congregation, I would at the same time like to ask those congregations who have so far ignored our request, if at all possible, to give us a small gift of love. H. Krause.

For the preachers' and teachers' widows' and orphans' fund

(of the Jowa District)

have been received:

1. contributions:

From the kk. Baumhöfener, Weber each -4.00, Herrmann, Rie- del each 2.00, Studt 3.00.

Two. Gifts:

By G. Eckert -5.00, Mrs. k. Herrmann 2.00, Mrs. M. D. Studt 1.00. By teacher Rademacher 3.50.

Luzerne, Iowa, Jan. 6, 1881, Ph. Studt, Cassirian.

For poor students from Minnesota

I received up to 31 Dec. 1880 -93.66, namely: By ?. Rolf Hasenzahl's wedding coll. 6.87 a. Moritz's wedding coll. 6.00; by k. v. Brandt 1.31; by k. Horst 7.02 nnd 6.70; by k. Mäurer 2.90; byk. Börneke 2.72; by kk. Kolbe, Krumsieg and Landeck 10.00 each; from Pine City .90; from Minne- apolis 11.84 and 10.55, Guldens Hochzeitscoll. 3.35, from Wühler, Reichmuth and N. N. 1.00 each, N. N. .50. (See Joh. 3, 21. and Offenb. 14, 13!) With heartfelt thanks Fr. Sievers.

With heartfelt thanks to God and the dear givers, we hereby certify to have received from the congregation of Mr. ?. I. T. Bötti- chcr in Mt. Pulaski, III, -35.00 for our church building.

On behalf of the community : G. Landgraf, k.

From the parish of Messrs. k. C. S. Kleppisck, at Troy, III. for debt discharge of my parish at Louisville, Ky. -4.00, from the parish of Mr. k. Bünger, in St. Louis, 35.16, to have received, with hearty thanks, cert.

F. W. Pohlmann, k.

For the student .....Derhielt with heartfelt thanks by Mr. k. H- Schoeneberg at La Fayette, Jnd, -10.00; of the Virgin Vcrein there 20.00I . Merkel.

(Delayed.)

From Hrn. k. H. Kühn's Gem. received with heartfelt thanks-5.95. I. G. Schwemley.

Grateful received for his son in college at Fort Wayne -5.03 from the church in Clarinda, Iowa, M. Stephen.

New printed matter.

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Motto: Ebr. 12, 1. 2. Fourth volume. Zwickau in Saxony. Printed and published by Johannes Herrmann. In commission with Heinrich J. Naumann in Dresden. 1880.

Those who know the first three volumes of this work will be heartily pleased that they have now been followed by a fourth, and those who do not yet know the work are hereby made aware of it. He will find in it a wonderful reading material, both for edification and spiritual recreation, and indeed nothing but true stories, which mostly portray the lives of faithful witnesses of Christ from ancient and modern times. Although a large part of these historical pictures appeared in the 36 volumes of the "Lutheran", only a few will still have all of these volumes, and here the reader has them together in a handy pocketbook form with pictures. In this fourth volume, the biographies of the following 10 men are found in blessed memory: 1. of Johann Arndt (newly written by Mr. P. Stallmann), together with a portrait, 2. of Ernst the Pious, Duke of Saxony-Gotha, likewise, 3. of Valerius Herberger, 4. of Paul Gerhardt, likewise together with a portrait, 5. of Johannes Lassenius, likewise, 4. of Paul Gerhardt, likewise together with a portrait. of Johannes Lassenius, likewise, 6. of Joseph Schaitberger, 7. of Hans Egede, the Greenlandic missionary, 8. of Thomas von Westen, the missionary of the Laplanders and Finnlanders, 9. of Chr. Fr. Schwartz, the missionary in the East Indies who died blessedly in 1798, together with a portrait, and finally 10. of our unforgettable Wyneken, likewise. Besides the 6 portraits the representation of the session hall of the Diet of Worms decorates the book as frontispiece. This 4th volume contains 383 pages in beautiful large clear letters and can be obtained through our general agent, Mr. M. C. Barthel, who, as soon as he will have received a number of copies, will also announce the price in the "Lutheraner". W. [Walther]

Changed addresses:

Rev. 8. 8u688, 8edul6llkurA, kazrette 6o., lexas.

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Rev. L. 2alm, 1.6 8u6ur 6o., Llmv.

Hermann Llez-er, 409 8ontk 9tk L.ve., MmmapoUs, ^lInn.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same. Where the same is brought in by porters, the subscribers have to pay 25 cents extra.

Only the letters containing information for the journal are addressed to the editors, all others, however, containing "business matters", orders, cancellations, funds, etc., are under the address: ,,Is>utk. Conoorüiu-Verlux" t äl. C. Lurttiel, ^xent), Corner ol Lliami Street L InUinn" ^venuv, 8t. I-ouis, No , to be sent otherwise. - In Germany this" sheet can be obtained from Heinrich I. Ramnann, 36 Pirnaische Strasse. Dreeden.

To Germany, the "Lutheran" is sent by mail, postage paid, for "1.25

Luterecl ab tlre cost OKeo st 8t. I-ouls, LIo., L8 8600llü-olL88 matter.

Herausgegeben von der Deutschen Evange
Zeitweilig redigirt von dem Le

Year 37.

Can a faithful Lutheran keep it with the Herrnhutters?

The answer to this question will not be uninteresting to any of our readers who want to grow in knowledge, but it is especially important for those who come into contact with Herrnhutters *). Just as the enthusiasts in general, in order to lure Lutherans, pretend to be Lutheran, as if they thought highly of Luther, so the Herrnhuters in particular like to refer to the fact that they come from the old Bohemian and Moravian brethren, who had been in contact with Luther, and are praised by the Lutherans themselves; therefore, they tend to say, a Lutheran can confidently join them. But this is a fairy tale. The Herrnhuters are just as far from pure, biblical, Lutheran doctrine as their brethren, the Methodists; they are just as indifferent to pure doctrine, just as religiously menial, as the Unirt-Evangelicals. They have no resemblance at all to the Bohemian brethren who associated with Luther. There may be individual Herrnhuters who are Lutheran-minded, but the community as such is unionistic, sectarian. The question posed above: Can a faithful Lutheran keep company with the Herrnhuters? must therefore be decisively answered in the negative.

But if it is to become clear to the reader that, while we can rightly speak in praise of the Bohemian Brethren in a certain period, we must also decisively declare ourselves against the Herrnhuters, it is necessary that we first take a closer look at that relationship of the Bohemian Brethren to Luther, and then see how the Herrnhuters stood to the Lutheran confession at its origin and stand to it now.

The Bohemian brothers emerged from the Hussites. Soon after the death of John Huss (he died as a martyr at the stake at Costnitz in 1415), a part of his followers began to fight against the papacy with carnal weapons. After a 16-year war, they were defeated and dispersed. A number of them, purified by the misfortune, came together around 1450 and formed the Bohemian and Moravian Protestant League under the name of the Bohemian and Moravian Protestants.

*) English: *Moravians*.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. 15th Feb. 1881, No. 4.

The "Brethren" were a community that lived in seclusion and spread out in silence. These "brothers" certainly had a quite glorious light of knowledge compared to the dark Pabstism, and with joy we cite them as witnesses of the truth before the Reformation. But they did not have the full knowledge of the truth. The bright light did not shine forth until the Reformation of Luther, as brightly as it had not shone since the time of the apostles. In many respects - this is to be expected in view of the terrible darkness of that time - the Bohemian brethren were unclear, undecided, vacillating. In the doctrine of Holy Communion they confessed in 1494 that the bread and wine were not merely signs, but the body and blood of Christ sacramental and mystical (in a mysterious way), and in 1508 they confessed that one should believe the words of the Lord: "This is my body. In addition to these confessions, however, we also find (1518) the declaration that the body of Christ cannot be taken bodily by believing souls, but only spiritually.

In 1486 - three years after Luther's birth - and again later, they sent men into the Christian countries to look around and find out whether there was a congregation somewhere that served Christ in purity, with which they could make contact, in order to reject the accusation that they had separated themselves from the true church by their renunciation of the papacy. When they heard from the returning brethren, to their great sorrow, that they had not found any, they decided that if God would raise up a pious teacher somewhere, they would join him. Therefore, when the rumor of Luther's work of reformation reached their ears, they sent (1522) two men, Johann Hom and Mich. White, to him. Luther was naturally delighted by this visit. Concerning the doctrine of Holy Communion, they assured him that they taught that Christ was truly present in the Sacrament with His flesh and blood. He asked them, however, to explain themselves in a special writing about this doctrine. Although he knew that they did not yet know the truth in all points, he dealt with them most gently, according to the great wisdom that God had given him, as with the weak who are still being won over. can do. His letter to the Bohemian Estates (1522) contains the following words: "I am of good hope that it will soon come to pass that both Germans and Bohemians will acquire one mind and name through the Gospel and the divine Word; only if we patiently await God's banishment, and if one part lacks something, we will tolerate it in the meantime. For all things may not soon be changed in one stroke, nor by force. But let us deal carefully with the people, let us faithfully preside over them through godly, pious preachers, let us lead them to the Lord Christ alone, and let us forgive and pardon one another from the bottom of our hearts, and, as they say, let us not demand everything at once, nor seek it most carefully ... Last of all, I beseech the Lord Jehovah Christ, that he may graciously continue and prosper, that your hearts may be further enlightened and guided into all the perfection of the grace and knowledge of Christ, who is blessed and blessed for ever and ever. Amen." (Erl. ed. 53, 147 f.)

When, in the following year, 1523, Lucas of Prague, one of their eminent ecclesiastics, sent him a writing for the youth, in which the true presence of the body and blood of Christ in the Sacrament was denied, he dedicated to them his writing, "On Adoring the Sacrament of the Holy Corpse of JEsu Christ." After first setting forth therein the right doctrine of the Holy Supper, he lists the pieces which he likes in their doctrine, and then the doctrines which he thinks erroneous, that some of them do not speak rightly of the Holy Supper, that they baptize infants on future faith, that they speak darkly of faith, as if they ascribed much to works, that they teach 7 Sacraments, and do not let the ministers of the church live in marriage. He concludes, among other things, with the following words: "Herewith I commend you to God's grace, and humbly beg that your love will not receive this letter of mine with contempt, as if I had had air to reprove your error; but because you know that you are thought to be the worst heretics, I bear witness how much nearer you are to the Gospel than all others known to me." (Erl. ed. 28, 420.)

In 1524 the above-mentioned envoys came once again to Wittenberg, mainly to see how church discipline, on the outward form of which the "Brethren" placed great emphasis, was practiced there. As long as Lucas of Prague (ch 1528), who was averse to the Lutheran Reformation, was alive and active, communication with Wittenberg was suspended. It became different under Johann Augusta, their preacher, who as a student had heard Luther's lectures in Wittenberg.

In 1532, the Bohemian brothers had drawn up a confession of faith and presented it to Margrave George of Brandenburg. Against their will, it had been translated into German by the Reformed in Zurich and printed in an altered form by them. The "brothers" had as many copies of the translation as possible bought up and removed and arranged for a better German translation, which they had printed in Wittenberg in 1533 with Luther's preface. In this preface Luther writes, among other things: "Very often and many times I have desired that the people of Bohemia .... to show me their faith clearly and distinctly, so that I might know how near or far they were from us or from the right Christian mind. Since I have read many of their writings and books, and yet could not understand some of their words and speech, which they used in the sacraments and matters of faith, ... and I know well that one should not quarrel about words and speech, where otherwise sense and opinion do not quarrel against each other.... ...we came together at last to speak of it orally. And after much discussion, and especially on account of the sacrament of our Lord Jesus Christ's body and blood (in which I had almost suspected them), I found them speaking a little differently to our faith in words or languages, for the sake of the papists ... but still basically holy with us, and believing that in the sacrament the true body and blood of Christ is received 2c. When I found this piece, I was less opposed to their doings, because they did not otherwise teach or hold unjustly of the Holy Trinity, of Christ, of eternal life, and of all the articles of faith, and decided, because they remained so close to Scripture, that they would have been unreasonably called heretics, especially among the papists.... Because I would like to see all the world united with us, and we with all the world, in the same faith of Christ, least of all, if it could not be done with languages, but with the heart and mind, I have sent out this booklet of the above-mentioned brethren in Bohemia, so that all devout Christians may read and see how near and far we are from one another or with one another, whether God, the Father of all mercies, through His dear Son, our Lord Jesus Christ, would give His abundant grace, that the divisions and separations might be less, and that we might in part come together in one mind and spirit, until at last, with one word and manner of mouth, we might alike and unanimously praise Christ. For although I do not know how to accept the aforementioned brethren's way of speaking, yet again I will not hasten them, nor just now compel them to speak according to my way, insofar as we otherwise become and remain one in matters, until God sends further according to His will.... For this reason I command this booklet to be read and judged by all devout Christians, and I ask that they join us in praying to God our Father for unity of doctrine and faith; and if there is anyone who does not find enough in this booklet, I ask him to pray for it. who would look upon this as they humbly offer themselves, and if they earn nothing else by it, yet it is fair that they should be left a broken reed and a smoldering wick; for we ourselves are not yet so whole and perfect. But because we do not intend to persecute or destroy one another, but to promote and help, let St. Paul be our arbiter and mediator, saying, Rom. 14, Receive one another, as Christ received you to the praise of God; and again Rom. 15, Receive him that is weak in the faith, until all things be made clear and perfect. This grant unto us from the Father of our Lord Jesus Christ, the Father of all peace and unity, blessed and praised for ever and ever. Amen." (Erl. ed. 63, 320 f.)

In their confession, presented to King Ferdinand in 1535, to which Luther also wrote a preface, the following is taught about Holy Communion: "They teach that one must believe in the heart and confess with the mouth that the bread of the Lord's Supper is the true body of Christ, which was given for us, and that the cup is his true blood, which was poured out for the forgiveness of our sins, as the Lord Christ evidently says: This is my body, this is my blood. 2c. They also teach that no one should add, admix, or subtract anything from his thoughts to these words, by which he himself pronounces that the bread is his body, and the wine in particular his blood, but simply believe these words of Christ, departing neither to the right hand nor to the left." (Art. 13.) In the preface, Luther writes: "Now they are much freer, daintier, and nicer, and may well say, clearer, better, and more correct."

The fraternal intercourse was not interrupted until Luther's death. In 1542 Johann Augusta himself came to Wittenberg with an escort. After almost fourteen days of being together, Luther gave a farewell feast and said at the farewell: "Be you the apostles of the Bohemians, I and mine want to be the apostles of the Germans. You do Christ's work there, as opportunities present themselves to you; we want to do the same here, as they present themselves to us here." A few months later he wrote to John Augusta: "I further exhort you in the Lord that you persevere with us until death in the unity of spirit and doctrine, as you have begun, and fight with us by words and prayer against the gates of hell."

Who does not marvel at Luther's zeal with which he works towards complete unity in doctrine, and who does not also admire the wisdom with which he proceeds towards the weak! Who does not rejoice over this lovely piece of Reformation history, over Luther's friendly relationship with the Bohemian brethren, as long as they were willing to be taught? But who does not grieve when he hears from history that this beautiful beginning was soon destroyed again?

After Luther's death (1546) the situation changed. The Bohemian brethren were deprived of their faithful leader. Augusta had to languish in papist captivity for 16 years. The reform-minded began to distinguish themselves. They appealed to vague expressions in the earlier confessions, by which they sought to prove that the Bohemian brethren had never taught that Christ was with his body on earth. Reformed Theologians

asserted their influence. For lack of their own theological schools, the "brothers" had their future teachers educated in reformed institutions. Thus the reformed party soon gained the upper hand.

So when we praise the Bohemian Brethren, we mean, first, those who before the Reformation - as far as their weak, but for that time still splendid knowledge reached - stood up as witnesses of truth against the Pabstry, and second, those who after the beginning of the salutary work of the Reformation entered into such a beautiful relationship of friendship with Luther. This is to be noted against the Herrnhuter. Of these we shall speak in the next number. G.

(Conclusion follows.)

Our emigrant mission in 188V.

The past year will be recorded in the history of immigration as a particularly memorable one. Since the year 1872, when 292,406 immigrants with 128,000 Germans landed in New York, the stream of immigration has diminished from year to year, so that in 1877, when only 54,536 immigrants with 17,753 Germans landed, it resembled only a stream flowing noiselessly. In the past year, however, the stream has again become a mighty torrent, carrying hundreds of thousands away with it. The total number of immigrants who landed here in 1880 is 327,371 with 104,264 Germans, 35,217 Swedes, 5577 Danes, 9937 Norwegians. What an outflow of labor and capital for the old, but what a gain for the new fatherland! How powerfully these new arrivals will contribute hundreds of thousands to the development of our country, especially as far as soil culture is concerned! For the best element among the immigrants is moving to the west of our country to cultivate the soil. But above all, how important is this mass immigration for our church! What a great field for inner mission! Not all the children of our Lutheran mother church who immigrated in earlier years have yet been sought out by faithful shepherds and gathered into congregations, yet the Lord of the church brings us so many immortal souls in a single year that a large number of evangelists would find plenty of work, if only we could send them out. O, may the faithful God awaken among our Lutheran Christian people a right zeal for the great and important work of the inner mission!

The cause of this unheard-of migration lies partly in the repeated bad harvests and the almost complete collapse of trade and commerce, the high taxes, and the general conscription in the old country, and partly in the unusually rich harvests and a renewed flourishing of all branches of business in our new fatherland. One must hear the new arrivals themselves tell their tales in order to form a correct idea of the appalling plight in which the day laborer and craftsman, with his usually numerous family, finds himself, especially in Germany. It is no wonder that under such circumstances people turn to emigration as a last resort, and unscrupulous agents, who seek only their profit even from the poorest man, are not lacking in advice. In a thousand and one thousand cases these poorest people arrive here, destitute of all means, and often end up, at least for a time, in

Hunger and sorrow such as they had not suspected over there. For weeks such families lie in CastleGarden on the floorboard in dirt and vermin, starving and freezing, until at last a makeshift accommodation is found for them. Strong nerves are indeed needed to witness such misery; for once one, two or more families have been taken care of, the next ship brings new wretched children. Most of them receive help from their local relatives so that they can continue their journey. Enormous sums are brought in every year for this purpose, otherwise many could not even think of emigrating. But how many who are able to get through to New York on their own, but who thought they could count on financial support from their relatives here, are bitterly deceived in this! As a result of wrong or inadequate addresses (e.g. Four Million, instead of Vermillion, Ohio, or: Kater August instead of Cattaraugus, New York) they cannot get in touch with their relatives here, or these cannot or will not send them money for their onward journey. Then good advice is expensive. How hopeful and cheerful many a fami-

lienfather arrives at Castle-Garden, rejoicing that he has happily left his old home behind him, but already after a few hours, since he learned how sad the prospects here are for him, he becomes serious and more and more serious, and soon the tears roll down his cheeks because of deceived hope. In spite of all the hardship and misery among the immigrants, one sees again and again that one watches over the strangers and gives them their food in due time. Even if some must often suffer hunger and sorrow for days and weeks, at last everyone finds his little piece of bread through work.

But the reader will now want to know what was accomplished during last year's mass immigration by our Emigrant Mission. That there was no lack of work is obvious. At certain times the work piled up so much that I did not know where to begin and where to end. When one considers that often in a single day two, three, four thousand passengers landed at Castle-Garden, among whom a certain number were always recommended to me for transportation, who were often joined by others of whose arrival I knew nothing, and all of whom were to be assisted in a few hours in their various and often difficult concerns; when one considers that the post office usually brought me letters five times a day with money and orders, with all kinds of questions and complaints, with thanks and often bitter reproaches; Whoever further considers that the immigrants themselves are mostly clumsy, inexperienced, and often distrustful, and that there are always those who seek advice and help from me who do not have enough or any money to continue their journey, who do not know any particular destination, and therefore seek work and earnings through me, or, plagued by hunger, ask for a piece of bread for themselves and their own, will recognize that with me, too, every day has its own plague.

By distributing more than 40,000 tracts, 2000 youth calendars, which were given to me free of charge by Praeses Beyer, 80 copies of our synodal calendar (unfortunately there were no more left when it was sold), as well as a considerable number of issues of the "Lutherisches Volksblatt" and "Lutherisches Kinderblatt", the imperishable seed has been scattered among the strangers.

have been. What has been accomplished by this and by verbal conversation concerning the one thing that is necessary is known to him whose eye looks into that which is hidden.

On behalf of local relatives and friends, 1829 persons were received by me and transported to their destination within our Lutheran congregations. Among them was an old Lutheran mother from Holstein, who was carried from the ship to Castle-Garden in a deathly ill condition and was there prepared by me for a blessed end. She died five days later. At the request of her son, who was very concerned about her, I sent her mortal remains by an express company to Evanston, Illinois, where she was given a Christian burial by Pastor Döring. Illnesses and deaths occur more or less on every emigrant ship, destroying many a beautiful plan and often causing great misery in families.

I was able to provide work and earnings for 71 lots with 255 souls. Among them was a group of 28 Roman Catholic Poles who had been in Castle Garden for a long time and could not find employment. Since I had just received an order for workers whose confession was not important, and since there were no co-religionists available at the time, at the request of the Superintendent of Castle-Garden I helped these poor children to find accommodation, but was later reprimanded by the client, since the people did not want to work properly and it was not possible to make oneself understood to them without an interpreter. The other 227 souls have all found a home within the congregations of the Synodal Conference, and I have the pleasant news from the pastors concerned that the people are on the whole not only adhering to Word and Sacrament, but have also already joined their local congregation. One pastor, to whom I sent 35 souls, reports to me that all but two have been received into the church as members. That is mission!

Physical help is followed by spiritual care, that is the purpose and goal of our emigrant mission. The fact that one or the other of those whom I have sent to one of our congregations has turned his back on God's Word, has not lived up to expectations at all, or has even shown himself to be quite ungrateful, should not make us mistaken to continue to help where and how we can. The work remains good, even if it is rewarded with ingratitude. In the field of my activity I experience especially abundantly how despondent, but also how defiant the human heart is. But he who reaches into his own bosom sees in him who is ungrateful to his earthly benefactor his own image to his God, who showers us daily with bodily and spiritual blessings, and whom even the best Christian does not thank as he ought. Who, therefore, could be too harsh in his judgment of his ungrateful neighbor and refuse to help him when he is approached by need?

The sum of 240.99 was spent on advances for the wholly or partially destitute. Unfortunately, $2071.71 is still outstanding from this and from previous years. Although temporary advances help immigrants out of great hardship and embarrassment, I feel compelled, because of the laxity of many in punctual repayment, to point out herewith that every advance requested and granted in the future must be repaid after 30 days at the latest. Whoever does not comply with this condition can enter into, cannot count on an advance from our caste, so much in demand, in the future.

H420.20 was spent in Baar to support the very poor.

The amount of money received and cleared principally for the transportation of immigrants or shipment to Germany is H41,723.11, of which $357.12 was still in hand at the close of the year.

Letters and postcards were received 2830, mailed 2032.

Last autumn the secular press throughout the country paid special attention to the emigrant missionaries in Castle Gardens, putting them in a bad light, or at least suspecting them. Since my name was also mentioned in this connection, it seems appropriate to take this opportunity to give an explanation to all friends of our Mission. - The authorities at Castle-Garden have from the beginning laid down special rules of conduct for all who exercise a profession therein, which as a rule are presented to everyone on his first entry into Castle-Garden. (I was not made acquainted with them when I was admitted to Castle-Garden 12 years ago). In it the railway agents, money changers, innkeepers and also the missionaries are prescribed how they are to behave. As far as the missionaries are concerned, they are only allowed to distribute books and magazines of religious content to immigrants and to give them all necessary spiritual advice, they may also visit the sick in the hospital as often as they wish; but they are expressly forbidden to interfere in the secular affairs of the immigrants. They may not, for example, recommend a certain railroad, a certain inn, or a certain place for future settlement to an immigrant who seeks their advice in these or more arid external matters; they must simply refer him to the army of agents, innkeepers, and so on. Although these regulations were often a dead letter, and were therefore repeatedly violated by missionaries, there was no lack of complaints before the Castle Garden authorities on the part of those who felt that their business had been impaired by the advice given by the missionary. Most of these complaints came to nothing, but the old regulations remained in place and always provided a welcome opportunity for insidious people to make the missionary's life miserable. Several times I was sued by innkeepers or railroad agents for spoiling their business, although it always turned out that I had only given the immigrant in question the best advice and had faithfully stood by him. At one time about two years ago there was general uproar in Castle-Garden on account of this. Lawsuit after lawsuit came against individual missionaries for interfering in the secular affairs of the immigrants. Thereupon the officials in Castle-Garden decided that every missionary who wanted to come and go in Castle-Garden in the future had to commit himself by handwriting to serve the immigrants only in purely spiritual matters, and that in case of violation his expulsion from Castle-Garden should take place immediately. All missionaries signed this, except me. So I voluntarily renounced the privilege of admission to Castle-Garden, explaining to the authorities concerned that I had been called here by my synod to advise the immigrants.

and to help in spiritual and bodily matters; if I could no longer do this with a clear conscience inside Castle-Garden, I would have to do so outside it, as far as this was possible; in no case could I sign what was impossible for me to keep. So I withdrew from Castle-Garden and had the immigrants, for whom I had to care, brought to my room, and now had a completely free hand to advise and help as I found it necessary. After I had thus waited for some time in my profession, I occasionally inquired of the Superintendent of Castle-Garden whether I was not permitted, if absolutely necessary, to go to Castle-Garden. His answer was: he had nothing against it, as long as nobody raised an objection. Since then, I have fulfilled my professional duties in Castle Gardens without hindrance, have visited those recommended to me there myself, and have been able to advise and assist them in bodily matters as needed without hindrance. My position at Castle-Garden is therefore a special position, my hands are not tied in any way. Nor am I, to my knowledge, in any way in discredit with the Castle-Garden authorities. So if newspapers have reported that I am also one of the missionaries expelled from Castle Garden last year, that is simply not true. Let one be at all cautious in accepting news which the secular, anti-religious press brings from the Church and about persons in the service of the Church. They are usually based on gross distortions and bold-faced lies.

Since spring, Mr. Skov, emigrant missionary of our Norwegian sister synod, has faithfully assisted me in my many tasks, which I otherwise have to do alone with my boy, especially with regard to the distribution of tracts and papers. He has also provided me with many an assignment in Castle Garden and has helped me with the onward transportation of the emigrants.

In Hamburg, Mr. Sitzmann has again rendered great services in the past year for the welfare of the emigrants who have been assigned to him in such large numbers by me and others, and has thus once again earned the gratitude of the wanderers and also mine, which is hereby to be publicly paid to him. May God grant him strength, health and joy for the further exercise of his hitherto so blessed profession. Unfortunately, his self-sacrificing work among the emigrants finds little or no pecuniary support in the interior of Germany. The costs of maintaining this mission must be raised almost exclusively in Hamburg. It is sad that the Christians in Germany on the whole do little for the faithful counseling and care of their children going abroad.

Finally, I would also like to thank all the pastors, teachers and lay people in the Synodal Conference for all the services they have rendered me in my profession. In many cases I would not have been able to advise and help the immigrants if the pastors in particular had not been so faithful in assisting me.

Since a very strong immigration is again to be expected for the current year, as can be seen not only from the many orders I have already received since January 1, but mainly from the fact that the two German ship companies have to run two steamers a week each for the month of March in order to be able to transport those who have already registered; I therefore request that the emigrants who are moving to our communities be informed of my I am to be sent to Germany in good time so that they can seek advice and assistance from me on their arrival in New York. Furthermore, that the money for the procurement of ship and railway tickets be sent to me and that the names of those expected, the time of departure, etc. be communicated.

But may the faithful God give me strength and grace to be faithful in my ministry, and in it to serve God and my neighbor in body and soul for time and eternity.

God forbid! S. Keyl.

3 Lroacl^va^.

(Submitted.)

Dear "Lutheran" Reader!

In the "Lutheran" of January 15 of this year, you will have read that war is in prospect for this year. Whose heart does not tremble and quake at this? - unless it has no understanding of war. For oh, how many dead and wounded are there not! Come now, you will perhaps say: after all, no cannons are being planted, no one is going at each other with rifles, bayonets, and swords, and no blood is to be shed! This is a war that scholars wage against one another, in which it is not a matter of conquering countries and peoples, but of opinions and views of scholars who like to argue. - You may well say that it would have been better if this war of words and opinions had not been started at all, for it will bring no great honor to anyone, not even to the Missourians; and it would have been better if they had let their weapons rest, that is, if they had refrained from disputing; but since both sides have a desire to fight, let them do so until they are both tired of fighting. -

Dear friend, this thing is not as harmless as it seems to you. Even if no one is killed and wounded in this battle by bodily weapons of murder, how many are killed and wounded spiritually, that is, in the soul, is known only to him who knows everything. - Even if this battle is not about countries and peoples, it is about something even greater, namely, the pure Doctrine, which contains your and my salvation. Therefore I ask you: do not be an idle spectator, but also do not venture too far into the battlefield, lest you suffer harm. And how is thy hurt prevented? Well, how else than by remaining simple-minded in God's Word and the confessions of the Lutheran Church as a Lutheran Christian?

In case you do not know it yet, I wanted to tell you that it is about the eleventh article of the Concordia formula, in your Concordia book, which I hope you will have as a Lutheran Christian; but if you do not have it yet, please get it now, so that you can read the article just mentioned, and do not think that the Concordia book is only for the scholars. Your pastor will probably help you to get it, or write yourself to the "Lutheran" address, as it only costs $1.25. If you have now heard of this war, as far as the eleventh article is concerned, and perhaps do not yet know what it is about, you will certainly want to know. Well, let me tell you briefly: The Missouri Synod and those who fight with it teach: God hath

He said that in electing the children of God to eternal life he looked to nothing but his mercy and Christ's own merit, and that nothing else prompted him to choose the elect. Whether this be so, or not, thou shalt find in the said article. - Those who now fight against this doctrine teach: That God chose to eternal life those in whom he had seen faith from all eternity; that therefore God's motives for choosing the elect were his mercy, Christ's most holy merit, and the faith foreknown in man. This last is rejected by the Missourians and their confederates.

I wanted to draw your attention to one thing that I hope will shed light on this. You read in the Concordia Book of 1580, published in St. Louis, Mo., page 484, and in the Berlin edition page 569, that much belongs to this doctrine, which is a secret and has been withheld from our wisdom and knowledge, but which we would like to know and judge according to our prescience. But what did you read on the page cited? Hear and see: "But because God hath reserved this mystery unto his wisdom, and hath not revealed it unto us in the word, neither commanded us to search it out in our thoughts, but hath earnestly forbidden us to do so, Rom. 11:33. f.: we ought not to reason, conclude, or ponder in our thoughts, but to abide by his revealed word, whereupon he instructs us." What then is the mystery which God has reserved for his wisdom, from which we are not to reason, conclude, or ponder? This is stated in the article just before, as you read: "There is no doubt, therefore, that God has foreknown, and knows in all certainty, before the time of the world, which of those who are called will **believe** or **not believe**; item, which of those who are converted will continue, and which will not continue; which will return after the fall, and which will fall into hardening. So also the number, how many of the same shall be on both sides, is known and known to God without all doubt."

What then shall you not conclude and infer from this? Not this: because God foreknows that these shall believe and continue in the faith, therefore they shall be of the elect. No, says our article, that is not your business; that is God's business. But this is revealed to us, that in electing the elect God looked to his mercy and Christ's own merit. See the whole article.

And so you have here a small sample that it is true when it says in the "Lutheran" of January 15: "We have God's word and the clear confession on our side." Therefore, let the war only continue, and seek to preserve yourself in simplicity by God's Word and confession under the protection of your faithful God. Also, do not forget to pray daily to your God that he may grant the warriors for the truth wisdom, courage, joyfulness, humility, and long-suffering.

J. F. W. H.

Synodal Ad.

The General Synod of Missouri, Ohio, &c., will meet at Fort Wayne, Jnd. on the 11th of May this year, for its 18th convention (resp. 3rd Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a letter of accreditation from the congregation concerned. (See "Synodal Handbook", 2nd ed., p. 29).

All pastors of our synod have to submit their parochial reports of the year 1880 this year to the undersigned; delegates during, non-delegates by letter - or by postcard - before the session of the upcoming synod. (See "Synodal-Handbuck", 2nd ed., p. 106.)

The receipt of the presidential bills from the last session of the respective district synods until the meeting of the forthcoming delegate synod takes place on the occasion of the meetings of the latter synod.

All those who wish to present an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidency at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, secretary.

Notice.

I hereby bring the following reports to the attention of our dear Synodal congregations with the request that they carefully examine the proposals made therein and communicate the judgment reached to their elected delegates, so that in this way the General Synod may be enabled to pass correct and generally satisfactory resolutions on the proposals in question.

H. C. Schwan.

To the Most Reverend President of the General Synod of Missouri, etc., Rev. H. C. Schwan.

Theurer Herr Präses!

The Western District Synod wishes that a motion passed by it be submitted to the congregations of the General Synod in time so that the congregations, through their delegates, can decide on this motion at the next meeting of the Synod of Delegates. The motion is to repeal the provision of the Constitution in paragraph 10 on the rights and duties of the General Presbyter, which requires the General Presbyter to hold a parish office. The motion is based on the impossibility, with the present size of the Synod, of aligning the duties of the Presidency with those of a pastorate. According to K 5 of our Constitution, the General Praeses has the duty to be present at the meetings of the District Synods. There are eight such District Synods at present, and two new districts are in prospect. According to § 6, the General Praeses shall visit all educational institutions once a year as a rule. There are currently four such institutions. With ten districts and four educational institutions, the fulfillment of these missions alone requires that the pastor be absent from his congregation for approximately six months in each of two of three districts. According to § 8, the General Praeses shall conscientiously use all means at his disposal to promote and maintain the unity of all District Synods in truth, doctrine and practice. The activity and care which this task demands in the present expansion of the Synod must do justice to the duties of the pastorate in such a way that the congregation can only regard the presidency of its pastor as a highly detrimental office for itself. If, instead of a pastorate, the constitution were to require only an assistant pastorate, with corresponding aid from the synodal treasury, the aforementioned unpleasantness could be avoided.

This is the change which the Western District has decided to propose to our Synod of Delegates. This is the change which the Western District has decided to propose to our Synod of Delegates.

In compliance with the wish to submit to you the request of the Western District to kindly communicate this matter to all our synodal congregations for conscientious consideration and decision, I respectfully sign

C. H. R. Lange.

Concordia College, St. Louis, Mo. jan. 25,1881.

Proposes to the Board of Supervisors of ConcordiaSeminary at St. Louis, Mo.

The supervisory authority of the above institution, in complete agreement with the faculty of the same, takes the liberty of submitting the following proposals to the venerable General President, Mr. Pastor H. Schwan, for transmission to the venerable Synod of Delegates of Missouri, Ohio, etc., or to recommend them for adoption:

1. the construction of a new seminary building on the old college ground. The old college building, already weakly built from the beginning, has become so rotten and dilapidated on the inside and outside in the course of 25 years and especially due to the construction of a new floor on the two wings (with walls only 9 inches thick) that no repairs, no matter how costly and thorough, such as the construction of side pillars, as in churches, can make it usable even for a few years. It is ripe for pulling down. Yes, we must say, it is unsafe to inhabit. The building of a new seminary has become not only an unavoidable, but also an urgent necessity that cannot be postponed. The venerable Synod of Delegates cannot fail to pass decisive resolutions on this matter. -

In agreement with the faculty of the institution, the supervisory authority is therefore of the opinion that the construction should be started this year, as soon as possible, and that the new building to be erected should be a thoroughly solid, durable one, sufficient for a long time, holding about 200 students, with the most conscientious consideration being given both to what belongs to health, cleanliness, order, safety against fire, etc., as well as to what corresponds to the needs of a teaching institution with regard to assembly rooms, teaching rooms, library rooms, conference rooms, etc. - In the basement, therefore, there should be no more than a few rooms. In the *basement,* therefore, there should no longer be a restaurant, but only rooms for air heating, coal containers, washrooms and bathrooms. A separate building was to be erected for the restaurant and dining hall, as in the college at Fort Wayne. - In order to obtain the space for the new seminary and dining hall building, the synod would have to purchase a small amount of new land at little cost; however, the apartments of Dr. Walther and Prof. Pieper would have to be vacated, the latter a worthless, old and unhealthy house, the former worth about $2500. New apartments would therefore have to be procured for both gentlemen, for which there is ample space on the former Heinicke's place, which already belongs to the institution. This would be the cheapest way for the Synod. For the procurement and preparation of a completely new place, apart from the that no more beautifully situated higher place could be obtained in the vicinity, would cause ten times greater costs. - The new building, however, can be erected on the old site in such a way that first the northern wing and the middle building would be completed, then the old college building would be torn down and the southern wing of the new building would be erected in its place. In this way the teaching would not suffer any interruption.

The second proposal of the supervisory authority concerns the appointment of a new teacher at the Seminary, mainly for the purpose of placing the editing of the journals in one hand, whether the new hire or one of the current professors takes over this office, but with the cooperation of the entire faculty, but in such a way that the latter does not read any collegium at the institution and could devote all his time to editing. This would bring more unity and regularity, more varied and stimulating material into the journals than is possible at present with the great overload of work on the part of the professors, and thus considerably increase their usefulness.

Of course, the acceptance of this plan and the employment of such a new worker on the part of the venerable Synod would at the same time include the construction of an apartment for him.

In the name and on behalf of the Board of Supervisors and Faculty of the Lutheran Concordia Seminary at St. Louis, Mo...,

C. I. Otto Hanser, Secretary.

St. Louis, Mo. the 25th of January, 1881.

(Submitted.)

Another request!

And quite a hearty one at that. But be very careful, dear reader, and do not let yourself be frightened! For first of all, this time it is not a request for money (although you will gladly give it as a sacrifice pleasing to God), but for something quite different, which is at least as important. And secondly, this request is mainly addressed to the pastors.

For our dear traveling preachers are busily at work, that at the time of this gracious visitation they may help God to bring together his corpuscles. And how happy they are! As often as the good Lord gives them a room full of people who want to learn from them how to get to heaven, our dear traveling preachers rejoice like children at the giving of Christ. Who would want to spoil their joy? It is certainly to be granted them: they must indeed be anxious for it, and have sorrow and affliction enough in the process. And yet their sweet joy is often made a very bittersweet joy even by certain sins of omission on the part of other people who may live many hundred miles away. For example, if a traveling preacher, after the service has been completed, seeks to become a little better acquainted with the individuals through friendly conversation, and now hears from this or that person that he moved from a Lutheran congregation to this wilderness some years ago, in the hope that he would also be able to find spiritual care, because his former pastor promised him at parting to write immediately to the next traveling preacher about it, - it must certainly grieve the traveling preacher very much that he hears from the brother preacher in question that he has been sent to a Lutheran congregation.

and as a result has not taken care of the poor people long ago. Yes, he cannot help the painful thought that many souls have already been lost or have gone astray, which could have been preserved if the traveling preacher, who could and should have visited them, had known about them.

Therefore, we hereby repeat our urgent request to all our dear brothers in the ministry that when members of the congregation move to areas that are accessible to one of our traveling preachers, they should not fail to inform the traveling preacher in question of the names and intended destination of the departing members by letter. We think that when members of the congregation move away, the pastor should above all remember the example of the Good Samaritan, who not only helped the poor, sick person with his own hands, but also, when this kind of help was no longer sufficient, made sure that the helpless person could continue to enjoy the necessary care and attention. The application of this, however, is certainly not only in reference to the physical need of the neighbor, but also, and even more so, in reference to the needs of his poor, dearly bought soul: "Go, then, and do likewise!"

In addition to this, however, God has often decided in his wise counsel to give opportunity, through such departing church members, for a whole region to be blessed with the light of his saving Word. But who would not like to be helpful in this? Now it sometimes happens that people, when they go away, do not yet know exactly where they will stay. But if, in such cases, the preacher were to be given at least an approximation of the region of the presumed destination, he would be all the more induced to visit such a region as soon as possible. And even if he could not find the very people he was looking for, he could perhaps find many others and bless them abundantly. If, however, he could not travel to the designated region at all, he would still help to see to it that another traveling preacher was hired as soon as possible and directed to the very place where the need was greatest. Often, by the way, some weeks or months after their departure, the people themselves write to their friends who are staying behind, where they have settled; and the pastor, too, could well ask for information about this, which would then enable him to give a hint to the traveling preacher in question. If the traveling preacher can send the people a nice greeting (along with a loyal admonition) from their former pastor, who inquires kindly about their physical and spiritual well-being, this can already contribute a great deal to the people soon becoming fond of the new pastor and following him with good confidence.

Finally, the requested correspondence would also leave room for many a word of encouragement and strengthening to our dear traveling preachers themselves. They truly need to be visited, comforted and encouraged in their solitude, at least by letter. They have to taste a great deal, of which many have no idea, and can sometimes become despondent and fainthearted. Oh, how secretly they would often welcome a letter from the pen, from the heart of a dear brother minister, to which they apply Solomon's saying "A word spoken in its season is like apples of gold in bowls of silver"! So we may well think that "whosoever knoweth to do good, and doeth it not, to him it is sin.

E. Rolf.

Mrs. Sievers.

To the ecclesiastical chronicle.

I. America.

The news will be **most pleasing to** all readers that already since some weeks the second edition of the Concordienbuch has been published, and that at the same time with the soon completed second volume of Luther's works a second edition of the first volume will be organized.

The Episcopalians in St. Louis have a quaint way of doing good. They recently united and rented a theater for a week, paid the jugglers, gathered all their friends to support the "good cause" (?), and at the end of the week they paid the surplus into the treasury for public charity. - Their works, however, speak: "Let us do evil, so that good may come out of it" (Friedb.).

The Purgatory of the Papists. The Papists teach, as is well known, that the souls of all the faithful who have not completely expiated the temporal punishments of their sins, after leaving this life, are transferred to purgatory for a longer or shorter time. This is to be done, that, as the Roman Catechism says, "the entrance may be open to them (the souls of the pious) into the eternal fatherland, into which nothing impure can enter." But this process of purification can be shortened if the living faithful take care of the deceased by name with Mass readings. In the resolutions of the Tridentine Council it is said not only that there is a purgatory, but also "that the souls retained there are helped by the intercessions of the faithful, but especially by the acceptable sacrifice of the altar (that is here the Roman sacrifice of the Mass)." But the Masses are paid for. Thus it is in the interest of the papist clergy to make the torments of purgatory quite great and to paint them quite vividly. As is well known, Tetzel, the preacher of indulgences, once understood this very well. But even today this art has not died out in the Roman Church. According to the report of the "Pilgrim" of Reading, the following could be read in a papist paper "North America" on January 1 of this year: "Imagine the torments and martyrdoms of all the holy martyrs, the thrust of St. Laurentius .. the rods, scourges, cords, and chains, vinegar and gall, thorns and nails, the cross and hammer of the divine Saviour Himself, these chastisements are all together less than the chastisements of the purgatory, yea, than the very least chastisements of the purgatory." Verily the writer of these words is not behind Tetzel in impudence.

II. foreign countries.

Saxony. In a letter recently issued by the board of the Saxon tailors' corporations, the apprentice is given all kinds of instructions, including the following: "Do not forget religious instruction; attend church when the opportunity presents itself; for without religion there is no comfort in misfortune, no peace of mind. - This is not much, to be sure, but it is nevertheless gratifying in this time of unbelief that the guilds of a craft in a whole country should publicly issue such exhortations. **W. [Walther.]**

Prussia. The other day, when a preacher before a magistrate, who was a Jew, added to the oath recited to him: "Through Jesus Christ to eternal salvation," the magistrate declared such an oath to be unlawful, because the law did not prescribe that addition. The preacher was therefore to repeat the oath without the addition, and since he did not do so, he was sentenced to a fine of 30 marks or, if he could not pay, to 3 days in jail. The preacher protested, and now the Prussian Minister of Justice has issued a decree according to which "no reason is apparent why it should be unlawful to add such words (i.e. confessional additions) to the present formula of the oath, by which the consecration contained in the formula of the oath is only strengthened in the sense of the swearer.

The principality of Lippe-Detmold (now 21 square miles in size with a population of about 113,000) had been Lutheran since the days of the Reformation. It was not until Count Simon Heinrich, who brought with him from Geneva the inclination to Calvinism, that it was reformed, with the exception of the Lippe nobility and the city of Lemgo, which remained Lutheran under various struggles. In recent times, however, the Lutheran town parishes in Lemgo and Detmold have been joined by a rural parish called "Bergkirchen," and this in turn now sees itself compelled to branch off from itself a branch in the town of "Salzuflen. A large factory, as well as the construction of the railroad, has drawn many Lutherans from Bückeburg, Hanover and Westphalia to Salzuflen, all of whom belong to the Bergkirchen parish. Nevertheless, the reformed clergy counts these newcomers among his congregation, and when doubts are raised, they say: without prejudice to your confession, you can adhere to the reformed church, attend the services, have your children baptized and confirmed, and even enjoy Holy Communion at the reformed table! Many have been reassured by such assurances, while others, who dislike the Reformed way, stay away from the church altogether and run the risk of being alienated from the church, for the Lutheran church in Bergkirchen cannot easily be visited, given the great distance from Salzuflen. - Now it happened that two Lutheran families, one from Hanover, the other from Westphalia, opposed the request of the Reformed clergyman to have their children baptized by him, and commissioned the Lutheran pastor of Bergkirchen with the baptism. After the baptism, however, the reformed pastor of Salzuflen not only claimed the fees, but also demanded the relevant notes for his church book, and because both were refused, he filed a complaint with the Consistory because of unlawful interference in his congregation (!). The decision is still pending. The displeasure about this highly peculiar procedure increased when suddenly many Lutherans were called to pay the reformed church tax and their appeal was rejected by the government. Because the persons concerned had not declared within three months after their arrival to which church community they wanted to belong, the decision was that according to the legal regulations they were to be counted as belonging to the reformed parish. This is wrong. The church council has to ask the newcomers to make a declaration within that period, but it has never done so. In order to put an end to all ambiguities and to provide the more than 200 Lutherans in the city of Salzuflen with the blessing of Lutheran services, the pastor of Bergkirchen, trusting in God, has purchased a very well situated house for 9,000 Marks, which for the time being is sufficient for the intended purpose. Soon, however, it will be necessary to build a church and to employ a clergyman. (Pilgrim from Saxony, Jan. 9).

(Submitted.)

Explanation.

The church bulletin of the Iowa Synod of November 15, 1880, contains an article by which the undersigned and several of his office neighbors are maliciously slandered and suspected in the usual manner in that camp. Around the person of the opponents, however, the martyr nimbus so popular on that side is spread. - Well, that is the old, repetitive way of such people who have an evil conscience that contradicts the truth. - Since the present trade has shown anew that we are confronted here with such people who have already been revealed to the world, the undersigned and his brothers in office do not consider it necessary to justify themselves further against said slander and suspicion, nor are they willing to waste any more time and paper in this matter. This in brief for explanation!

Dubuque, Iowa, Feb. 2, 1881, L. Dornseif.

The Bible or the ancient teachers?

Dr. Usinger, Luther's teacher in the monastery, once said to him, "Ei, Brother Martin, what is the Bible! One should read the old teachers, they have sucked the juice of truth out of the Bible ; the Bible causes all turmoil."

Inauguration.

By order of the honorable Presidium of the Western District, on the 4th Sunday after Epiphany, Pastor P. Rösener, assisted by Messrs. ??. F. D öscher, C. Mödinger, I. Bakke and G. Grüber, was solemnly installed in his office in the Lutheran Zion Parish in New Orleans, La.

G. Buchschacher.

Address: Rev. t?. koLsener,
309 8t. ^lulrovv 8tr., Ne>v Orleans, I,a.

In compliance with orders received from the Presidency of the Western District, Mr. ?. A. Hofius, on the 4th Sunday after Epiphany, was introduced by the undersigned into the midst of his congregation on north Brown Creek, Nebr. A. Bergt.

Address: liev. 4. hoüns,
Fontanelle, 'lVaslnnAton Oo., Nebr.

On the 3rd Sunday after Epiphany, Rev. C. I. Schwan was installed in his new congregation at Pella, Shawano Co., Wis. by order of Mr. Praeses Strafen.

C. F. Ebert.

Address: Rev. 0. 3. 8eb>van,
Uella, 8barvano Oo., l>V4s.

By order of the Most Reverend Presidency of the Middle District, the Rev. I. H. Bethke was introduced at Reynolds, Jnd. on the 3rd Sunday after Epiphany, and the following day at Goodland Branch, Jnd. byl . H. I ox.

Address: Rov. 3. II. Lotbk",
lievnolüs, äVblt" Oo., lack.

By order of the Most Reverend C. Strafen, on the 3rd Sunday of Advent, 1880, Rev. Frederick Bösche was introduced to his congregation at Plato, McLeod Co, Minn, by the undersigned. Bro. Streck fuss.

Address: Rov. I'r. Loosobo,
Ulato, LloLootl Oo., ückimr.

Church consecration.

On the 2nd Sunday after Epiphany, the newly built church of the Lutheran Jmmanuels congregation on north Brown Creek, Washington Co, Nebr. was solemnly dedicated. It is the same a framc building, 22X30, with a turret. In the forenoon preached ?. E. I. Frese, and in the afternoon ?. I. Hilgendorf. The undersigned said the consecration prayer.

A. Bergt.

For poor students, with heartfelt thanks, received through Mr. U. A. Lohr in Jackson, Mo., from Mrs. Nothdurft -5.00. From Mr. I. Keil in Pittsburg, Pa. Keil in Pittsburg, Pa., 2.00. Through Mrs. Reinhart in Memphis, Tenn., from the worthy Women's Association there 8 shirts, 2 undershirts and 5 pairs of socks. By Mr. Hahn of his. Through Mr. Lind, teacher, from Mr. Köhnke, teacher, in New Orleans, 5.00.

C. F. W. Walther.

Entered the caste of the Western District:

To the synodical treasury: From ?. Zschoche's congregation in Atchison, Kans., -8.00. ?. Lenk's congreg. in St. Louis, 10.00; of Zion's dist. 10.00; of Trinity dist. 10.75. congreg. of ?. Johanning in Benton Co, Mo, 4.00. Gem. of ?. Hafner in Prairie City, Mo., 2.70. Gem. of D. Süss in Schulenburg, Tex., 4.00. ?. Demetro's congregation at Perryville, Mo., 5.00. congregation of k. Holtermann at Longtown, Mo., 5.60. Vom Kreuz- distr. at St. Louis 14.25. ?. Spehr's Gem. at Lake Creek, Mo., 10.70. k. Birkner's Gem. at Gordonville, Mo., 5.00. k. Heinemann's Gem. in New Bielefeld, Mon., 12.45. ?. Mieß- ler's Parish in St. Louis Co, Mon, 10.00. 1?. Proft's Parish in Stringtown, Mon, 2.30.

For college maintenance, Cross Dist. in St. Louis 14.55.

For inner mission: Zion's Distr. in St. Louis 100.00. U. Matthias' congregation in Paola, Kans., 7.75. ?. Grimm's Gem. in Washington, Mo., 4.00. U. Sandvoß in August', Mo., .75, whose Gem. is 4.75, I. St. .50. ?. Endres' congregation in Utica, Nebr., 2.35. Epiphany coll. of the congregation of?. Janzow in Frohna, Mon., 8.00. Desgl. of the congregation of U. Köstering in Altenburg, Mon., 16.50. ?. Brandt's parish in North St. Louis, 10.85. Parish of ?. Fackler's Gem. at Canton, Mo., 7.55. k. De- metro at Perryville, Mo., 2.00. B. Schneidewind at Hillsboro, III., 2.00. Cross Distr. at St. Louis 51.76. H. Wolters by ?. Lüker at New Pittsburgh, Kans., 1.00. Thanksgiving offering by H. Baden at Jndependence, Kans., 2.50. ?. Döscher in New Orleans, 5.00. St. Iohannis Parish of ?. Scholz in Holt Co., Mon., 2.80, H. T. 5.00. Women's Assoc. of Macon City, Mon., 3.00. ?. Birkner's Gem. in Gordonville, Mon., 5.00. Epiph. coll. of the Gem. of ?. Lenk in St. Louis, 95.00. Desgl. of the Gem. of ?. Matuschka in New Mile, Mon., 18.00. Desgl. of the Gem. of k. Leuthäuser in Norfolk, Nebr-, 5.60. 1?. Geyer's Gem. in Serbin, Tex., 4.55. Gem. of 1?. Michels in Franklin Co., Mo., 5.60. ?. Rohlfing's Gem. in Alma, Mo., 3.85, H. Diekhof 3.00, H. Horftmann 2.50. By Dr. Walther of F. B. Matthias in Milwaukee, Wis., 5.00. H. Tiarks in Monti- cello, Iowa, 5.00. ?. Hunziker's Gem. in Cooper Co., Mo... 3.00. ?. Zschoche's Gem. in Atchison, Kans., 10.00.

For the negro mission: congregation of ?. Matthias in Paola, Kans., 7.00, Ferd. Matthias.25. Epiph. coll. of the congregation of ?. Janzow in Frohna, Mon., 8.00. ?. Brandt's parish in North St. Louis 5.00. ?. Sckolz's St. Peter's congreg. in Holt Co., Mon., 2.80. Women's Association of Macon City congregation, Mon., 3.00. ?. Biedermann's Gem. in Thayer Co, Nebr, 4.26. E. Voß by ?. Matuschka at New Mile, Mo., 2.00, H. Kammeier 1.00. By H. Diekhof by ?. Rohlfing in Alma, Mon., 2.00, H. Horstmann 2.50. Christmas tree coll. of the comm. of ?. Becker at Gillespie, III., 4.60.

For heathen mission: Gem. des U. Holtermann in Longtown, Mo., 10.30. ?. Kaspar's congregation in Lee Co., Tex., 7.75. ?. Maisch's Gem. that, 12.25. By D. Bartels at Beckville, Mo., 6.56.

For the deaf and dumb: By k. Scholz in Holt Co, Mon, from T. 2.00, from the bequest of a little girl 1.00, Bro. P. 2.00. Women's Ass. of the comm. in Macon City, Mon, 11.00. G. Weinrich Jr. by ?. Matuschka in New Welle, Mon., 1.00.

For poor sick pastors: N. N. in Baden, Mo., 1.50.

On the emigrant mission in New Uork: Thanksgiving offering of H. Baden in Jndependence, Kans., 2.50.

For a professors - apartment in Fort Wayne: Wittwe Wulfekötter through k. Matuschka in N. Welle, Wo., 1.00.

For the ??. M. Wyneken and H. Crämer: k. Frese iu Omaha, Nebr., 1.00. ?. Hilgendorf iu Washington Co, Nebr., 1.00.

For poor students in St. Louis: thank offering from H. Baden in Jndependence, Kans. 2.50.

For emergency sufferers in Kansas: Chr. Volkmann in Clinton, Wo., 2.00, N. N. through ?. Polack at Paitzdorf, Wo., 1.00. By ?. Matuschka at New Welle, Wo., by Wittwe Schröder, H. Schröder and Wittwe Wulfekötter 1.00 each.

For D. Krause's Gem. in Barton Co, Kansas: salems comm. of ?. Polack in Perry Co, Wo., 5.90.

St. Louis, Feb. 8, 1881. E. Roschke, Cassirian.

Entered the caste of the Northwest District:

For poor students in Addison: From L. Weihbrecht in Milwaukee -5.00.

For poor students in Springfield: k. Rohrlacks Gem. in Reedsburgh 8.00. L. Weihbrecht in Milwaukee 5.00.

For poor students in St. Louis: C. Schubert in Milwaukee 1.00, L. Weihbrecht 10.00. k. Georgiis Gem. in Cedar- burgh 4.75. T. H. Menk in St. Paul 2.00.

On the heathen mission: Jmm. congreg. in Milwaukee 1.30. Mrs. Dahms 1.00. From d. kl. L. Bode .75. ?. Mueller's congregation at Willow Creek 4.22.

For synodal reports: ?. Shilling 2.00.

For D. Brunn in Steeden: ?. Schutzes Gem. in Courtland 5.00.

To the orphanage near St. Louis: From ?. Hertwig's parish 2.70.

For poor and sick pastors and teachers: k. Landeck's parish 10.00. I. Schnitzler through D. Präger 1.00. St. John's parish in Saukville 6.00.

To the orphanage near Boston: coll. at G. Behn's house dedication 3.05. I?. Friedrich's comm. at Watertown 6.45. k. Mäu- rer's school children 2.40.

To the Springfield seminar : ?. Winters Gem. 6.50.

To the orphanage in Addison: From k.Hertwig's parish 2.70. Ottilie Georgas 1.00. Hans and Maria Z. .50. Jmm. parish in Milwaukee 3.91. Johannes, Marie and Rosa Surbeck 1.30. C. F. Schütz in Corcoran 5.00. W. Fellworks children 1.25. ?. Georgiis Gem. at Cedarburgh 4.51. ?. Hudtloff's comm. 8.75. ?. Clöters Gem. 6.50. Friend F. in Reedsville 1.00.

ForD. Lochner at Fort Wayne: L. Weibbrecht 5.00.

For the needy in Kansas: ?. Kollmorgen and wife 2.00.' ?. I. Friedrich's comm. 11.50.

On the negro mission, D. Schulze's church in Courtland 5.00. ?. Schlerf's church in Jonesville 1.58. ?. Georgiis church in Cedarburgh 3.16. k. Clöters Gem. 3.00. Mrs. C. Messerli at Norwood 1.00.

On the widow's fund: From the??. F. Johl, W. Hudtloff, D. Kothe, C. Börneke, Ch. Löber, G. Löber, G. Küchle, I. L. Osterhus, H. Sprengeler, I. Strasen, A. G. Döhler, W. Friedrich, A. Rohrlack 4.00 each, H. Sagehorn, H. Rädecke 3.00 each, I. M. Johannes 2.00. Of the teachers: Bodemer 2.00, I. C. F. W. Bock, A. Pritzlaff, F. Rix, P. Rüge, G. Steuber, I. Wege- ner, Chr. Weigle, L. Wißbeck 4.00 each. ?. W. Friedrichs Gem. 8.25. ?. Herzer's St. John's parish in Plymouth, 10.50. ?. A. Rohrlack's congregation at Reedsburgh 8.25. Aug. Wienholz at Chaska 1.00. By k. Präger by Mrs. Behnke 3.00. Baptismal coll. by Heinr. Hackbarth 2.00. ?. Seuels lower comm. 7.00, upper comm. 14.13. St. Paul's comm. in Amherst 1.89.

For travel money to Australia: k. Frederick's comm. at Fall Creek 2.00. ?. Keller's Gem. in Racine 6.92.

On the emigrant mission in New Uork: k. Wesemann's parish in Grafton 9.78. ?. Wambsganß's parish at Adell 3.85. ?. Allwardt's parish in Lebanon 10.00. ?. Schutz's parish of Courtland 5.00. ?. Hudtloff's parish, 2.25. Sophie and Jenny Präger, 1.00.

For the deaf and dumb: St. Stephen's congreg. in Milwaukee, belated, 2.00. D. Rohrlack's congreg. in Reedsburgh 7.50. Wedding collecte at W. Struck 5.20. Members of the Cross congreg. in Milwaukee 11.20. ?. Grothe's congregation in Lowell 10.00. ?. Landeck's congregation at Norwood 10 a.m. ?. Schutze's congregation in Courtland 10 a.m.

For the ??. H. Crämer u. M. Wyneken: Von den Leyhe, Rohrlack, Kollmorgen 1.00 each. By 1'. Hertwig von N. N. 1.00. ?. Sagehorn 2.00.

For inner mission in the Northwest: Jac. Jung in Sheboygan 10.00. H. Schmidt in Leaf Valley .25. N. N. 1.00. ?. W. Friedrich's church 8.35. ?. Rathjens Gem. 4.00. B. Gehring at Sitver City, Montana, 3.00. Wedding coll. at Bro. Henke 2.48. Out t?. Leyhe's congregation at Sigel 2.52. D. Daib & congregation at Oshkosh 5.00. ?. Zorn's congregation at Sheboygan 55.00. Through ?. Rohrlack, Missionary Hours Coll., 5.00. ?. Wangerin's congregation at Portage 6.70. D. Hertwig's congregation at Faribault 9.00. k. Zahn's St. Peter's congreg. in Town Elysian, 4.00. ?. Steyer's congregation at Ahnapee 3.55. ?. Mueller's congregation at Jackson 5:25 p.m., at Kirchhain 6:15 p.m. ?. Jobl's Gern. 8.00. 1'. Barth's parish 3.68, its branch 1.48. ?. Hild's parish, 9.50. ?. Käselitz's parish, 7.00. K. Aulich's parish, 3.00. D. Schaaf's parish in Claremont, 4.80. ?. Friedrich's parish at Fall Creek 14.00. D. Doehler's parish 4.00. ?. Fischer's parish, 3.67. ?. Rolf's congregation in St. Paul, 13.75. Wambsganß's parish in Hancock 8.70. D. Markworth's parish on Rat River .79, on Manteufel .31, on Fremont Road 1.33, on Schroeder's Corner 1.87, on Caledonia 2.54, on Wolf River 2.32, on Fremont 1.02. ?. Schutzes Common in Courtland 33.00. ?. Rehwinkel's parish 4.50. ?. Heyner's parish of Moudovi 6.00. ?. Vomhof's St. Iohannis parish 4.60, Grace parish 2.85. Trinity parish in Milwaukee 57.92. ?. Schütz's congregation at Ashippun 26.00. I'. Strasen's congregation in Watertown 13.30. D. Seuel's lower congregation 11.00, upper congregation 8.74. ?. Kollmorgeu's comm. 3.59. k. Schlerfs Gem. at Janesville 3.17. Cross-Gcm. at Milwaukee 7.50. 1'. Mueller's St. John's comm. at Willow Creek 5.78. ?. Osterhus' congreg. 5.00. ?. Hudtloff's congregation 2.00. k. Clöter's congregation 9.00. Teacher C. Messerli's pupils 1.00. ?. Mäurer's branch in Gillford 2.17. H. Lindenschmidt in Milwaukee 1.00. ?. Ercks Gem. in Vienna 4.00. ?. Abners Gem. 13.00. By D. Küchle from Fr. Butzlaff 1.00. Q. Falk .75. Emma Heinecke in Sheboygan 2.00.

To the synodical treasury: Trinity congregation in Milwaukee 34.18, St. Stephen's congregation 36.85, Jmm. congregation 19.18. D. Daib and congregation in Oshkosh 10.80. ?. Friedrich's congregation at Wacom" 8.50, at Watertown 4.00. Strasen's congregation at Watertown 34.00. ?. Mueller's congregation in Jackson 9.00. Cross congregation in Milwaukee 9.05. ?. Schumann's St. Peter's parish in Waterford, 6.63... Keller's congregation at Racine 11.93. Friedrich's congregation at Fall Creek 10.00. D. Präger's parish 4.38. Aug. Boelke 1.00. ?. Wambsganß's parish in Adell 15.44. ?. Landeck's congregation at Norwood 10 a.m. D. Kothes' congregation at Utica 10.45. k. Allwardt's church in Lebanon 20.00. ?. Schutz's church in Courtland 3 p.m. U. Feustel's church 6 p.m. 1?. Damms' compound in Bloomsteld 10.25. ?. Fackler's compound 6.30. k. Walker's Gem.- at New London 3.64, at Maple Creek 1.85, at Mosquito Hill .53, at Clintonville 2.44, at Larabee 1.27. ?. Seuel's lower comm. 9.66, upper 11.16. Kollmorgen's comm. 5.16. Drei- einigk. comm. in Mequon 3.54, U. Osterhus' comm. 6.10. U. Kretzschmar's comm. in Dryden 8.10. D. Clöter's comm. 6.50, ?. Leßmann's parish 3.25.

Milwaukee, Feb. 3, 1881. c. Eissfeldt, Cassirer.

Entered the caste of the "Eastern" district:

To the synodical treasury: from the Tonawanda congregation-8.13. St. Andrew's parish, Buffalo, 7.72. Ellicotts- ville parish, 3.17. Johannisburg parish, 7.18. Bergholz parish, 7.26. Paterson parish, 8.52. Wellsville parish, 13.26. Hartem parish, 14.60. PortRichmond parish, 36.82. Wolcottsburg parish, Coll. for visitation trip, 14.25.

To the widow's fund: Frazl M. K. and Mrs. G. in Uork 2.50 each. Gem. in Bergholz 3.41. Mr. Uhl through?. Frey 2.00. Mrs. Hauselt through U. König 3.00. ?. Krafft 4.00. ?. Fleckenstein 3.00.

To the orphanage near Boston: Dreieiniak.-Gem. in Buffalo 10.00. Wedding - Coll. in ?. Rademacher's parish 1.36. Parish in Bergholz (?). Mrs. Keyl by k. König 1.00. Cong. in Egg Harbor 1.45, Sunday School 1.05. By Kassirer Rademacher 15.11. U. Fleckcnstein's children 2.00. W. Scholz sen. 5.25. C. Schmidt 2.00.

For inner missions in the West: From a friend 2.00. St. Paul's parish in Baltimore 20.00. Mrs. M. K. and Mrs. G. in Aork 2.50 each, Miss. L. M. 5.00, Mr. C. W. 1.00. From the missionary box of the Uork congregation 10.00. ?.. Frey 2.00, whose parish 3.60. Marie Frey .25. parish in Wolcottsburg 3.15. St. Matthew's parish in Hoboken 15.88. parish in Little Valley 3.50. parish in Olean 2.00, wedding - Coll. at W. Element 2.50. East Boston parish 1.00.

For the deaf and dumb: Mrs. Math. Stengel in Rockville .50.

s For Negro mission: St. Paul's parish in Baltimore 13.31.

For the Gentile mission: Tonawanda parish 2.81. Olean parish 4.15. Allegany parish 4.51.
To B a ukasse: Gem. in Allen Centre 3.60.
For the German Free Church: Gem. in Port Richmond p.83.
For college maintenance: comm. in New Uork 10.85.
On the Emigr. -Mission in Baltimore: Mrs. Car. Bloß in Eytölden, Germany, 5.00.
For poor students in St. Louis: comm. in Bayonne 10.85. Wedding coll. at W. Element in Olean 2.52.
New Uork, Feb. 2, 1881. i. Birkner, Cassirer.

Eastle Garden MissionS cash report for 1880.

Revenue:
Total - Revenue from January 1 to December 31 ---1897.35

Expenditures: Deficit on January 1, 1880 .....- 554.34
Expenditure in 1880 .....1603.48

-2157.82 Deficit on January 1, 1881 ..... 260.47

-2157.82

Commission- - Conto.

Receipts: Balance on January 1, 1880 .....- 660.63
Revenue in 1880 .....1553.15

-2213.78

Expenditures:
Advances to emigrants, assistance to needy, travel expenses rc 1430.05

Balance on January 1, 1881 ..... - 783.73
New Aork, January 14, 1881. I. Birkner, Cassirer.

With heartfelt thanks the undersigned received: For Tisza: from members of the congregation in Lone Elm, Mo., -20.00, by k. Wille 5.25. For G. Fischer: from the congregation of k. Nütze. 7.58, from the Women's Association 7.42. For I. Schröder from the Gem. of k. Beyer 15.00. For A. Langhoff by k. Kowert ges. at the wedding of Mr. H. Heinkens, 4.00. For poor pupils by W. Schäfer from k. Bode's Gem. 5.20. For Brunn'sche Sendlinge by k. Meyer in Adams Co., Jnd, 6.00. For Wunderlich: by U. Rösener from I. Theiß 5.00, ges. on the infant baptism of Mr. A. Zschoche and H. Meyer 5.00, by W. Wunderlich (Communion Coll. of the Dreieinigk.Gem. at Cypress, Tex.) 8.80. For Brunn's Sendlings from the Women's Club at Aurora, Jnd. by k. Münkel 10.00. For Drögemüller: by k. Kolbe 3.00, by N. N. 2.00. For G. Wickmann: by k. Runkel 5.00, by Mrs. Pottcbaum 5.00. For A. Langhoff by H. Koboldt from the Gem. at Effingham, Jnd, 42.56 and 15.44. For W. Brink: by k. Betbke from Mrs. Bulk 5.00, Mrs. A. Meyer 5.00, by sr. Gem. 1.35. For E. Scheibe, Abendmabls- collectc of the Gem. of k. W. Zschoche, 9.55. For G. Fischer: by the Gem. of k. Nützel 5.70, from the women's club 9.80. For E. Scheibe from the community of k. Lüker 5.00. For Biedermann from k. Hügli in Detroit 5.00. For Horst from Mr. Ch. Woll- gert 2.00. For poor students from the same 5.00. For M. Hermann, sent by Mr. H. Meyer in the parish of Lake Creek, Mo., 6.00. For I. Meyer: through I*. Reinke in Chicago from the Women's Club 10.00, from the Young Men's Club 10.00. For Th. Stephan from Mr. F. Mummelthei 1.75. For E. Beyer: by k. Jox from sr. Gem. at Delphi, Jnd. 8.00, by N. Ploß 1.00, by R. C. .75, sent at a wedding in the house of L. Stoü 2.75. For H. Ruhland by k. Fleckenstein 1.00. For Drögemüller by k. Torney of the women's club of the commun. at Montague, Mich., 5.00. For poor pupils by Dr. Sihler of Fr. Bleke 5.00. For O. Kleist by F. Prange at New Haven, Jnd., 13.43. For C. Schlorf: by k. Niethammer of the women's club sr. Gem. 10.00, by Mr. G. Fritz 7.00. For Neubert by Dr. Sihler 5.00. (Summa -312.33.)
Fort Wayne, Jan. 25, 1881, H. Dümling.

For the deaf-mutes in NorriS, Mich:

Received by k. Aulich at Ellisville, Wis. from the township, board money for Rimmer, -5.00. By k. Bartels at Beckville, Mo. wedding coll. at H. Frerck, 8.48. By ?. Strasbur- ger at Cedarburg, Wis. wedding coll. at I. Schutte, 3.87, at W. Bentz, 7.50. k. Frese at Omaha, Nebr. .75, Adele & Mar- tha Festner 2.00, Henr. Burlage .25. by k. Böttcher in Min- neota, Minn, wedding coll. at F. Fuhrmann 3.81 & coll. d. St. Lucas-Gem. 4.59. by k. Lobrmann in Lenox, Mich. by sr. St. Petri-Gein. 6.40. By teacher Ritzmann at Millers, Mich. from the comm. that. (2nd quarterly subscription) 9.60. Bookseller Reif in Detroit 1.00.
In clothing 2c.: G. Huser in Detroit 1 skirt. Mrs. k. Schwankovsky in Norris 1 hat. F. Ulrich in Detroit 1 pr. shoes, 3 shirts, 3 handkerchiefs, 6 pr. woolen stockings. By Mrs. Löffler in Monroe, Mich. from Mr. Freidenbcrg 3 caps, 2Pr. gloves, 1 Pr. underpants, 1 undershirt ; by G. Kronbach 3 Pr. shoes. By Mrs. Biet in Detroit, a parthie of clothing.
Specifically for the Christmas gift-giving, the following gifts were made: By Mr. Moll in Detroit from the young people in his community 47.95. By Cassirer Bartling in Addison 6.00. By Mrs. K. Schwankovsky in Norris from the women in the community 3.83. W. Schaumlöffel in Baltimore 42 pcs. of Jubilee medals. By Mr. Kundingcr in Detroit 2boxes candy, 1 doz. Glass Beads; from himself Pcck of Nuts. From Mr. Reif, bookseller in Detroit, picture books and color boxes.
Heartfelt thanks to all dear donors!
Norris, Jan. 24, 1881. H. Uhlig.

Received for the English Lutheran mission in the West:

From k. Mariens' parish by Mr. H. Staats -2.00. By Mr. Kassirer Roschke from Wittwe Wulfekötter in New Meile, Mo., 2.00.
C. F. Lange, Kassirer.
509 krnLkUn Xve., 8t. Uoui", Llo.

To cover our church debt we have received: From the congregation of Mr. Ph. M. Fritze -5.00; by Mr. Cassirer C. Grahl in Fort Wayne 7.95 ; by the same 203.01; by Mr. Cassirer I. Birkner in New Uork 6.37; from Mr. T. H. Menk in St. Paul, Minn. 1.00; from the congregation of Mr. k. L. Dreyer in Vallonia, Jnd. 4.00; from the comm. of Hrn. k. H. Holtermann, 5.00.
Shares have been donated by the following: H. Geye 1; W. Schevier 1; Mich. Wolf 1; Maria Reitz 1; Cath. Zelt 1; Mrs. D. Matsch 1; Carl Schreiber 1; I. M. Steinhauer 1; Heidenreich 1; Dr. Christian Sihler 2; Gustav Klotz 1; k. I. L. Crämer 1; k. Schöneberg 1; H. Kellermeyer 5; Mrs. Hilgemann 20. summa 39 shares - -195.00.
Many thanks to the kind donors!
Cincinnati, O., Feb. 2, 1881. alex. Brömer, k.

Received for poor students:

By k. Janzow, wedding coll. at Joh. Kieninger in Frohna, Mon., -11.60. By k. Matuschka from his community, 15.00. F. W. Vettkötter at Washington, Mon., 1.00. W. Waltke here, 2.00. By?. P. G. Schwankovsky, from Herm. Hufendieck 10.00 as a thank-offering for the gracious deliverance of him and his own from the hands of three robbers on the night of Oct. 13, 1880.
May the merciful God be a rich recompense to the dear givers and raise up many who follow them in their charity and gratitude.
North St. Louis, Feb. 2, 1881. C. C. E. Brandt.

For the preachers' and teachers' widows' and orphans' fund

(Western Districts)
have been received:
1. contributions:
From the teachers: L. S. Deffner, E. Roschke, B. Barthel each 2.00, H. Meyer 4.00.
Two. Gifts:
Durchk. F. W. Pennekamp by sr. Gem. 6.00. k. H. F. Grupes Gem. 5.65. By k. Sapper: Thank offering from Mrs. ?. B. Bürger, 2.00; by I. G. Höhne 1.00; Mrs. B. Boll- mann 1.75; Mrs. N. N., thank offering, 1.00. I. Scheve sr. by ?. Lentzsch 5.00, by a friend of the kingdom of God 1.03. By M. Weinhold, Christmas coll. in ?. Janzow's Gem. in Frohna, 24.05. k. Bäpler's parish, 10.30. k. Spehr's Gem. 6.55. Zion's Gem. in Gordonville, Mon. 5.00. Mr. T. by ?. Scholz 3.00. k. Biedermann's Gem. 6.10. F. Schuricht 5.00.
St. Louis, Feb. 2, 1881. C. F. Guenther, Cassirer.

Received for inner mission i in West: By k. C. Kretzmann in Dudleytown, Jnd, from the treasury of his church. Congregation -5.15. By k. E. Jehn in Zanesville, O., from G. Tröaer 5.00, Wittwe Frösch .25. By k. I. List at Roseville, Mich. by members of his. By k. Goehringer of Dietr. Brainstcdt 1.00.
St. Louis, 11 Feb. '81. I. T. Schuricht,
Treasurer of the General Synod.

From the worthy women's association of Mr. k. Bode near Ft. Wayne through Mr. Teacher Hafner -28.19 for the Tertian G. Eyler, certifies with heartfelt thanks
Ft. Wayne, Jan. 29, 1881, F. W. Stellhorn.

Received

for Stud. Noack -3.00, collectirt by k. A. W. Müller at Beaufort, Mo. on H. Rödder's baptism of a child. M. Günther.

Wedding collection at A. Bacher -15.26, at W. Dörmann 24.42 for the pupils Hermann u. Martin Zagcl received with thanks.
_____ ____ ____ A. Zagel.

Misprint in previous number.

Page19, column2, line 4 from bottom read: Pilate instead of "Paul".

New printed matter.

The Grace Election Doctrine Controversy, that is, simple, proven advice for godly Christians who would like to know who teaches Lutheran and who teaches un-Lutheran in the present Grace Election Doctrine Controversy. Published by C. F. W. Walther. St. Louis, Mo. 1881.

This treatise will be most welcome to thousands, namely, to those who have heard of the controversy over the doctrine of election by grace and who wish to know what it is really about and how one can decide who is right and who is wrong. In the present treatise, then, the point of controversy is first stated, that which we must fight for, and that which our opponents want. Then it is shown that among Lutherans the question of whether a doctrine is Lutheran must be decided not according to what this or that Lutheran teacher has said, but according to our confessional writings, and that therefore the question of who is right is not so difficult; the godly Christian should simply stick to the clear words of our confession. The reader is therefore advised to remember two short but important sentences of the Concordia formula in particular, if he does not want to go astray, and the correct content of these sentences is also explained to him. The simplest person can see that we remain with the Lutheran confession.
May the God of all grace, for whose glory this writing was written, bless its outcome.
To be obtained from the "Lutheran Concordia Publishing House" (M. C. Barthel, Agent).
Individually the same will be sent free of postage on sending in 10 Cts. and by the dozen -1.00 postage paid. **G.**

Reader for Upper Classes of Lutheran Schools. Published by the German Lutheran Synod of Missouri, Ohio, etc. St. St. Louis, Mo. 1881.

Through the publication of this book, which was commissioned by the Book Commission of our Synod, a great need has once again been met. The book needs no recommendation. The book, which is also excellently equipped externally (as far as paper, printing and binding are concerned), also offers excellent content. There are on 344 pages 196 with diligence and conscientiousness selected reading pieces in prose and poetry, longer and shorter, serious and cheerful, original and good German writers, from world and church history, from geography and ethnology, from natural history 2c. Six and twenty neat illustrations are included. Pages 345 to 350 bring pronunciation and explanation of some foreign words occurring in the book and an overview of the content with indication of the authors of the various reading pieces.

Whoever sees the book must rejoice over it. That the congregations will see to it that it is soon introduced into their schools is not to be doubted.

It can be obtained from our "Concordia-Verlag" and costs -1.00, a cheap price in comparison with other reading books, given the splendid layout. G.

Invitation to subscribe to the following new book: "Stories from Church and World on Dr. M. Luther's Small Catechism for Use in Church, School, and Home."

Of all stories, the biblical ones are the best. For they are written by the Holy Spirit Himself, are incontrovertible truth and inexhaustible fountains of teaching, revival and comfort. But the other histories of the church and the world also have their high utility, because, as Luther says, "they describe nothing else but God's work, which is, grace and wrath" (Walch 14, 357). Thus they serve to reveal God's government, to confirm His word, and to explain doctrine by setting the same before us, as it were, palpably. Therefore Luther rightly says: "It is a very delicious thing about the histories" (Walch 14, 354).

"History is our teacher. Words instruct the mind, examples move the heart. In histories all doctrines are found alive." These and similar sayings show how useful it is that history should be connected with doctrine. This was recognized by our blessed fathers. Luther, Scriver, Herberger, 2c., when they presented and proved doctrine from God's Word, used also to adduce histories from the church and the world, in order thereby to explain and confirm what was said. In general, the Reformation led to a zealous study of history in order to prove the truth and the right of the Evangelical Lutheran religion.

This is also the purpose of the new book. It begins with stories about the holy scripture and then brings a number of stories to each main piece. These stories are, as it were, the Amen to the Catechism. Whoever reads them will get the impression: Yes, that is how it is, how the Catechism teaches, threatens, promises, and comforts; world and church history also proves this with clear examples.

Many excellent collections of this kind also contain an abundance of instructive and edifying explanations and useful applications. Our book, however, is limited to sharing only stories that can be easily understood by any reader from the Catechism. Only true stories are included, which are reported by reliable writers. It also seemed advisable to us to provide a somewhat richer historical material. As far as can be determined in advance, the book will contain about 500 pages. It was our endeavor to produce a Christian history book that would be as instructive as it would be edifying for every German reader. We feel that we have solved this task only very imperfectly and in great weakness; but we hope that God in grace will place His blessing on our little work.

Doctor Walther has the kindness to write the preface. In order to facilitate the use of the book, several indexes have been added: an overview of the contents, an index of names, an index of subjects, and an index of the sources from which the stories are taken.

The book will be handsomely furnished, as to printing, paper, and binding. All friends of the company are authorized to collect subscribers. In order to give the book the widest possible distribution, the price is set as low as possible. The copy costs only 50 cents for subscribers, later 75 cents. Subscriber collectors will each receive the eleventh copy free. When so many subscribers are found that the expenses are covered, the printing of the book will begin. As soon as the book is printed, it is sent to the respective subscribers, who send in the money for it.

Letters are requested at the address:

Rev. H. Fick, 286 8kavcmut ^ve., Boston, Llassi.

Changed addresses:

Rev. L 6th Lortk, Ottarva, Ontario.
Rev. 6th-4th Henkel, ^lntlelcl llunetion, Loux Islancl, N.
Rev. 1. 8tiemke, 25 Lrnii ie 8tr, Houston, Tex.
Lev. 6. xlomke, oolclen, ^ckams 6o., IIIs.

The "Lutheran" is published twice a month for the annual snbscrip. tlonepreir of one dollar for the """wary signers, who have to "orausrzahlcn the same. Where the same is brought by porters into'" Hau", the "Äbonnenle" have to pay 25 Lent" porter's wages extra.
To Germany the "Lutheran" will be found by mail, postage paid, for Kl.25 ver.".

Lntereck at tke kost OKoe at 8t. Louis, Llo., as seeoncl-elass matter.

Herausgegeben von der Deutschen Evangelisc
Zeitweilig redigirt von dem Lehrer

Year 37.

(Submitted.)

As Moses lifted up a serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.

(Joh. 3, 14. 15.)

To mad lust and wild life God's people have surrendered, Insolently they rebel against God And despise his commandment.

Grumbling against God and against Moses, they go their way in displeasure, And the precious bread of heaven they esteem worse than dung.

But the God whom they forsake, Knew mightily to fast them;
Before the people knew it, God's punishment was upon them.

Here and there, in all places
Fiery serpents murder greedily; Whom the venomous bite touches, Death surely overtakes.

Fear and terror, the horror of death Is only to be seen in all;
All are in like peril, all are in certain death.

Herb and plaster will not heal, Death must overtake all, If He does not take care of them, Who alone can save them.

When they now, burdened with guilt, fled to the throne of grace, the help was quickly granted, which they desired from the Lord.

Erect as a sign from which punishment must quickly depart, From a high staff hangs a serpent of honour.

For this the word was given: He that looketh on them shall live, Death shall not meet him, For he is reconciled to God.

So death was quickly increased, and sorrow was turned into joy; with thanksgiving they praised God's grace, which has redeemed death.

gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

S1. Louis, Mo. the 1st of March, 1881. **No. 5.**

But here stay not now to plead, Greater still shalt thou see, Greater sin and greater mercy, Which also here still finds place.

Nothing, nothing but vain sins Are now to be found with the world;
Since the first fall of man.
Infringement everywhere.

Yes, man, born in sin, is completely lost in sins; he is even dead in sins, an enemy only to his Lord and God.

If God should reward us according to merit, He would not spare us;
Death, damnation, eternal torment, would be our reward.

So instead of rewarding us, God's love wants to spare us, God brings us counsel and help, saves us from sin and death.

God's eternal mercy sends his Son to us poor, That he may atone for our sins, That he may win us grace and mercy.

Are you asking how this happened?
Look to those heights, Where on the bloody trunk of the cross Hangs the dear Lamb of God.

Hands and feet are dug through, bitter bile must feed him, And to be forsaken by God was for him the torment of hell.

He, who is life itself, must go to his death, that through his death he may again make us sons with God.

Now God causes the word to be proclaimed,
That he may absolve from sin him that trusteth in the word of grace, And believeth in Christ.

Yea, he that looketh on Christ by faith, Nothing can rob him of heaven; Christ saith, He that believeth on me, the same shall live for ever.

O, let the sign of the cross also be your salvation; Believe in him who died for you And won salvation for you.

H. Loßner.

Can a faithful Lutheran keep it with the Herrnhutters?

(Conclusion.)

When the Herrnhuters came into being, the community of the Bohemian and Moravian Brethren no longer existed. It had come to an end a hundred years earlier as a result of the terrible persecutions that were inflicted on all non-Catholics in Bohemia, especially during the Thirty Years' War. What had survived in Bohemia and Moravia since 1627 were isolated remnants, scattered families.

The man who became the first inducement to found Herrnhut was Christian David, a carpenter. He was a native of Moravia, but not a descendant of the Moravian brethren, but born and educated in the Roman Church. Through intercourse with secretly evangelical*) and by reading the Bible he gained a better knowledge. Persecuted by the Roman clergy, he fled to Lutheran lands. In Berlin he joined the Lutheran Church. Several times he visited his fatherland, strengthened the secretly Protestant-minded and stimulated in them the desire to be in a place where they could build themselves up on God's Word without being disturbed. He also promised them to look for such a place. The young Count Nicolaus Ludwig von Zinzendorf, to whom he was introduced by Pastor Rothe in Berthelsdorf, agreed to take in Erulanten on his estates. To two families who arrived in May, 1722, he assigned a place on the highway between Löbau and Zittau outside the village on the slope of the Hutberg for cultivation. (Herrnhut.) Soon more Erulanten followed and since 1724 only actual descendants of the Bohemian-Moravian brothers. (Later the influx from Moravia ceased completely, and today only a few families originating from Moravia can still be found in the midst of the "Brüdergemeine").

Therefore, because a number of descendants of the Bohemian-Moravian Brethren also settled in Herrnhut, and because the old Bohemian-Moravian Brethren order was taken into account in the later establishment of the community, the Herrnhuters consider their community to be a

*) Evangelical - in contrast to the Pabstthum.

renewal of the old "Brethren Unity," and call themselves *Moravians* in America and England. Another reason why they believe that they are the continuation of the old Bohemian-Moravian Brethren, admittedly a reason of a very doubtful nature, is that their first bishops, David Nitschmann and Zinzendorf, according to their delusion, received the true brotherly episcopal consecration. In Amos Comenius, the last bishop of the scattered Bohemian Brethren, it is praised as a "deed of faith" that in the evening of his life, when he saw that he would not live to see the renewal of the old Brethren unity, he still endeavored to elect and consecrate new bishops. Therefore in 1662 his son-in-law, Peter Jablonsky, a Polish Reformed preacher, and in 1699 his son Dan. Ernst Jablonsky, a reformed court preacher in Berlin, was consecrated bishop. They were bishops of the Bohemian Brethren in name only, without profession or office; they received consecration only so that the Bohemian Brethren, if they should later arise again, might have truly consecrated bishops. What blindness in the doctrine of the office of the church, profession and ordination!

Still in the twenties and later even more, members of other German churches, Lutherans, Reformed and others, settled in Herrnhut in addition to the emigrants from Moravia. And this German influx, along with the Zinzendorf circle, undoubtedly exerted the greatest influence on the new congregation.

All who settled in Herrnhut went to the Berthelsdorf church, where the zealous Pastor Rothe stood. A circle of revivalists had gathered around Rothe and Zinzendorf, a free association, a little church within the church. To this they sought to draw more and more members from Herrnhut. But the situation changed. Soon Herrnhut became the scene of Zinzendorf's activity.

Here disputes had broken out, mainly because of differences in doctrinal views. A certain Krüger, who had come out against the Lutheran church practice and otherwise dug up all kinds of ravings, had brought most of them over to his side.

Zinzendorf put himself into the means and took them into his spiritual care with Rothe's approval. He made all kinds of concessions to them if they would not sever their ties with the Lutheran church and would continue to be baptized and take communion with Pastor Rothe. He succeeded in restoring calm. On May 12, 1727, he read out the statutes he had drawn up, which contained the principles according to which they wanted to live in social association from then on. All inhabitants committed themselves to this with a handshake. Thus Herrnhut became a "local congregation", whose spiritual communal institution coincided with the civic communal institution. On August 13, the inhabitants of Herrnhut celebrated Holy Communion in the Berthelsdorf church for the first time on their own, separated from the others belonging to the parish. This day is considered the foundation day of the "Brüdergemeine".

When the Brethren later constituted themselves independently, they professed the Augsburg Confession in order to be recognized by the state. Many, however, could not be serious about this confession, since Reformed people were also tolerated as such in the Brüdergemeinde. Zinzendorf, in order to keep the Lutherans and Reformed and the friends of the old Moravian Brethren order together in peace, had brought up the strange idea of three tropes, the Lutheran and the Reformed.

the Reformed and the Moravian. He said that what was really true and therefore eternal was the original religion of the Savior. The different views in the church were different ways of God's education, none of these forms was the church par excellence, no view was the only correct one, each had its meaning, and all could and should stand side by side.

Is this not the barest indifferentism (indifference to the truth), syncretism (religious mongering) and unionism?

Other enthusiastic excesses that were introduced into the "Gemeine" by Zinzendorf (e.g. the unseemly speeches about the persons of the Holy Trinity: Papa, Mamma, Grandfather, Father-in-Law, Husband 2c.) we will pass over here, since they were partly removed later.

In Lutheran Saxony, the Lutheran trope became more prominent; in reformed surroundings, however, the reformed trope came to dominate, e.g. in England and America. Out of consideration for these reform-minded people, the Herrnhuter Synod of 1848 loosened the relationship to the Augsburg Confession, which was already loose enough, even more, yes - one can say - abolished it. It restricted the confession to "the main points of the doctrine, especially in the 2nd, 3rd, and 4th articles," but "the articles are not to be changed. It limited the confession of the same only to "the main points of the doctrine, especially in the 2nd, 3rd and 4th articles", "but left the articles which contained the specifically Lutheran doctrine free for the members of the congregation who did not belong to the Lutheran trope", as "in general, the form and expression of the individual articles of the Augsburg Confession, which belong to the earlier times, are not infallible and every human system of the divine doctrine is imperfect and one should not argue about mysteries which (allegedly) are left undefined by the Holy Scripture and are impenetrable to human understanding. (Leaving Synodus 1848.)

This synodal declaration of the Herrnhuters also testifies to their unionism. No unionist can express himself more unionistically, no one can combine yes and no so finely. Unionists can only recognize in the Herrnhuters their like-minded brethren.

We will now consider the Herrnhuter in America in particular, and their unionism, their reformed direction and other false teachings from their catechism ("Catechism of Christian Doctrine for Use in the Instruction of Youth in the Brethren Churches. Bethlehem, Pa. 1866.").

p. 36, not only Zwingli and Calvin are placed next to Luther and Melanchthon, but also praise is given to the newer time, that in it, with "increasing indifference to Christianity, but also several unions of true Christians among the different religious parties" are found.

With the Reformers, the Herrnhuters also make the prohibition of images attached to the first commandment ("Thou shalt not make unto thee any graven image, nor any likeness" 2c.) the second commandment, and also give the third (with them the fourth) commandment an Old Testament version. S. 40. 41.

Reformed, they speak of baptism: "Baptism as an outward use is initiation and admission into the Christian church. What is its higher spiritual meaning? The outward use means a dying away of the old sinful man and at the same time the admission into the covenant with God..... The true

Baptism is the baptism of the Spirit." God's Word knows nothing of such a distinction of baptism, and therefore our Lutheran Church has testified against it from the beginning.

The doctrine of the Holy Supper is reformed, for it is said that "with the partaking of the bread and wine" is "connected the partaking of the body and blood of Jesus in a way that is incomprehensible to us and therefore indescribable, if the Holy Supper is partaken of according to the mind of Jesus Christ," that is, in other words, if it is partaken of in living faith. But according to God's Word and Lutheran doctrine, Christ's body and blood are also partaken of by unbelieving communicants (even if without blessing, even to judgment). 1 Cor. 11, 27 f.

It is peculiar to the Herrnhutters that they unilaterally attribute our salvation only to Christ's blood and wounds, as if His holy walk, His active obedience were not also meritorious for us and as if the resurrection did not make His death only comforting for us. Christ's walk is therefore presented in their catechism only as an example. It says, "JEsu's walk on earth was perfectly holy, and he is therefore our model, whom we ought to be like." They call this one-sided emphasis on the blood of Jesus "blood theology," and call it a doctrine by which they differ from other communities. In a memorandum of a provincial synod it is said: "Practically we differ from all other constitutions in doctrine in that we let JEsu's blood and wounds be our whole doctrinal scope, while this blood theology (as we Brethren call it) constitutes only a part of the doctrine of our sister churches." S. Brethren Journal. Jan. 1856. this is evidently unscriptural; for the apostle says Apost. 20, 27. "I have not behaved unto you, that I have not preached all the counsel of God." Rom. 8:34. "Who will condemn? Christ is here, who died, yea rather, who also is raised, who is at the right hand of God, representing us." He prays for the Colossians that they may be "filled" with "the knowledge of his will in all spiritual wisdom and understanding." Col. 1, 9.

It is contrary to Scripture that p. 24 Christ is said to be "as man" the Mediator between God and man; for according to Scripture He is our Mediator according to both natures. See the proof in Dietrich's Catechism, question 231-233.

A terrible mixture of the law and the gospel is the doctrine expressed on page 49: "How is the power of the gospel demonstrated? The preaching of the gospel (as well as of the law) brings man to the knowledge of his sin, and of the xx blessedness which arises from sin, with which repentance and longing for forgiveness are connected." What great harm is brought by such a doctrine is not to be told. Healthy Christianity, true certain consolation cannot exist in it. *)

With such teaching, it is not surprising that repentance and conversion are spoken of in a confused way. S.49 it says: "Repentance means: to recognize and confess sin, to hate and to leave it and therefore consists in an inner conversion and change.

*) Whoever wants to read in detail about the difference between the Law and the Gospel, about the necessity and importance of this difference, is recommended to read last year's proceedings of our Iowadistricta.

of mind and will." This repentance, according to p. 50, "leads to conversion," and "to every true conversion belongs true faith." P. 51. What confusion! P. 52 says, "Repentance is the feeling of night within us-conversion the dawn-faith daybreak." Nor is faith rightly spoken of, in that the experience which after all follows faith, Rom. 5:1, 4. is drawn into the description of faith. P. 53 says: "True living faith is conviction and experience of the inmost heart and life." In this they are like the Methodists, who also always urge sweet feelings of grace.

The answer to question 31 is quite Pelagian: "Human nature is sinful, i.e., there is in it an inclination to sin (a desire for evil and an unwillingness to do good) and an overpowering of sensual desires over better convictions. P. 19. Conversion is indeed called, p. 54, "a work of divine grace," but it is soon after added, "Man can and ought to accept God's grace and calling."

Now what results from all this?

1 Herrnhut has been a gathering place for people of all faiths from the beginning.

2 Zinzendorf endeavored to unite them at least outwardly with the Lutheran Church, but in doing so made concessions to the false-believing elements at the expense of the truth.

3. in spite of the public confession of the Augsburg Confession, false doctrines rejected in the Augsburg Confession were tolerated in the "Brüdergemeine".

(4) The confession of the Augsburg Confession was changed in more recent times, and was actually abolished.

5. the local Herrnhuters are not only, like all the

The church, like the other Herrnhut churches, is not unrighteous, but also openly confesses reformed and other false doctrines.

This settles our question. A faithful Lutheran who loves the truth, who is afraid of God's Word, cannot have ecclesiastical fellowship with those in whom truth and error have equal authority. G.

(Submitted.)

A heartfelt wish regarding the present doctrinal controversy.

It is the expressed intention of the editors of the "Lutheran" to keep the doctrinal controversy over the election of grace, which is now troubling the church, as far away as possible from the columns of this paper. They are right to do so. For in the doctrine of the election of grace we encounter so many high mysteries, the solution of which is impossible to reason, and which simply want to be believed without all dispute; and haughty reason brings so many ifs and buts to shake this faith and to master God in his decisions and mysteries: That a thorough, all-sided exposition and defence of this doctrine is not, however, "milk" to be given to young children in Christ, but "strong meat," which belongs to the perfect, who by habit have exercised their senses to discern the good and the evil (Heb. 5, 12-14.). But the "Lutheran" does not only want to serve the latter, the old, experienced, well-founded Christians, but also the weak.

In the first place, there are those in knowledge who have yet to lay the foundation of the doctrine.

But this is by no means to say that this doctrine itself must be kept from the dear Christians, that it must not be clearly demonstrated to them on whose side in the present doctrinal controversy God's Word and the confession of our church are, and on whose side they are not. God be forewarned! Nay, it is rather urgently to be desired that all Christians, to whom the salvation of their own souls and the happiness of Jerusalem are dear, would use all diligence, also as regards the doctrine of the election of God's children to eternal life, to base themselves more and more firmly on God's Word, and to make the faithful confession of our church concerning this point more and more their own. For the election of grace is also a revealed doctrine of the Word of God, and therefore, as all Scripture is inspired by God, it is useful for teaching, for punishment, for correction, for chastening in righteousness, and for comfort (2 Tim. 3:16. Rom. 15:4.). Whoever desires to understand the main doctrine of the gospel, that a poor sinner is justified by grace through the merit of Christ alone, and to grasp it in his heart; whoever desires a powerful weapon to ward off and combat the dangerous error, that man, before and in his conversion, desires the true good by his own power, or is able to decide for it; Who is interested in a splendid instruction on how he can achieve his salvation with fear and trembling, envy and avoid all sin, and especially beware of security and presumption on the one hand and despair on the other; who seeks and loves advancement in all the Christian virtues, godliness, modesty, temperance, patience, and brotherly love; Whoever, finally, would like to have the most certain consolation, that God, before the foundation of the world, has also taken great care of his conversion, righteousness, and salvation, that God, in spite of all the enemies of his soul, wants to preserve him in His grace for eternal life, that all crosses and all trials must serve him for the best; in short, whoever wants to practice and prove himself in faith, love, and hope: - Let him take hold of the teaching of the election of grace as it shines brightly towards him in the Gospel, let him delve into the blessed secrets of God made known to him out of grace, let him thereby take a deep look into the merciful heart of his God, - and he will marvel and rejoice at the streams of eternal life which pour out of this teaching to him. Such a one will then also learn to understand why we are so earnest also about

of the election of grace, the sun-clear word of the great God himself, and in whose light we see the light. We have for us the mighty testimony of the last prophet and his most faithful disciples, our Luther and his immediate successors; we follow in their footsteps, for we know that they walked rightly in the gospel of God. And finally, our faint voice, which we raise to the dear reviled truth, is nothing but the echo of the voice of our church itself. Our own Confession, especially the Formula of Concord in its eleventh Article, clearly and loudly confirms what we Missourians, persuaded and bound in our conscience by God's Word, repeat and confess to it. Our doctrine of election by grace is the doctrine of the true visible Church of God itself. This makes us joyful and confident of victory. For God's word and Luther's doctrine now and never perish. That is certainly true!

In addition to this, we have recognized through God's grace what the devil is up to against us Christians, which is why he is so hostile to the pure doctrine of the eternal election of God's children to eternal life. He would like to make us uncertain of our future happiness, he would like to take away our faith in God's eternal mercy, he would like to turn our Christian hope into despair, he would like to turn God's eternal gospel into a fragile staff. It is an abomination to him that we should follow the example of the holy apostle Paul, that we are sure through God's grace that nothing, nothing will separate us from the love of God in Christ our Lord (Rom. 8:38, 39), that we trust our dear, faithful Father in heaven, that He Himself, through His power and grace, will keep us poor people in the faith until our blessed end. The evil enemy does not want to suffer us to consider it a terrible sin to doubt God's eternal faithfulness and grace, to mistrust His eternal gospel, to consider ourselves and our sin more powerful than the strong God and His strong love, which is stronger than death and hell. Satan wants to impose on us a Christianity in which we can no longer be glad of our lives for a moment, which must fill us with envy of the birds of the air, who are at least quite sure of God's goodness. This and much more is what the wicked devil is up to against us. That is why he has instigated the present controversy over the choice of grace: he begrudges us our present and future happiness.

Should it not therefore be urgently desirable, and indeed necessary, that every Lutheran Christian, also with regard to the doctrine of election by grace, make every effort to become rich in knowledge, so that in this matter too he may be able to understand the good gracious will of God?

Watch over this article so that it remains pure and unadulterated. He will then be able to understand that, for the glory of God and the salvation of our souls, we must uphold and defend our scriptural confession of the election of the children of God to eternal life.

Our opponents attack us with great determination because of our testimony and call the whole world against us. They call us shameful heretics and call our doctrine of the election of grace Calvinistic error; but they cloak themselves in the cloak of Lutheran orthodoxy and pretend to contend for God and his truth. We are afraid, but we do not despair. For on our side this is also stated in the mysterious article of

know against us poor sinners, understand our church's happy and blessed confession, and see through and avoid error?

The opportunity for this wholesome and necessary learning is abundantly offered to you, my dear fellow Lutheran Christian. Above all, you have your dear Bible, in which you yourself hear the voice of the Holy Spirit. Do not think that you cannot understand the testimony of the Holy Spirit concerning the election of grace, especially in the 8th chapter of the Epistle to the Romans and in the 1st chapter of the Epistle to the Ephesians. Only immerse yourself in the words of your God with heartfelt prayer, and you will make the experience, which many devout Christians have already made, that God's holy Word is sweeter than honey even in this teaching.

and is able to create a firm heart, armored against error. - Then you have the dear Concordia Book, the confession of our Lutheran Church. Do not think that it is too high and heavy for you. Only once, with the lamp of God's Word and the torch of prayer, go to its contents, and you will delight in the pure gold that shines out of it, and thank God for the treasures of knowledge that He opens up to you through it. Only accept the eleventh article of the Concordia formula exactly as it reads; what does it matter? error will then remain far from your soul. - And finally, read with diligence what is yet to appear in our "Lutheran" on the doctrine of the election of grace, and what Dr. Walther has written in his first treatise on the same, as indicated in the previous number. From the latter you can not only see what the doctrinal controversy is now actually about, which is the real point of contention, but in it you also get weapons in your hand, which Dr. Walther has not taken both from his own heart and from the armory of our church, and with which you can beat back victoriously all the attacks of the opponents. God grant that this dear little book may find many attentive and, above all, praying readers!

How delicious it would be if our whole dear Synod, in all its members, would speak and plead with God, even in the present doctrinal controversy concerning the article of election by grace, with full conviction of faith, certain of being heard:

> The matter and the honour, O Lord Jesus Christ, is not ours, but thine!
> Therefore stand thou by those who rely on thee freely!

May this joyful conviction, this courageous spirit of prayer be given, increased and preserved to our entire Synod and all its members by the eternally gracious God for the sake of Jesus Christ, the universal Saviour of sinners, through the power and effect of His precious Holy Spirit! Amen.

Phalakroteros.

Sunday Schools.

Under the heading "Sunday Schools Actually Work Against the Church" a correspondent of the "Lutheran and Missionary" draws the following black picture of the American Sunday School system. We are sharing the article so that our readers may see that in other circles, too, the danger that is evident in this highly regarded institution is being recognized. The article reads:

This thought, though most striking, is not new. Something of the kind has already forced itself upon the minds of many who take up the work of the Sunday schools seriously, but who are not blinded by the glitter of popular favor, nor are they deceived by mere pretense and ostentation. They cannot close their eyes to the evils which are constantly unfolding in this institution. The Sunday-school has become such a popular thing that to say anything against it is regarded by many almost as blasphemy; but what the quiet thought points to may be seen from various questions raised in Sunday-school meetings, as well as from private confidential conversations of earnest workers in the Sunday-school, to whom the real and true interests of the thing Christ's heart." In the brilliant religious school buildings which we have erected, we perceive a disease-producing air which poisons even the springs of religious life, and excites the most painful fears for the future. How the existing evils may be removed, and the threatening ones averted, is a question which may well claim the attention of every true Christian and sincere member of the Church of Christ.

There are two powerful elements of corruption at work in our Sunday schools. One is money, and the other, through which the first is widely operative, is the striving of churches and congregations for preeminence. The Sunday School Institute has brought into being a tremendous business. The trade in books, music, newspapers, magazines, Sunday-school equipment, and the like, is astonishingly large. Thousands make their living from it, and apply to it the tact and cunning of the best business talent. To have large Sunday-schools is the aim to be attained above all, the more and the larger the better for trade. Every church possesses the ambition to have the largest Sunday school, and every means is employed to accomplish the end. Good and sensible men and women often object to the means adopted to maintain and enlarge their schools. But what can they do? The community complains, children complain, that their school is not popular, until they are compelled to adopt the tactics of their neighbors, in order to vie with them both in numbers and popularity. The library is filled with the very most bawdy kind of books. Newspapers, printed exercises, question-books, and sentimental music turn the Sunday schools into a pleasant Sunday amusement. The whole thing is spurred on fiercely with festivals, grand annual celebrations, gifts, and plays, until the religious taste is entirely corrupted, and the religious feeling is lost in the pleasure of applause and mutual admiration. The purpose is accomplished. The school is large and in flourishing condition, the pastor, superintendent, and congregation are proud of it. Hundreds of newspapers and books are consumed by it. The music is grand. Large sums of money are collected and it is trumpeted everywhere as a great success.

But what is the fruit? Young people are trained to love Sunday School, but not the church. When they join the church, they neglect their worship services because Sunday school has trained their taste for something else. Many teachers and students miss the main service in the church of the morning so that they can attend the Sunday School exercises of the afternoon. The superintendents are often flattered by this and turn a blind eye. Thus Sunday School is elevated above the church. And this is not conspicuous. Sunday School exercises are of a free and convenient nature. They provide opportunities for social connections. There is no need to hear a sermon. The singing is nothing but a musical exercise, more for recreation than for anything else, and the whole story is in many cases the purest fraud, calculated to deceive the people into thinking they are holding worship, while they are only gratifying their own selfish tastes, and amusing themselves by playing religion. Raised with such thoughts of worship, it is no wonder that they are contrary to the scriptural

The Lutheran way of worshipping God is averse to the seriousness and solemnity of our worship, is irregular in its attendance, or seeks its natural home in the free and comfortable social gatherings whose menu contains the same dishes with which they were taught in Sunday school.

On the average, the train of Sunday-schools is entirely directed to the generally popular idea of religious exercises free from ecclesiastical authority, to preachers without ordination, and congregations without a creed, without obligations, and without sacraments. It is time to stop singing the praises of Sunday schools, and to take an honest look at the kind of work done by them, and, if possible, to try to root out the false principles they propagate. Teacher.

R. L.

Report on our emigrant mission in Baltimore in 1880.

Our mission among the immigrants in Baltimore has now existed for over 10 years; for it was in May 1870 that the undersigned, on behalf of an association from our three congregations here, and trusting in God's help, set about the work of an agent for the countrymen in the foreign land, which at that time was still unknown to him. In the same year the Eastern District took this matter into its hands, and a year later the General Synod of Missouri. The latter then appointed a committee to promote and supervise the activities of the agent, and to be responsible to the synod. Of the difficulties and adversities which in course of time would oppose this work and the successful execution of Christian charity, neither my honored Committee, nor myself, had any idea. I had been given the task of helping the emigrants in every way possible, but how this could and should be done was something that circumstances would have to teach me. Soon after my admission to *Locust Point,* where the emigrants landed, I saw the general helplessness and helplessness of the emigrants: but for the time being I could only intervene in an advisory and helpful way, because I did not know the right ways myself, and I lacked the means to do so. I soon became convinced that I had a number of adversaries around me who wished me no good and sought to hinder my activities. Only a few weeks ago I had an encounter with an innkeeper who tried to lure away passengers in order to enrich himself from them. But the kind and faithful God has so far graciously helped us through all difficulties and has not only allowed our mission to continue until today, but has also adorned it with many blessings. How many immigrants, who were in all kinds of distress and embarrassment, were helped and advised, cannot exactly be proven with numbers; but this work of Christian charity has certainly not been in vain. I do not wish to give any particular examples, but I point to those who have enjoyed my counsel and assistance; they will gladly testify that it is a wonderful institution that our Synod has taken steps in a city like Baltimore to serve immigrants with counsel, comfort, and help. Thanks be therefore to the Lord for his assistance, thanks

have contributed to the fact that the fellow believers could be advised and helped. Even a secular paper here, "Der Correspondent" of Nov. 23. 1880, calls attention to the pleasant change which the immigrants may now enjoy; it states: "Whereas the emigrant of old, having happily survived all the hardships of a long voyage, on arrival in America fell into the hands of paid runners, who, on disembarking from the ship, received him and took him to the dens of unscrupulous philanderers, the emigration societies of modern times have not only put a stop to this hyenas, but have also provided for the safeguarding of the interests of immigrants by the employment of efficient agents, who disinterestedly assist the newcomer with counsel and action. In Baltimore, the shipping line of North German Lloyd is represented by the general agency of the firm A. Schumacher and Co. What this has done in the course of many years of activity for the blessing and welfare of our immigrants can be seen from the fact that immigration via our port has steadily increased, so that from March 1881 onwards a steamer will be dispatched every week. But this is not all. In the service of the Evangelical Lutheran Church, and for the benefit of the Germans landing in Baltimore, the Missouri Synod has also employed its own agent, who is at the place of arrival of every ship, and in all cases gives German emigrants free advice and information, and even cash for their further progress. Mr. W. Sallmann has been engaged in this laborious task for nearly eleven years with the best success."

That the immigration during the last year was one of the greatest we have yet had, should not be unknown to the reader. In Baltimore, 26,815 persons landed on 60 steamships; of these, 15,454 were from the German Empire, 5,988 from Austria, so that the immigration in 1880 was more than four times as great as in the year before, and in the present year the flow does not seem to diminish, but to increase. Not only are the steamships already occupied until June, but it has also been found necessary to send a steamer from Bremen to Baltimore every 8 days from March on, instead of every 14 days as before. This increase in German immigration calls ever more loudly to us Lutherans: "Drive the work of the mission eagerly and ever more eagerly, so that the brothers in faith will be encouraged as soon as they arrive to remain faithful to God and their church and to be on their guard against the swarming spirits and unbelievers!

The number of Parthians who were received and transported on their arrival from Germany amounts to 391, of whom 123 were referred to me by their relatives here. This, of course, does not include those who otherwise received advice and help from me, but were not specifically referred to me. Almost every immigrant, however, has questions to ask and to ask for information about this and that. When entering a part of the world, such as America, even old men are often as helpless and helpless as children.

2. letters and postcards with orders of all kinds from Germany and America I received 238 in total, 203 were written.

3. the funds sent to me for expected immigrants have been properly used for them and delivered to them.

(4) Advances have been made to several persons, others have been provided with work and an honest livelihood. Finally, I have also given support to individual persons and families, partly at the landing site itself, partly in my apartment, if they had stayed behind in the city. Unfortunately, I lack sufficient means for this and must leave it at a few.

I have also again been able to procure some ship's certificates. And I mention here again that for a year now I have been authorized, as an agent, to issue ship's tickets to and from Germany. Also tickets for the whole voyage, not only across the sea, but also from any place in Germany that lies on the railroad, to any railroad station in this country, and as cheaply as they can be had anywhere. From Bremen to Baltimore the ticket for steerage costs $28.00. What is gained in commission fees does not go into my pocket, but into the treasury of our mission, and therefore the members of the Synodal Conference should not turn this small profit over to foreign agents, but to their own mission work. -

Finally, I would like to mention that I believe that from now on I will be able to serve the immigrants even better than before, because I have been to Germany myself during the last year and have kept a close eye on all the circumstances and difficulties of this journey, so that it is now easier for me to find out where a mistake has been made. It happens, for example, that some people cannot find their luggage when they arrive at the port here. The reason is that the luggage did not get on the ship at all, and therefore cannot be unloaded, and then it turns out that it was provided in Germany in one way or another, because the people did not know the way in which it was transported. I therefore ask all those who have relatives and acquaintances come from Germany to contact me right at the beginning, not only when it is too late, so to speak, and the mistakes have already been made. They will then have fewer worries and the immigrants the greater benefit from me, which we would so like to give them. Now, may the Lord also give strength and power in the current year and new blessings to the old good works. May God be with you! Wilhelm Sallmann, Agent.

166 Dust kratt str., Laltiraore, Uä.

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The Committee for the Emigrant Mission in Baltimore met on the 15th of January and heard the report of the agent and the treasurer. It found both in good order and the work of Mr. Sallmann in good progress. During his trip to Germany, the now blessed Pastor O. Mandt had represented his position in the best possible way, for which he was all the more skilled because he had worked for a long time among the Norwegian immigrants both in New York and here. During the further verbal negotiations it turned out that with the increased number of immigrants (twenty thousand more landed here this year than in the previous year) the number of those in urgent need of support had also increased; and so it fell heavily on the Committee's heart that our coffers are always low and that the means of handing out alms are so sparse. In addition, the need usually comes from the artist, that immediate help is needed; the agent therefore seldom has time to collect a little in our town communities for the persons concerned. It should there be an emergency penny from which one could buy some bread and meat for the poor brethren of the faith for their provisions on the way to the far West. Most of them just pass through here, not the hundredth part stays in the city.

The state of our treasury for the upkeep of the agent has indeed increased somewhat in the last year, as our report to the Synod of Delegates will show; but we ask the dear brethren, since we are solely dependent on their charity and the work must immediately cease if they withdraw their hand from it, that they may also remember our mission this year in their prayers and with their mite. We also remind the dear District Treasurers that, according to the decision of the Synod, the fourth part of all monies received for the Emigrant Mission, without further specification of the place, is to be forwarded to the Emigrant Mission in Baltimore, namely to our Treasurer Wm. Schaumlöffel, 219 DurlrLs .1-

tiruore, Ucl.

It would also be nice if those brothers who use the time and work of the agent for relatives and acquaintances who write to him and have all kinds of orders, which are often connected with smaller or larger financial expenses, if these, if they are otherwise in such external circumstances, would not leave it at a mere "Thank you! Thank you very much! but also enclosed a small gift and thus relieved the expenses of the synod, which otherwise has so much to do, 2 Cor. 8:13. Now, may the Lord help that we, as in all things, so also here be found faithful in matters of mission and not seek what is our own, but what is for the salvation of our neighbor. To all the congregations of the Synodal Conference, this work is herewith once again laid to their hearts.

H. Hanser, Secr. x. t.

-j- Theodor Julius Biltz. s

It has pleased the Lord of the Church, the dear Saviour, to call again one of the younger servants from the contending to the triumphant Church. This is the dear brother Theodor Julius Biltz, formerly pastor of Morris, Grundy Co, Ills.

Even if the now blessed Biltz was only allowed to administer the office of an Evangelical Lutheran preacher for a short time, he nevertheless worked so conscientiously and strenuously in those few years that I cannot help but set up a small monument to him in the "Lutheran" as best I can.

The deceased - a son of the Venerable President of the Western District of our Missouri Synod - was born at Cumberland, in the State of Maryland, September 25, 1854. Of his infant years it may be reported that from the fourth year he was very studious. He went to school with his father. It was not his father's intention that his Theodore should begin with the "spiritual and secular", but he was concerned that his son should learn a certain "art" for the time being. Although his father took very little care of him, it turned out, after two years, that he had been a very attentive pupil. For from the sixth year he was able to stand in line with those who were ten years old. This zeal continued for some years. Then it slackened. Later he showed himself again, so that his parents

decided to send him, after his confirmation, to Fort Wayne, Jnd. to our high school. Here he passed his exams every year, so that after six years he could enter the Lutheran seminary in St. Louis, Mo. After he had completed the regular three-year course of theological studies and had passed his exams, he was called by the congregation of Ottawa, Ill. to the position of assistant preacher. On the 8th Sunday after the Feast of the Holy Trinity, in the year 1878, he was ordained and introduced into his office as assistant preacher by Mr.? Hermann Sieving. He was able to serve his Saviour here faithfully and diligently for only nine months; for when he received the call from the congregation in Morris, Ills. he believed he could not refuse it and was introduced there on Sunday Rogate 1879 by Hm. Father Dörmann there.

Morris is probably an important mining town, but as in so many places, the lodge system has lured many people away from the church. They no longer want to go down into the pit of the Word of God.

The congregation numbered only seven voting members at the time of the dear departed. Although the number was small, he always worked with great zeal and love for his congregation. The Lord also blessed his work, so that after a year and a half the number of voting members had increased to fourteen. How much he loved his congregation is shown by a saying he made to a brother minister. "I like it so well in Morris that I want to die here. I fit for the people, and the people are dear to me, too."

Although he was ill during the last months, the administration of his office was so close to his heart that he did not want to allow himself the necessary rest. The congregation literally had to force him to take it easy. For when he was hardly free from the nervous fever, he at least wanted to give confirmation lessons. But what did the parishioners do? They did not send the children. The leaders came to him and asked him to take it easy. As soon as he had recovered somewhat from his illness, then they wanted to send him the children again. Who does not see from what has just been told that his congregation must also have recognized him as a faithful and untiring worker for the Lord? Yes, dear reader, he performed his office with great faithfulness. He did not seek money and good days in Morris. Not only does his congregation testify to this, but his nearest brethren in the ministry, testify that he has shown downright indefatigable, self-consuming zeal. No weather so rough, no way so far, he went, if it was necessary to do something, which struck into his office. And so it happened that the last walk he had to make was on December 28, 1880. We here in Northern Illinois do not soon forget that cold day; for that was the coldest day we have had in many years. On this day he had to copulate a couple at Brookfield. Twenty-two miles he had to make on the wagon. When he arrived on the scene he could hardly marry the couple. He could not even think of a wedding speech. When he came home in the evening, he could only whisper. The next day the doctor was called. He explained that the now blessed man had pneumonia. But his condition became more and more alarming. Instead of giving in to false hopes, he asked his confessor, Fr. Sieving, come. From him he desired the Holy Communion. He made a wonderful confession not only to him, but also to his dear father, whom his now grieving widow had sent for by telegraph. He also asked his father to sing some of his favorite songs. Several times his housemates had to sing the song:

> "There is yet a rest, Up, weary heart, and be light! Thou sighest here in thy bonds, And thy sun shineth not; Look to the Lamb that shall feed thee with joy There before his throne, Throw down thy burden, and haste hither!
> Soon the hard fight is ended, Soon, soon the sour run is finished: Then thou shalt go to thy rest."

He still tried to sing along. At last, on the afternoon of January 17, at 4 o'clock, he was called away from the pit of this world, and is, we confidently hope, now before the throne of God, singing with all the blessed, "Holy, holy, holy is the LORD of hosts; all the earth is full of his glory!"

On the 19th of January the funeral service was held in the church where the dear Blessed One had preached such splendid sermons, as his congregation testified. His whole congregation (Morris and Brookfield) had turned out. Also present were Messrs. I. H. Dörmann, Wilh. Uffenbeck, G. Wildermuth, H. Sieving and the undersigned were present. Mr. ? Sieving and Schreiber of this officiated; the one in German, the other in English. Appropriate choral songs were performed by the male choir of the Morris congregation and by the mixed choir from the Ottawa congregation.

On January 21 the deeply saddened young widow (Christians, née Fritze, who had entered into holy matrimony with him only on October 17, 1880) traveled in company of her dear father-in-law with the dear body of the deceased to Concordia, La Fayette Co, Mo. Here under great and (to her glory be it known) active participation of the local community the funeral took place. Bearers were fellow confirmands of the dear Blessed.

Messrs. PP. Wille and Rohlfing were present, the former preaching on these words: "Therefore there is still a rest for the people of God. For he who has come to his rest also rests from his works, just as God rests from his. Let us therefore be diligent to enter into that rest."

Only 26 years, 3 months, 22 days did the dear deceased live in the valley of sorrow, and already (as we have no reason to doubt) he heard from the mouth of his God the word which he wants to call out to those who have faithfully served him here: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

The Lord comforts the deeply grieved parents, the mourning congregation with His manifold consolation, but especially the lonely young widow.

Joliet, Ills. in February, 1881.

August Schuessler.

To the ecclesiastical chronicle.

Bible Propagation. According to the last annual report of the American Bible Society, the receipts of the same amounted to $382,283, and the expenditures to

-There are therefore, praise God, even in this time of apostasy and unbelief, still many friends of the book of all books. W. [Walther]

From the General Synod. The so-called "Lutheran Church Friend," a German organ of the General Synod, is good friends with all kinds of people, but not with the Lutherans, who are serious about the Lutheran confession. In its number of January 21 of this year, it praises the "Christian Apologist," the organ of the German Methodists, and says, among other things: "The Apologet is probably the best-edited church journal in America." Of the "Merry Messenger," the organ of the "United Brethren," he thus says: "It well deserves to be popular with its people, and to be made merry by them through an ever-expanding readership, for it is edited with great diligence. Only always cheerful, Mr. College!" The Reformirte Kirchenzeitung has received a new editor, whom the "Kirchenfreund" does not quite like. He says of him: "He introduces himself in an editorial four columns long. Judging by this long-winded and yet uninspiring introduction, the readers of the aforementioned paper have no reason to rejoice over the change of editor." But finally he also calls out to this editor: "We congratulate our new colleague." But now he comes to speak of "Herold und Zeitschrift," a German organ of the General Council. This paper is serious about Lutheran truth, and has also now and then pointed out un-Lutheran beings in the General Synod. Now what greeting has the "Kirchenfreund" for "Herold und Zeitschrift"? He says: "We would otherwise have liked to congratulate it on its enlargement at the beginning of this year, but in fact cannot rejoice in its progress." This New Year's greeting will not cause "Herold und Zeitschrift" much pain. In any case, with the attitude of the "Kirchenfreund" it is more honorable to be censured by it than to be praised by it. F. P. [Pieper]

The stains of the preaching office are not only those preachers who live in shameful vices, such as drunkenness, deceitfulness, theft, fornication, adultery, etc., but also all those who make of the preaching office a business, a trade, which they pursue only for the purpose of acquiring money. There is no telling what harm such unworthy subjects do. Not only do such people not preach the pure, beatific Word of God, of course, but by their wretched teachings of men they lead their hearers on the broad road to hell, which they themselves take; they also bring all preachers into disrepute with the world by abusing the holy office to satisfy their filthy avarice. Unfortunately, our America in particular is richer in such wretched people than many other countries. We found an example of this in recent days in a local political paper edited by an unbeliever. Under the heading "A Wedding Business," the editor writes: "The following and similar advertisements can be read daily in the 'New York State Newspaper': 'Pastor Franz J. Schneider, 158 Allen St., performs weddings and baptisms in and out of the house. - .Rev. E. Berger, preacher, late Chaplain, U. S. A., performs weddings, baptisms 2c. 312 6th St., between 2nd and 1st Ave. Rev. Schneider is known to do the marriage business on a large scale. Not particularly scrupulous in regard to the qualification of candidates for marriage appearing before him, the compliant matchmaker has been called upon to appear in court in many a scandalous trial, and has here given exhilarating experiences of his efficacy. In one year he had married no less than 500 couples, which must have yielded him quite a considerable sum. In return, the venerable gentleman also renounces the joys and duties of a pastoral office and confines himself to the above-mentioned

'Speciality'. A newspaper is surprised that the above tasteful announcements are not completed in the following way: 'The cheapest weddings, baptisms 2c. in the city' or 'Before you baptize or marry somewhere else, go to Pastor X, he does it better and cheaper than any other pastor in the city! - This mockery is indeed poured out by an unbeliever upon such preachers as make a craft of the preaching ministry, but it is a mockery only too well deserved. - Such "stains on the office of preaching," however, are not only those so-called preachers who either do not preach at all, or preach only the word of men, and make baptizing, marrying, and preaching to the dead 2c. but also those preachers who, though they preach some pieces of Christianity, or perhaps only pure doctrine, yet, out of shameful avarice or human complacency, take hold of the office of orthodox preachers, and steal from them their parishioners, or who, when they come to them, receive them with open arms. It often happens that people who are under righteous church discipline in a righteous congregation because of their sins are immediately accepted with joy by such preachers, and that children who have not yet been thoroughly instructed and whom a conscientious preacher therefore does not want to and cannot confirm are confirmed by such conscienceless stomach monkeys either without further ado or after a very brief mock instruction. Woe to such wretched people! They are often praised and extolled by false and ignorant Christians as especially loving pastors, just because of their godless frivolity; but from Christ's mouth they will one day hear with terror the word: "I have never known you; depart from me, all ye workers of iniquity." (Matth. 7, 23.) Would such hirelings read what is written of them Ezech. 13, 18-22. and be terrified, or they will one day wish they had been cowherds rather than shepherds of souls. W. [Walther]

Resolutions of the "Evangelical Mennonites." At a meeting in Elkhart County, Jnd, this community also passed the following resolutions. "Resolved, That no probationary preacher or probationary deacon shall be ordained, and that no member shall serve any office while subject to the use of tobacco. - Resolved, That the preachers of this conference shall wear their moustaches short, and that no brother shall wear a moustache and cut off the other part of the beard. - Resolved, That the old section of our church discipline, dealing with dress, be punctually executed. - Resolved, that no towers shall be permitted on our meeting houses, nor shall organs be used in our services." If only the sects were as careful in considering and observing the sayings of the Word of God as they are scrupulous in inculcating a "church discipline" of their own devising! F. P. [Pieper]

The universalist party is diminishing more and more. This is not to be expected otherwise; for if the doctrine of the Universalists, that in the end all men will be saved, is right, what is the use of maintaining a special religious party at heavy expense, of building "churches" 2c.? One of their newspaper writers sees the cause of their decline in the fact that they have done so much as nothing for heathen mission! What blindness! If the Universalist doctrine is right, then the man-eater and the man eaten by him will one day greet each other as blessed brethren! Would to God that with the decline of the Universalist party its ungodly doctrine too might perish more and more!

Inauguration..;

On behalf of the Reverend Mr. President Ernst, Mr. ? I. C. Borth was installed on Sunday Septuagesimä in the midst of his new congregation in Ottawa by the undersigned with the assistance of Mr. k. R. Eifert.

Aug. Senne.

Address: Uev. 3. 6th Lortk, Otturva, OMario.

Synodal Ad.

The General Synod of Missouri, Ohio, &c., will meet at Fort Wayne, Jnd. on the 11th of May this year, for its 18th convention (resp. 3rd Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a letter of accreditation from the congregation concerned. (See "Synodal Handbook", 2nd ed., p. 29).

All pastors of our synod have to submit their parochial reports of the year 1880 this year to the undersigned; delegates during, non-delegates by letter - or by postcard - before the session of the upcoming synod. (See "Synodal-Handbuck", 2nd ed., p. 106.)

The reception of the reports of the Presidency from the last session of the Synods of the Districts concerned until the meeting of the forthcoming Synod of Delegates shall take place on the occasion of the meetings of the latter Synod.

All those who wish to present an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidency at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, secretary.

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Price - reduction to Fort Wahne.

PittSburgh - Fort Wayne railroad, east and west of Fort Wayne1^ ..... turo

Illinois Central, Iowa Division, ... H tare to Chicago Illinois Central, ... from Chicago to Fort Wayne j ture St. Louis via Chicago to Fort Wayne, Round Trip

Tickets-10 45

You should contact

Ickr. 1. 6. servant,

Warning.

This is a public warning against a man by the name of Hugo Peimer. Exposed as a liar and swindler here and chased away from here, he has also misused my name in Milwaukee and swindled money from me.

Chicago, Ills, Feb. 12, 1881, L. Lochner, Rev.

Income to the Illinois district treasury:

To the synodical treasury: From the congregations of the?..: Ott- mann in Collinsville -8.80, Schroeder in S. Litchfield (Chrism.- Coll.) 8.65, Martin in New Bremen 5.50, Knies in Golden 10.20, Bergen in Prairie Town 7.35, Hansen in Worden 3.40, Mueller in Ehester 9.75, Brewer in Champaign (Evens.Coll.) 3.34, Achenbach at Venedy 30.00, Brewer at Brecher 13.64, Riedel at Bloomington 13.40, Nuoffer at Eagle Lake 18.50. Rules,. Contributions of ??. Schieferdecker u. Gotsch u. des Lehrer F. Militzer je 2.00. By W. Völker in Bethlehem, Hochzeits-Coll. bei F. Bernahl, 7.00. By Hrn. Husmann von d. Gem. in Osnabrück 5.00. By ?. Wagner in Chicago by C. Lübke for the Kingdom of God 1.00. By ?. Schuricht in St. Paul from N. N. 3.00. By ?. Müller in Kankakee 5.00. (Summa -159.53.)

On the mission of the English Conference in Missouri: ?. Slater in groves! 2.00.

For inner mission: ?. Ottmann's church in Collinsville 6.05. By ?. Winter in Hampton, part of a mission festival Coll., 8.00. By Mr. Husmann of the congregation in Osnabrück 5.00. By ?. Achenbach in Venedy by Ch. Biermann 10.00. ?. Schurichts Gem. in St. Paul, Epiph. coll. 9.00. By ?. Wagner in Chicago; gift from N. N. on the lOth anniversary of his wedding 5.00 and from F. Zeitz 2.00. Wittwe Klein- schmidt by ?. Holls in Millstadt 1.00. H. Aufdenkamp through ?. Warnke in Bethel 5.00. ?. Miller's residence in Ehester 8.65... Erschen's congregation at Geneseo 6.50. Bartling's congregation at Chicago 12.07. F. L. Weiss by ?. Great in Harlem 2.00. (p. -80.27.)

For inner mission in the West: D.Lübrs through ?. Roeder at Arlington Heights 5.00. By ?. C. Schroeder by N. N. at S. Litchfield 1.00, N. N. at ?. Weisbrodts Gem. 1.50. ?. Slater at Hamel 2.00. G. Amling by ?. Große in Harlem 2.00. Gem. members of ?. Mangelsdorf at Geneseo 11.50. ?. Weisbrodt's congregation at Mount Olive 10 a.m. ?. Nuof- fers Gem. at Eagle Lake 23.75. By ?. Hansen in Worden by an unnamed 5.00, an unnamed 5.00, N. N. 3.00. (S. -69.75.)

For heathen mission: By ?. Winter inHampton, part of a missionary festival coll., 8.00. By ?. Miracle in Chicago by Mrs. N. N., 2.00. (p. - 10.00.)

For Negro mission: ?. Holtermann's Gem. in Lost Prairie **4.40.**

For the Negro school in Little Rock: Through teacher Richert in Woodworth from the God box of his school 4.05.

On the Emigrant Mission: By ?. Bartling in Chicago by Th. Reinhardt 1.00.

To the college household in St. Louis: ?. Ottmann's Gem. in Collinsville 7.75.

For poor students in St. Louis: ?. Brewer's parish in Brecher, from the collection plate, 11.82. By ?. Nuoffer in Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery, 2.00. From Chicago: By ?. Succop from the Women's Club for Otte and Lewerenz, 12.50 each; by ?.Bartling for Th.Kohn from the Young Women's Club, 4.00, from the Young Men's Club, 9.00. (p. -51.82.)

To the college household in Springfield: ?. Holtermann's Gem. in Lost Prairie 4.00.

For poor students in Springfield: ?. Bergen's parish in Prairie Town, 13.00. ?. Brewer's parish in Brecher, from the collection plate, 30.00. Through ?. Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy... Delivery, 2.00. ?. Schroeder's parish in South Litchfield for C. G. Schroeder ?. 00. (p. -52.00.)

For poor students in Fort Wayne: By ?. Nuoffer at Eagle Lake by Mrs. D. Meyer, Thank Offering for Happy. Delivery, 2.00. ?. Gieseke's congregation in Secor for M. Herrmann, 6.00. By ?. Schuricht in St. Paul for I. Schuricht from the Women's Association 2.00, from Rob. Maske 1.00; for C. Albrecht from the Women's Club 2.00, from Rob. Maske 1.00. By ?. Bartling in Chicago for W. & I. Wrocklage from D. W. 20.00, from the Women's Club 10.00; for Ed. Albrecht from the Gem. 10.00, from the Jung- frauenvercin 5.00. (S. -59.00.)

For poor students in Addison: Congregation in Addison 7.00. By Kassirer Roschke 5.51. ?.Brauer's congregation in Brecher, from the collection bag 17.91. By ?. Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery, 2.00. For Fr. Sommer: from ?. Schieferdecker in Hamel 2.00, by Kassirer Rademacher 7.25 and by ?. Seeger in Dulancys Valley, Md. by I. Trapp sr. 5.00. From Chicago: by ?. Engelbrecht of the Jüngl.-Verein forA. Eichmann 15.00; by?. Lochner for G. Scholz of I. L. T. 2.00, C. E. 5.00, from the Young Friars' Association 5.05; for R. Geismann of the Young Friars' Association 12.05, from A. Geismann 5.00; for H. Burmeister of the Dreieinig! congregation 10.00. (p. -100.77.)

For sick pastors and teachers: ?. Hartmann's parish in Woodworth 12.62.

For the ?. M. Wyneken u. H. Crämer: ?. Schieferdecker in Hamel 2.00. ?. Strikter in Proviso 2.00. Prof. Merkel in Addison 1.00. (p. -5.00.)

To the widow's fund: Through ?.HollS inMillstadt from Mrs. Charl. Nolte, thank-offering for happy delivery of twins. Delivery of twins, 10.00. ?. Mueller's church in Kankakee, 7.00. By ?. Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery of twins, ? Delivery, 2.00. F. Hasse through ?. Loeber at Niles 1.00. By ?. Dörmann at Aorkville by the Woman's Club 6.00. Contributions: ??. L. Winter, G. S. Löber 4.00 each, Teachers I. F. Koch, I. F. Möller 4.00 each, Ch. Gotsch 3.00. (Summa -45.00.)

For the congregation at Ellinwood, Kans.: ?. Hartmann's congregation in Woodworth 10.00.

For the community of Tuscumbia, Ata..: Through ?. Engelbrecht in Chicago from the Young Friars Association 10.00.

For the Saxon Free Church: Through?. Engelbrecht in Chicago from the Virgin Society 10.00.

For the deaf and dumb in Norris, Mich.: ?. Bergens Gem. in Prairie Town 12.00. By ?. Mueller in Ehester by Ch. Wiebusch .50. By ?. Lochner in Chicago, thank offering by Mrs. Johanna Narteu, 2.00. By ?. Schuricht in St. Paul by Wm. Boye, 5.00. By ? Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery, 2.00. Delivery, 2.00. (p. -21.50.)

To the orphanage at St. Louis: ?. Hartmann's parish in Woodworth 10.00. Mrs. Husmann in Osnabrück 1.00. By ?. Müller in Ehester by C. Wiebusch .50. By ?. Schuricht in St. Paul by Wm. Boye 5.00. By ?. Nuoffer at Eagle Lake by G. Albers .50. by liver G. Karau in Carlinville: by s. pupils 5.50, Wittwe Güllemann 2.00, N. N. 5.00. (S. -29.50.)

To the orphanage in Boston: ?. Hartmann's comm. at Woodworth 10.00.

For G. A. Mueller at Watertown: Gem. at Johnsburgh, Pa. 3.18.

Addison, III, Feb. 12, 1881; H. Bartling, Cassirian.

Income to the Middle District coffers:

To the synodal treasury; From?. Schöneberg's parish in La Fayette - 40.25. ?. Huges Parish at Vincennes 14.00. ?. Seitz's parish of Columbia City, 4.10. Hassold's parish at Huntinaton 6.99. ?. Sihler's compound at Fort Wayne 58.00. ?. Gross's compound that. 58.00. ?. Schmidt's compound in Indianapolis 34.00. Through ?. Steinbach's compound in Fairfield 7.00. ?. Niethammer's compound in La Porte 22.63. ?. Reichmann's church in Fryburgh 15.00. B. Umbach in Darmstadt 1.00. ?. Zschoche's parish of Marion Township 16.00. Bielefeld 4.25. Three parishes. ?. Diemers 8.19. ?. Kolbe's Newburgh comm. 1.00, his comm. 7.00... Schmidt's compound in Elyria 11.35. ?. Eirich's parish of Joncsville 2.27. ?. Seuel's parish of Indianapolis 21.30. ?. Evers' compound at Bingen 13.42. ?. Seitz's compound at Columbia City, 5.04... Jox's compound at Logansport 11.00. ?. Schöneberg's compound at La Fayette 36.00. ?. Gross's compound in Fort Wayne, 62.50... Sihler's parish, 76.50.

To build a professor's apartment: From ?.Zagel's lot at FortWayne 10.00. ?. Spiegel's compound in Adams Co. 43.00. ?. Steinbach's compound in Fairfielo 45.00. ?. Zagel's compound at Fort Wayne 15.00. 1?. Zucker's compound at Defiance, 6.40. One. Eirich's compound at Jonesville, 4.06.

On the emigrant mission in New York: part of the mission festival coll. in Jackson Co. 15.00. ?. Hassold's Gem. in Huntington 6.40. ?. Dulitz's gem. 20.80. ?. Werfelmann's Gem. in Neu-Dettelsau 10.00. ?. Schmidt's compound in Elyria 9.00.

On the Baltimore mission: part of the mission festival coll. in Jackson Co. 8.50. ?. Werfelmann's church in Neu- Dettelsau 5.70. Four churches. ?. Diemers 8.92. N. N. through ?. Dulitz 5.55.

For poor pupils in Fort Wayne: I) for the arrears of board money of Brunn's pupils: ?. Steinbach's community in Fairfield 10.61, ?. Kühns Gem. in Minden 4.38, surplus of Jubil.

Soll, in Kendallville 5.42, women's club das. 2.58; 2) for F. Baumgart: F. Gökcr in Dudleytown 5.00; 3) for W. Brink: ?. Schlesselmann's Gem. in Bremen 3.50; 4) for E. Seuel: from Indianapolis 22.00.

To the seminary household in Addison: St. Paul's comm. in Cleveland 15.88, ?. Weseloh's parish, 21.70, ?. Niemann's congreg. 80.41.

To the SemtnarhauShalt in St. Louis: ?. Schwans Gem. in Cleveland 66.61.

To the Springfield Household Seminar: ?. Weseloh's comm. in Cleveland 19.12. ?. Niemann's congregation, 43.76. ?. Meyer's congregation in Adams Co. 19.60, Woman's Club 12.00.

For inner mission: part of mission festival coll. in Jackson Co. 25.00. I?. Hassold's branch 1.14. ?. Lehner's church in New Haven 6.55. B. Umbach in Darmstadt 1.00. k. Horst's congregation in Hilliard 6.40, its branch 1.44. k. Zschoche's congregation in Marion Township 25.00. P. Scheiderer in Neu-Dettelsau 2.50. By?. Dulitz, Missionary Hours Coll., 15.60.

For sick couples and teachers: Mr. Kampermann in La Fayette 3.00. M. F. 5.00. From ?. Kolbe's congreg. in New- burgh .50. H. Droge in Aurora 5.00. Wedding coll. hei M. Schnaible in La Fayette 21.40, from I. Schnaible u. I. Kahl each 5.00. N. by ?. Dulitz 5.00.

For Negermission: Mr. Rebber at Seymour 2.50. By ?. Dulitz by Wittwe B. 2.00, N. 1.20. Clara Barlag in La Porte .50. Wedding coll. at Aring in Cleveland 4.72. ?. Zschoches Gem. at Marion Township 7.00. ?. Diemer's compound at Florida 3.14. ?. Zagels Gem. at Fort Wayne 10.00. Wedding Coll. by I?. Ruppreckt at North Dover 4.00, Mrs. N. 1.50. women's club at Dundee, III, 6.75, school children that. 2.25. Mrs. k. Weyel in Darmstadt 2.00. I?. Saupert's congregation in Evansville, 6.45, H. Alms 1.00. ?. Schoeneberg's parish of LaFayette 4.60, J.M. .25. ?. Frank's congregation at Jackson, Mich., 13.66. By k. Dulitz: Missionary St. Coll., 12.00, surplus of "Missionary Dove,, 3.00, "Pioneer" 2.00, "Missionary Pamphlets" 1.00.

For poor students in Springfield: 1) for Fcddersen by N. N. in Seymour 3.00; 2) general : N. by Ü. Dulitz 5.00.

For poor students in St. Louis: 1) for Schulze: ?. Fischers Gem. in Seymour 6.55; 2) for drug: from the Women's Club of the Jmm. - Gem. in Fort Wayne 10.00; 3) in general: N. by ?. Dulitz 5.00, wedding coll. at Mr. v. Holte's in Cleveland 5.36, ?. Brueggemann's tri-comm. 10.00.

For poor students in Addison: 1) general: ?. Langes Gem. in Valparaiso 7.00, N. by ?. Dulitz 5.00, ?. Brüggemann's St. Pctri-Gem. 4.25; 2) for H. Wyneken: Wedding Coll. by Mr. Fischer in Neu-Dettelsau 3.20, P. Scheiderer das. 2.50.

For the deaf and dumb: ?. Nützel's parish in Columbus, 11.23. ?. Merz's congregation near Brownstown 8.80. Mr. Rebber in Seymour 2.50. Mrs. S. in Liverpool .50. ?. Rosenwinkel's comm. at Mishawaka 3.60. From Cleveland: I. Fischer, H. Schmidt, A. F. Griese, Mrs. M. Bohn 1.00 each, F. Heß 2.00. G. Hegendörfer in Neu-Dettelsau 5.00, H. Körner 1.00. ?. Brakhages Gem. 5.00. N. N. at Indianapolis 5.00. Mrs. N. at North Dover .50. F. Blecke at Fort Wayne 2.00. H. Alms at Evansville 2.00.

To the orphanage near St. Louis: Mr. Pfrommer in La Fayette 4.00. Mrs. Westphal in Fort Wayne 1.00. Mrs. ?. Weyel in Darmstadt 2.00.

To the orphanage at Addison: N. N. at Indianapolis 5.00.

To the orphanage in Boston: Mrs. S. in Liverpool .50. Wedding coll. with teacher Rickmeyer in La Porte 7.13, H. Behre 1.00. ?. Fritzes Gem. in Hobart 3.50. B. Umbach in Darmstadt 1.00. ?. Runkel's church in Aurora 8.00, schoolchildren that. 2.10. Dessen's church in Cold Springs 7.55. ?. Kolbe's congregation in Newburgh 11.50. k. Brakhage's parish 5.00. Wedding coll. at Mr. Grelle's by ?. Münkel 8.50. Same with Mr. Witte in Bremen 4.00. N. N. in Indianapolis 10.00.

To the widow's fund: Mrs. S. in Liverpool .50, Mrs. D. 1.00. ?. Diemer in Archbold 4.00. ?. Niethammer's joint tenancy in La Porte, 19.61. N. N. in Elyria, 1.00. ?. Eirich's Jonesville comm. 4.47. ?. Rupprecht's church in North Dover 10.85. I. Sattler in La Fayette (surplus of "evening school") 10.00, H. Denhardt 1.00.

For poor Wisconsin students: Mrs. S. in Liverpool .50.

For the Negro School at LittleRock: TeacherWaschilewsky's pupils at Fairtield 1.40. ?. Kolbe's parish in Newburgh (for building) 5.00.

For Cincinnati, F. Vollmer in I?. Bodes Gem. 2.00.

For travel money to Australia: From Cleveland: I. Fischer, W. Depner, I. Schmidt each 1.00. 2 Gemm. ?. Diemers 6.43. From?. Spiegel's gem in Adams Co. 11.42.

For the sick ?. C.: k. Meyers Gem. in Adams Co. 75.77. From Cleveland: Mr. C., Mrs. F. 2.00 each, Mrs. L. 1.00, Höcker's Wedding Coll. 3.25.

For the sick k. W.: ?. Saupert in Evansville 1.00. ?. Meyers Gem. in Adams Co. 36.00.

For the sick ??. W. & C- together: By?. Seuel in Indianapolis 1.00. ?. Weyel in Darmstadt 1.00.

To the orphanage at Mount Vernon: H. Brakhage in Marion Township 7.00.

For Mrs. ?. Fleischmann: Wedding scoll. by P. Schülke 2.50. By ?. Diemer .85.

For the needy in Kansas: ?. Werfelmann's congregation in New Dettelsau, 39.48. Mr. Geye in Fort Wayne, 1.00, Paul and W. Geye, 1.00 each. From ?. Kolbe's church in Newburgh .50. ?. Weseloh's congregation in Cleveland, 32.35. ?. "Lpiegel's congregation in Adams Co. 17.28. N. inNorth Dover 1.00. ?. Evers' congregation in Bingen 11.82. ?. Meyers' compound in Adams Co. 30.82. ?. Dulitz's Gem. 21.85.

For ?. Krause's congregation at Ellinwood, Kansas: ?. Runkels Gem. in Aurora 4.00.

Fort Wayne, Dec. 31, 1880, C. Grahl, Cassirer.

From the congregation of Mr. ?. Lentzsch in Nebraska received with heartfelt thanks against Gort and the mild givers -16.40.

Kirwin, Kansas, 8 Feb. 1881. F. W. John.

For the Lutheran Orphanage near St. Louis, Mo..,

Received since 21 Dec. 1880: From Teacher Almstadt's school in St. Louis -5.00 and a parthie of clothing; Teacher Goldmann's school 4.46; Teacher Roschke's school: girls: 6.50, boys 1.65. By?. Wesche in JeffersonCity, Mo.: surplus from the Coll. for flowers on the altar 1.55, from Mrs. Hoff- mann, Mrs. Hager each 1.00, Mrs. Häusel .25. Mr. Meyer by?. Grimm at Wasbington, Mo., 5.00. Jgfr. Ottilia Pietsch- mann at St. Louis (Christmas shop.) 10 trimmed girls hats, 8 do. Dolls' hats, 3 boys' hats. From the Dreieinigk.-Distr. das. (church coll. on Christmas Eve) 49.00. Mrs. Aehling, Mrs. Hage each 1.00. Wedding coll. at F. Bangert by ?. Voigt at Dissen, Mo., 5.70. Gem. at St. Genevieve, Mo., Coll. on St. Evening, 5.55. By I. Hertling at Reynolds, Jnd., 15.00. From the Gem. of ?. Brecht in Farina, III, (Christmas business) 340 lbs. flour, 4 dresses, 3 pr. underpants, 1 bodkin, 1 pr. boots, 1 skein wool, dried. Apples, 11 w. Kattuu. Mrs. Minna Grote at St. Louis 52 ad. Calico. By ?. Wille in Browns- ville, Mo., by the school children on St. Eve 4.30, Grandmother Brödeheft 2.00. By ?. Weseloh in Kimmswick, Mo., by sr. St. Paul's parish in Lowell, Mon. by Busse, Rodenberg, Wefsel & Bachmann 30.00. By ?. Brecht in Farina, III., 34.20. k.Hüschens Gem. in Drake and Filialgem. in RedOak, Mo., 5.00. Mrs. Pönitz by ?. Lüker in Aroma, Kans., 1.00. teacher Henning's school children in Harris Co, Texas, 4.55. From teacher Niemeyer's school in Detroit, Mich, 1.95. From Zion's Distr. in St. Louis: by Göh- mann 26.65, Coll. on St. Evening 37.50, by C. H. 1.00. From Cross Distr.: by Schumann 3.00, by the Virgins' Association 20.00, by Körner 3.00, by the school children .40. From the Beth- leheins-Gem.: Coll. on St. evening 27.29, from the needlework school 5.50, Mrs. Kuhlmann 1.50, H.Tölkes 3 children 1.50, Ed. Engler .70, Arth. Engler .50, Mr. Setmeyer 1.00, F. Ratke .51, surplus from Christmas tree 1.25. From the Jmm.-Distr.: by Wilhardt 2.00, from N. N. 3.00, Mrs. Alpers 1.00, Mrs. N. N. (thank offering) 3.00, Wittwe Holschen 5.00, Mrs. I. Steting 2.00, Miss E. Steting .50, Coll. at the Children's Div. 33.50, Mrs. El. Könemann 1.00, Dr. C. Rohlfing 10.00. From the collection bag of the parish of ?. Grüber to Middle Creek, Nebr. 1.00. Albertine Iahn in Quincy, III, for books 5.00. W. and E. Iahn, from their piggy bank, 5.00. W. Richmann in St. Louis Co, Mo, 5.00. ?.. Hafner in Prairie City, Mon., 1.00, from an unnamed person, 2.00. Ch. Bennet in Creston, Wyo., 2.50. H. Baggermueller near Burlington, Iowa, 10.00. From St. Louis: from the Women's Club of Jmm. Distr. 17 boys' jackets, 7Pr. night pants, 15 Pr. underpants, 3 undershirts, 15 week shirts; Mrs. Alpers' worn dresses; also from Mrs. App. Günther; Wittwe B. Mießner 1 quilt. From the sewing club of Zions-Distr. 7 aprons, 4 dresses, 1 pc. Hoscnzeug, werth 20.00 (Christmas present) ; Mrs. Steting 1 parthie dresses; Mrs. N. N. 2 pcs. stuff for girls' dresses; Mrs. Hemann 1 pc. calico, 1 pc. Flannel. By ?. Cousin in Osage Bluff, Mo.: Wedding Coll. at M. Beck 4.75, von Sommerer 1.00, G. Angerer .50, s. pupils M. Sommerer u. I. Ott 1.00 each, Marie Angerer .75, from d. Sparbüchse sr. Konrad, Heinr. and Anna 1.40, from himself .40; Mrs. L. Beck 1 pot of lard, I pot of apple butter, dried apples, 1 quilt; Mrs. P. Müller several ad. calico, nuts & papcorn; Mrs. A. Niemcyer 2 dresses. G. Steinmann at Neu-Gehlenbeck 1.00. school children of Lebrer Weiss at Saginaw, Mich. 3.35. From Ellisville, Mo.: E. Dörschlen, W. Arft 2.00 each. From Des Peres, Mo.: L. Tänzer .80, Lp. Hoffman" 1.00; from d. orphanage box 1.65; Wittwe Wehmeyer 1 dress for Maria Fischer; Mrs. Ude 1 collar, 1 pr. cuffs; G. Mertz H Bu. Apples; G. Greb 1 Bu. do.; Chr. Fink 1 sheep u. .75; A. Pictsch 1.00. From St. Louis: Mrs. W. Schramm 5.00 together with skirt, trousers, waistcoat & hat for 1 confirmand, 9 Pr. woolen stockings, 1 cap, 2 remnants trouser stuff, tr. garments; Mrs. N. N. 2.50; Mr. Wilhardt 2 hats; Haueisen and Lang 2Brl. Apples; Haueisen I Brl. do.; C. Moritz 22 dolls, 100 marbles, Christmas tree ornaments, 25 balls, 12 tops, 12 pipes, 6 feather boxes, 1 drum, 2 silver glass vases; H. Appel 9 hats, 1 cap, 9 towels; ?. F. Bünger 12 "Life JEsu", 12 stars to Christmas tree; C. Lange Spiesiachen (werth 13.00) ; L. Volkening 20 picture books, 3 packages of pictures, 1 car- tonning model. From Carlinville, III: 3 dresses for the orphans, made by Matth. Gieseking; Mrs. Gieseking 2 pr. stockings, 4 handkerchiefs. Community members of the ?. Bergen 4 sacks of potatoes. Virgins' Association in ?. Sihler's Gem. in Fort Wayne, Jnd, 6 aprons, 2 small dresses, 1 large dress, 7 woolen bonnets, 2 woolen skirts, 6 pr. woolen gloves, 5 boys' shirts, 5 pr. stockings, 7 pr. underpants, 7 girls' shirts, 17 dolls, 1 quilt, 1 wool. Jacket, 2 wool. Shawls, 4 handkerchiefs, 1 parthie. toys, 3 picture books. From Fort Smith 19.50 (10.90 from comm., 8.60 from children). From St. Louis: Mrs. Freund 32 gingerbread; Anna Jung 7 pr. gloves, 1 girl's jacket; by Mr. Ahner tr. dresses, 1 quilt; Mrs. Schulz in Lincoln, Mo., .50. N. N. in Utica, Nebr., 1.00. By ?. Nütze! in West Ely, Mon, 4.50. ?. Holtermann's congregation in Longtown, Mon., 3.10. By ?. Tisza in Lone Elm, Mon., Christmas Eve coll., 12.50. By U. Bartels in Veckville, Mon., wedding coll. at K. Rotten's, 10.25. By Mrs ?. Wangerin in Bethlehem, III, by Mrs. Wolf & Mrs. N. N. each .50. Subsequently to Teacher Günther's School in St. Louis 2.00. ?. Polack's congreg. in Paitzdorf, Mo., 7.95. Women's Association of the congreg. in Macon City, Mo., 3.00. G. Guenther's clothes worn in St.Louis.

Repor ting.

In No. 2 of the "Luth." read: By ?. E. Lehmann in Crystal City, Mo... -3.50, instead of "33.50".

St. Louis, Jan. 27, 1881. i. m. Estel, Cassirer. Oor. 36 also kutMr 8t".

Received:

For ?. M. Wyneken: By ?. P. F. Germann at Fort Smith, Ark. by the women's club of sr. Parish -63.00.

For inner mission in the West: Through H. T. Bollmann in Columbus, Jnd. 3.00. Through ?. P. F. Germann of Car. Jdler.25. I. T. Schuricht,

Treasurer of the General Synod.

For the Lutheran hospital in St. Louis. -

Received with heartfelt thanks: From Mr. K. Sanders, thank offering for his wife's happy recovery, -1.00. Desal. from Mr. M. Adams 3.00. From St. Paul's parish at Lowell, St. Louis, 6.50. R. Roschke's parish at Pierce City, Mo., 7.75. N. N. at Watertown, Wis. 10.00. By R. Holls at Centre-ville, III. from Christ. Hofstetter, 2.00; Wittwe and Jakob Hof- stetter and Gottfr. Kämpfe, 1.00 each; Dannewitz, .75; Kartner, .50. From the Woman's Club in Jmmanuels Distr. here, 5 man's shirts, 18 sheets, 14 head- ship covers, 5 nightgowns. From the poor fund of the community of Mr. R. Sapper 5.50.

St. Louis, Feb. 21, 1881. F. W. Schuricht, Cassirer.

Book Ad.

Practical Arithmetic for the common schools of North America. Part IV. The elements of Arithmetic applied to business. By H. Duemling, Phil. Dr. St. Louis, Mo. Concordia Publishing House. 1880.

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R. L.

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Rntsreck "t tde rust OKoe "t 8t. I-ouis, Llo., Ls seeoncl-eluss muttsr.

Year 37.

(Sent in by P. C. C. E. Brandt.)

The first Lutheran God-pleasing Separation.

That orthodox Lutherans separate themselves from those who, while still cunningly using the Lutheran signboard to deceive the weak in knowledge by calling it "Lutheran," have in part already swept out the old Lutheran doctrine as "old-fashioned stuff," and in part are still endeavoring with the new-fashioned Enlightenment broom to fully expunge what remains of Lutheran doctrine is not something new, The fact that the Lutherans are still endeavoring, with the new-fangled broom of enlightenment, to completely eradicate what remains of Lutheran doctrine is not something new, but already took place in the last decade of the last century in Amsterdam, the capital of the Netherlands. Since 1587, there had been a "Protestant congregation of the unchanged Augsburg Confession" in the aforementioned maritime and commercial city, which, in spite of the tribulations it had to endure from the Calvinist-Reformed Church (then the dominant one in Holland), flourished in a gratifying manner. The number of souls in the congregation increased to such an extent that three pastors were necessary to provide the service of the Word, after the congregation had barely existed for ten years.

Among the pastors who stood at the Amsterdam congregation in later times, there were unfortunately also those who brought with them from the German universities a great deal of knowledge that did not serve the ministry, but not the necessary pure Lutheran doctrine for the justification, promotion and edification of their listeners. They also understood the art of praising the falsely famous science to their listeners with learned and beautiful-sounding words as a "valuable progress" in Christian knowledge, and thus sought to tear down the old venerable Lutheran doctrinal edifice, which is built on the foundation of the apostles and prophets.

Of the six preachers who officiated in the congregation about a hundred years ago, three were rationalists. *They made no secret of their intention: to change the scriptural proofs of the holy Trinity of the eternal, one God, which were valid in the Lutheran church (according to the processes of the old orthodox church).

*) These were the preachers: Mutzenbecher, Baum and Sterk.

gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. March 15, 1881, No. 6.

The Lutherans, however, did not want to hide the fact that they were not able to prove the divine essence, the eternal deity of Christ, the personality of the Holy Spirit, and other main articles of our Christian faith, as insufficient, and to give in their place other, (in their opinion) better proofs of Scripture. With this vain and empty pretext they wanted to cover up their apostasy from the Lutheran confession, to which they were solemnly committed when they took office, and to justify their rationalistic innovations in doctrine.

It is true that they called the doctrine they presented only a change in the form of doctrine; but by God's grace the three oldest members*) of the ministry, as well as a considerable number of the members of the congregation, kept their eyes open, so that they clearly recognized that those faithless ones had not changed the form of doctrine, but the content of doctrine. As a result, the pastors who were faithful to the Lutheran confession publicly testified in their sermons and catecheses against their fellow ministers who had fallen away from the confession, who were thereby somewhat constrained, but unfortunately not forced out, since the majority of the church council, especially the poor clerks who belonged to it, took their side.

So then some members of the congregation felt compelled in conscience to file a bill of complaint with the Consistory †) on October 4, 1786, in which they called the three youngest preachers "ravening wolves" that "Zion ought to care for and feed within its walls." ‡) The charge against those preachers formed the following points: 1.) That the said preachers (M., B., and S.) spoke little or not at all.

*) The pastors : Alberti, Klaß and Hamelau.

†) This consists for that church of the pastors and overseers thereof.

‡) The same complaint can now be made by the true Lutherans of the old Amsterdam congregation again and with fullest teasing, for the majority of their preachers and even a professor at their seminary (Prof. Lomann) are nationalists who flirt with Protestant "Vereinler," and some of whom even preach in their religious meetings. Only the venerable old Lentz still preaches Christ crucified and risen. Unfortunately, he is not at the head of the synod, but the rationalist W. F. Lomann, who was imposed on the congregation by the church regime, and in whom the numerous rationalist part of the synod's ministry has a good protector and promoter of its interests.

) from the doctrinal article of the holy Trinity, and assiduously avoided both the word "Trinity" and the expression "Person"; 2.) perverted and violated the scriptural passages which are accepted as evidences of the eternal and true Deity of Christ; 3.) taught little or nothing of the meritorious sufferings of Christ, and were wholly silent of his bitter sufferings and active obedience; 4.) seldom or never preached on the two natures in Christ, his threefold ministry, the two states and benefits of Christ; 5.) presented Christ only as a teacher of virtue; 6.) weakened the doctrine of justification by faith alone, by the doctrine of works; 7.) denied the existence of the devil, and understood by the word "devil" sicknesses and bodily ills; 8.) preached moral sermons, while they shut up the source of all true Christian virtue (i.e. faith); 9.) proclaimed that the holy ten commandments are no longer of any concern to us; 10.) that they asked for the will of Jesus, instead of for the sake of Jesus, thus denying his merit as the reason for the answer to prayer; 11.) were not afraid to assert that one could be saved in any religion. The latest preacher (Sterk) had even uttered the following appalling blasphemies in the pulpit: "In the Old Testament no proof is found of the doctrinal article of the Trinity; this word and expression -Person* is superfluous and may be dispensed with." "Ps. 2:7. is no evidence of the eternal begetting of the Son from the Father." "A Christian need not know how he has been redeemed by Christ; that is something for universities and scholars. "*)

Similarly, Mutzenbecher and Baum undermined the walls of Lutheran Zion through word and writing.

The reader sees from what has been told here: the accusations against these destroyers of the church were well-founded, and rightly their removal could be demanded. 2 Joh. 9. 10.

*In order to give a part of the readers a historical overview of this little known and respected separation, it was necessary to add these blasphemies here. The attentive reader will find antidotes in the following passages, among others: Mal. 1, 16.: "Am I now father" 2c. Ps. 2, 7: "You are my son" 2c. Gen. 1,2: "The Spirit of God" 2c. Acts 13:33. 13,33. Hebr. 1, 5. 1 Petr. 1, 5.: "And know" 2c.

The Consistory received the charges against the preachers mentioned, but did not call them to account, but declared the charges insufficient by vote, thus not on the basis of the Word of God, which after all "is the some rule and guideline by which all teachings and teachers are to be judged and adjudicated at the same time. A more detailed justification of the complaints was then demanded, and such was given in Sterk's atrocious remarks already mentioned. He and the two like-minded pastors now submitted a statement (requested to do so by the Consistory), in which they very condescendingly pointed out the ignorance and insignificance of the complainants, and insisted on being useful servants of the church for many years. With their meaningless statement they intended to achieve two things, namely, to intimidate and silence those who were rightly indignant, and then to win over the liberal part of the church council and the congregation. Even if they succeeded in the latter, the former failed completely; for those faithful witnesses continued in their zeal for the pure doctrine, they fought the good fight of faith and sought to free the congregation from the false teachers by using the spiritual weapons of our knighthood. These and their followers in the church council and in the congregation were not idle in the meantime and finally, after many a vain attempt, brought about a meeting of the "great church council" on May 3, 1787, in which, unfortunately, the three oldest and orthodox pastors were absent, and the followers of the three youngest pastors formed the majority. If ever a "white-wash" meeting was held, this was it. This is proved by their verdict: that the several charges mentioned were "resounding specimens of stupidity, malice, and infatuation on the part of the authors and signers of the complaint,.... and that the preachers in question, by their thorough answer" (given to the several points in this meeting, but not examined either on Scripture or Confession) "had wholly and in every respect cleared themselves from the charges brought against them. Therefore this "venerable" General Church Assembly, completely convinced of the integrity and orthodoxy of its oft-mentioned preachers, Messrs. Mutzenbecher, Baum and Sterk, has at one time and unanimously acquitted them,.... and declared them to be men justly deserving the love and esteem of all honest-minded people and members of the congregation."

This was indeed a false testimony, an unjust judgment, to which the scriptural word fits: "Woe to those who call evil good and good evil, who turn darkness into light and light into darkness, who turn sour into sweet and sweet into sour," Isa. 5:20. This venerable (!?) assembly acted just as the consistories in Saxony, Holstein and elsewhere deal with false prophets today. These are supposed to be not only blameless, honorable men, but even "orthodox" servants of the church, although their teachings are in blatant contradiction with Scripture and the testimony of the true, visible church of God on earth. On the other hand, the faithful, zealous confessors of Lutheran doctrine must be ignorant, vituperative people, who therefore deserve cheap fines and imprisonment. At that time, however, it did not come to that, because the **civil authorities did** not want to get involved in this purely ecclesiastical matter.

(to which it was often called upon by the liberal party), even declaring itself **"unauthorized" to pass judgment on the matter;** but the faithful Lutherans had to realize to their deepest sorrow that they could expect no remedy from the Church Council, since it defended and protected the false teachers.

Nevertheless, the courageous confessors tried to bring about that the evil would be remedied by (on May 16, 1787) addressing the Consistory anew with a letter signed by eighteen hundred and four members of the congregation, in which they complained about the sad course of this important matter and declared that they had again bound themselves to faithfully keep their confirmation vow, namely, to want to remain with the pure doctrine of the Lutheran Church and not to let themselves be diverted from it by anything; nor to tolerate that anything be taught in their congregation that is contrary to Scripture and the Lutheran Confession, and in the event that they do not find a hearing with the Consistory and the Consistory does not wish to exercise its rights and fulfill its duties, then to take such steps as they can answer for before God, their conscience, and the church. That they were in holy earnest about this is shown by their words: "All this we testify before God and our conscience to want to comply with, and neither to rest nor to esteem anything too dear, but to be ready to sacrifice everything, even if it were our life, for the maintenance of our vow of confirmation, and of the doctrine known by our church in its symbolic books; and to assist the orthodox members of this venerable church college."

When the Consistory had read this petition, it declared, "That this assembly, as always, would see to it that the doctrine of our church was purely presented, and therefore judged that the brethren and sisters should be at ease."

How the Consistory had "always" taken care of the pure proclamation of the Word of God was unfortunately in the open. Some of its members, especially the three oldest pastors, were of course not satisfied with the procedure and judgment of the "great church council" against the three youngest preachers, but they did not try to prevent such an anti-biblical, un-Lutheran way of acting. Thus it could happen that the wolves continued their work of destruction unhindered and the sheep were driven out, since their five-year efforts to achieve their goal of having purely Lutheran teachers and doctrine in Lutheran pulpits remained fruitless.

That the church council did not want such men became most apparent when filling the vacancies caused by the death of Pastors Alberti († 1788) and Klaß († 1790). The orthodox part of the congregation desired, after the death of the former, the appointment of Pastor Schölten of Rotterdam and submitted a request to that effect to the Consistory. The same was the case with the death of Klaß, but the Consistory rejected the request both times; and the "great church council" took it into account in such a way that, although it appointed Schölten as a candidate each time, it appointed even worse rationalists in Alberti's place as well as in Klaß's place than Mutzenbecher, Baum and Sterk were.

So it was beyond all doubt that, with the exception of Pastor Hamelau and a few members of the Consistory, the teachers and rulers of the congregation had fallen away from the Confession, and from

Nothing but further rape and oppression was to be expected from them, as experience had so amply taught. Therefore, some members of the congregation decided to separate themselves from the congregation that denied the Lutheran confession. At the same time, they drew up a plan for the formation of a new, purely Lutheran congregation, in which no other doctrine was to be publicly and privately taught than that set forth in the symbolic writings of the Lutheran Church and especially in the Unaltered Augsburg Confession. Already on the first day of the announcement of this draft, a hundred and thirty family fathers signed it, along with many respected wealthy members of the old congregation. The number of those who did not want to bend their knees before the Baal "Reason" grew daily, who also gladly gave up their good right to church property and assets to save their most precious treasure, the pure teachings of Luther, for which their fathers had sacrificed their goods and blood.

To justify their separation they soon published a scripture in which they proved the divine right and duty of their separation. And truly, their separation was not a frivolous, carnal one, but a well-considered one and commanded by God's word, Rom. 16, 17. 2 Thess. 3, 6. Their consciences were captive to God's word, so that, after their previous vain attempts to save the unadulterated doctrine of Scripture, there was nothing left for them to do, "but a voluntary separation from a church which had so departed from its first principles, and the raising up of a new one, wherein the word of God is preached pure and unadulterated according to the substance of our confessions." Trusting in Christ's promise, "The gates of hell shall not prevail against my church," Matt. 16:18, they wished to use the means which Christ had given to his own for the preservation of the pure doctrine, that it might remain, as much as was in them, to their children and posterity. For the sake of Christ, themselves, and their posterity, they thus separated themselves from a church in which the pure word of God was no longer on the plan. Those who, out of fear of man, remained aloof from this Godly separation, or by a contemptuous, "What good can come out of Nazareth?" John 2:46, "what can such weak, unenlightened people do?" put them off, they urged, "Come and see." They were not afraid of the strictest inquiry into the motives and intentions of their separation, and quite unjustly had they been accused of malice and vituperation. This is proved in their Lossageschrist by the following words: "You among the preachers and rulers of the church from which we have now separated, who, either by introducing or enforcing the innovations received, have so troubled the church of God, and compelled us to leave our paternal inheritance for the prey of strangers, if we would not violate our conscience, we commend ourselves to the merciful grace of God, and beseech the King of his Church to give them enlightened eyes of understanding, that they may know from what they have fallen, and do the first works. When this happens, when the happy time will come, and they will recognize the harmfulness of their deviations and want to return to the pure doctrinal concept of our church, then we, sincere confessors and leaders of the doctrine, will be ready to unite with them again, and, as before, to form a community with them.

to make out. Let it not, however, be required of us that this should be done at the expense of the doctrine once publicly confessed by us, or that we should yield a hair's breadth in what we hold to be beatific truth."

This separation, then, was by no means a fruit of the flesh, but of faith, and therefore a work pleasing to God, for the sake of which they were glad to bear the invectives of the ungodly multitude. "We care little, by the way," says the above-mentioned writing, "how careless and indifferent men, or men more or less carried away by the fashion of the Enlightenment, judge of our conduct. When our heart, and he who is greater than our heart and knows all things, do not condemn us, we do not respect the judgment of a seduced multitude. Still less will we take offence at nameless farces and pasquilles (vituperative writings)..... To be reviled and blasphemed by such persons brings honor to true Christians and has always been their lot, of which we also gladly take comfort with the apostles, Acts 5, 41. Acts 5:41, being glad to suffer reproach for the name of Jesus. Let not the blasphemers, at least, have that pleasure, that we should so lower ourselves to answer their invectives."

In the name of the LORD they had thrown up paniers, therefore they could also boast with the Psalmist: "The LORD of hosts is with us; the God of Jacob is our refuge." Ps. 46, 8. He gave the newly formed church blessing and prosperity over supplication and understanding; he directed, in their favor, the hearts of the mighty. Already on April 20, 1791, the authorities gave the separated Lutherans the requested permission to hold their public services, and on July 3, the Separates appointed Pastor Joh. Hamelau, of the old Amsterdam congregation, to conduct the services.

and Pastor Js. Schölten of Rotterdam as their pastors. Both accepted the appointment, and on the following August 23 (Wednesday evening) the first separated Lutheran congregation*) gathered in the Reformed Hospital Church (temporarily ceded to it), on which occasion its first pastor (Hamelau) preached on the words: "But they remained steadfast in the apostles' doctrine," Apost. 2, 42. preached. In the same church Pastor Schölten preached his inaugural sermon on Rom. 1:15, 16. on August 31, and the next year the congregation received its third pastor in Pastor W. Reuter, of Leyben. In addition to the hospital church, the separated congregation was given the "New Walonen Huguenot Church" to use until they had built a church of their own. No sacrifices were spared to obtain such a church. The contributions flowed abundantly, so that on August 28, 1823, with praise and thanksgiving to God, they were able to dedicate their own church (which cost $42,000 without the building site), with Hamelau preaching the dedication sermon on Exodus 20:24. A short time later the existence of the congregation seemed to be endangered, because some restless and quarrelsome people, from which the church in its cross form does not remain free, wanted to sow discord because of external matters. But God averted the threatening disaster, and the church continued to grow. Their testimony and confession did not go unheeded, but served to awaken the Lutherans from their dream of indifference in other places as well.

*) *^MM Dutch official name is: Lsrstslä svao- Feliösed^lutNerseiio Oomeöllto.

Der Lutheraner.

watched. Three Lutheran congregations severed their connection with the Synod of the Lutheran Church in the Netherlands for the sake of doctrine. In addition, separate Lutheran congregations arose in four other cities. (Conclusion follows.)

The redeeming love of God.

A Passion View by Dr. Heinr. Müller.

Not only has the love of God made us from nothing into something, but after we were brought to ruin in Adam through sin, it has made us new again in Christ, it has sought what was lost and made it right again.

That our redemption is a work of God's supreme love is taught us by the following sayings: John 3:16. The infinite love itself is astonished at this love of the Father, and goes forth as it were in consternation, saying, "God so loved the world, that he gave his only begotten Son," and so forth. Oh yes, keep these three things together, the giver, the gift, and the one who receives the gift, God, Christ, the world: then you will have ample cause to marvel. Paul also recognizes this great mystery of God's love, and says, "God magnifies his love toward us, in that Christ died for us," Rom. 5:8. God might well have provided another means, or have sent an angel to die for us, but then he would have glorified not only his love toward us, but also the angel's; for the angel's death would have been an obedience only as far as God was concerned, but an undeserved love as far as men were concerned. Now it was to be God's own love, and that the highest. But the highest love is shared in the highest degree. A great thing is when God says to the Jewish church in the prophet, "Because thou art so highly esteemed in mine eyes, thou also must be glorious, and I love thee: therefore will I give men in thy stead, and nations for thy soul," Isa. 43:4. But we can boast of something better and higher, for they are so highly esteemed in God's eyes that he has given himself in our stead and for our souls. Paul paints love before our eyes as a fire that consumed Christ, our divine sacrifice of atonement: "Walk in love, just as Christ loved us, and gave himself up for us as a gift and sacrifice, a sweet savor to God," Eph 5:2.

Love has done everything in our redemption, it has drawn God from heaven into the womb of the Virgin, from the womb of the Virgin into the world, from earth to the cross, from the cross into the grave, from the grave into hell, from hell back to earth, and from earth to heaven: sweet love has such magnetic power, we may rightly call it a golden chain of heaven. She comes from heaven, takes upon herself your sickness and pain, your guilt of sin and punishment; where can you find such a physician who can take upon himself the aches and pains of the sick, and who could do it in a moment? If thou wert lying in thy bed full of poisonous sores, and a dear friend came and lay with thee in thy bed, and took thy sickness, and died of it, and gained thee life thereby, thou wouldst pronounce it a great love; or if thou wert cast into a deep pit, where snakes and toads and all vermin lay in a heap, to torment and torture thee for ever, but there was another that went down into it for thee, thou wouldst not know it, that man loved thee very much? Now thou hast such a friend in Christ, he hath cast himself into the mire of sin for thee; thy worms of sin have bitten and stung him to death. Consider the infernal serpents, worms, and toads, which torment the damned worse than any poisonous worms can do. He cometh to thee, and saith, I will die for thee, that thou mayest live, as when one friend saith to another, Brother, I love thee so dearly, I will give thee some of my life.

Take life and give it to you. He who does not know this love is not worthy to share in it. How beautifully Solomon sang of this love: "Love is strong as death, and zeal is firm as hell. Its heat is fiery, and the flame of the Lord, so that even many waters cannot quench love, nor rivers drown it. Song of Songs 8:6, 7: All these things thy lover Jesus hath proved in his passion: his love was stronger than death, and his pure, divine zeal for love more powerful than hell; neither could the mighty rivers of God's wrath quench this love. If it were possible for one man to suffer for another such a thing as Christ suffered, the whole world would know how to sing of love and say, "Why then is there such profound silence about the love of Christ?

In this love all things are great and excellent. If you first consider the person who redeemed you, it is the great God clothed in your own flesh. What could be more worthy to redeem the damned souls than the blood of the great God? God must be the that should redeem thee; for that the serpent's head should be trodden under foot, there was infinite power in that. A mere man's blood could not have been a payment for all the sin of the world: the Godhead dwelling in the flesh of Christ made Christ's blood and suffering salvific, and a like payment for sin.

Now we can happily sing with Paul: "God is here who justifies, who will condemn? Rom. 8:33, 34. He that should reconcile God must be dear to God. Now none was dearer than the only child. He that should mediate between God and man must be both God and man. Therefore God had to become man, otherwise he could not have suffered, died, or done enough for us, nor could he have united our sinful nature with God and brought it into his relationship, nor could he have become our brother and made us God's children. This is no small thing, that the great God should become dust, to redeem dust, and make it partaker of the divine nature. We may well praise this great mystery of love, and say, Behold, O Israel, behold, good soul, he that made thee is thy Redeemer.

When we consider the way in which Christ redeemed us, we sink to a depth that cannot be fathomed. For our redemption had to take place through a bitter and bloody suffering. This suffering begins in the Garden of Olives with his most holy soul, since it had to bear the sorrow, fear, pain, and suffering of all the world as a heavy burden and let itself be pressed into death by it. "My soul," saith he, "is sorrowful unto death," Matt. 26:38>, the soul so united with God, and anointed with the heavenly oil of gladness. His holy body trembles, his heart quakes, all his strength shakes at the awful judgment of God, as if all his limbs and bones were rent asunder, and were thrust asunder with great violence. His soul

begins to tremble, that is, it feels no comfort, neither inwardly nor outwardly. When this happens, it is the true anguish of hell, for the damned must forever despair of God's help and comfort, as well as that of the creatures.

Is this not love, that he mourns who has no cause to mourn, only that we may not mourn forever? Would to God that all men felt this wholesome sorrow, for such a sorrowful heart is the proper vessel in which God pours his holy oil of gladness and balm.

How great the anguish of soul must have been, you may easily gather from the fact that he falls so low before his Father and prays in the spirit. No more powerful, serious, devout, heartfelt, humble, sorrowful, fearful, faithful, and comforting prayer could ever have happened than the deep anguish expressed to the Savior here.

Oh, how great must have been the anguish of his heart, for an angel from heaven must strengthen the great God, as the angel brought Elijah a bread of strength. So great was the anguish of his heart that he wept from his whole body with clotted blood. We know well how profusely the dying sweat when the fear of death drives all their strength out of their bodies, but yet the sweat is only water. Thus we also know what the wise pagan Aristotle writes, that once a man sweated a bloody sweat, but it came only from the evil moisture of the corrupt body and was only the color of red blood. Otherwise it is impossible according to nature for a man to sweat blood, for the blood is so tightly sealed in all its veins, covered with skin and flesh, that it cannot leak out; also the sweat holes are much too narrow for a few drops of blood to penetrate: therefore this is a supernatural miracle. Fear has made his body so dry that his whole corpse spurts blood like a crushed cherry. The holy body of Christ was crushed and melted like a bunch of grapes. The blood, which otherwise in the natural agony of death runs to the heart and dies there, must here melt and dissolve from great fear, and break out with violence and pain through the sweat. Oh, think how your dearest Saviour must have suffered, since his whole body hung full of drops of blood, so even that they penetrated through his clothes and often fell to the ground. They were not a few and small drops, but large and thick clots that hung on his body, like many red berries on a stick. Remember how these pieces of blood fell to the earth. Otherwise it seems miserable and pitiful when we come to a place where a man has been murdered and his blood is still lying on the ground, which one cannot look at without pity, but here lies such a treasure on the ground, which is more precious than heaven and earth, and of which the earth is not worthy to drink it in. What, then, has given your Redeemer this blood? Nothing but love. For in love he shed his blood, that we poor sinners might be cleansed. (Conclusion follows.)

The fallen Confirmand.

A preacher once had among his confirmands a particularly gifted and eager boy, who was all his joy. Not only did he learn to be an excellent... I, he was obviously also powerfully touched by the word of salvation and began to love again the one who first loved us. And when the instruction was completed on the day of confirmation, this boy was completely filled with the riches of divine grace, and his entire life bore clear witness to this. In earnest striving for that which is eternal, in joyful zeal to serve the Lord, in sincere pursuit of sanctification: this is how he allowed himself to be found during the three years of his apprenticeship, for the edification and joy of all godly members of the congregation.

Now came the time of wandering. Faithful exhortations and intercessions from the parental home and from his pastor guided him; Bible and prayer book were not forgotten in his equipment. Thus he went his way. Not long before he had found work in a larger town; for he was a handsome youth, and skilful and industrious in his trade. He was employed in a large workshop, where many journeymen worked with him, and earned a handsome piece of money; he could not, it seemed, have done better.

But he soon perceived that all was not as it should have been. He, who had grown up in the air of godliness both in the home of his parents and in the home of his teacher, found himself in a company of scoffers and blasphemers. And when it had first become known that on Sundays he had gone to the When he went to church, when he calmly replied to a question that he did, however, keep his morning and evening prayers daily, and also read the Bible, as God's word, a veritable flood of scorn and derision poured over him, his "stupidity" was the daily object of not exactly fine jokes and whinnying laughter.

It would probably have been better if the youth had given up his job, as his mother wished. For better "to have fled honestly than to have fought shamefully. His father, however, said that it was very uncertain whether he would fare better in another place; he had to endure ridicule, confess his faith without fear, and not let himself be misled.

Now he had not been stupid all his life, and his tongue was agile enough; so he knew how to give the mockers many an apt answer, and to strike them on the mouth for the moment. But it didn't last long, then it was back to the old tone.

Among the journeymen there was one who used to say very little, and when he did say a word, it was not as rough and rude as with the others. One day he was walking a little way with the young man after they had finished their work, and after they had talked this and that, he said, "Listen. I feel sorry for you; everybody is picking on you. But really it's your own fault, why do you hold on to foolishness so much?" - The young man eagerly contradicted him, saying that it was not "foolishness," but the other interrupted him: "I will tell you quite simply how things stand; no one in his right mind believes this foolishness nowadays, not even the pastor who put it on you, and the local pastor doesn't believe it either. They only say it because they think it is good for stupid people." The young man replied that it could not possibly be so, - but the other interrupted him again, "So you believe, for instance, that JEsus of Nazareth was really the Son of God?" - "Yes well, if I did not believe that, what would be left for me?" - "Very well," said the other,

"Why don't you go and ask the parson if he really believes that?" - "I need not ask him first; on Sunday I heard with my own ears how he confessed the second article, where it says: his only begotten Son!" - "And I tell you," replied the other, "he doesn't believe it; ask him. I know what I know." With that they parted.

This was on the mind of the troubled young man. He had noticed, however, that the sermons in the city had a somewhat different tone than he was accustomed to hearing at home; he could not remember a single sermon in which the divinity of Christ was presented quite clearly; but this could also be due to the fact that he did not understand much of the sermons. But he was sorry that the other assistant had spoken so definitely; he would have liked to have brought him the news: "I have now heard from the priest's own mouth that he believes it after all. And - as I said, he was not stupid - one Sunday afternoon he knocked at the door of the priest and put the question to him whether he believed that Jesus was the true Son of God.

At first the priest did not quite know what the strange questioner wanted; but he told him everything, how he was and how he had arrived at his question. Now the priest said, "You have a hard time of it, my dear fellow; but only stand firm, one must defend the cause of Christianity vigorously against materialism." ---------- "Yes, but, Father, was the Lord Christ really the Son of God?"-"I do not know," said the priest, "why you lay such stress on this; we are God's children, too, much more does this name belong to Jesus." - "No, Father, I do not mean that; I want to know whether the Lord Jesus is the Son of God, as it says in the catechism, 'truly God, born of the Father for ever and ever.'" In short, the pastor did not want to understand himself on this point, saying that this was an earlier "dogmatic" view that was no longer shared by "educated" Christians, and that it did not matter.

The poor boy had fallen in with one of those who now calmly continue to use the words of Scripture and the Confession, but subordinate their own opinions to these words! He may not have understood everything this gentleman told him, but it was terribly clear to him: the journeyman is right, the priest doesn't believe what he says either!

And the fruit of it? After some time, a letter arrived from him to his parents: "Do not believe anything anymore.

Later his old pastor saw him again; he had something to do in the same city and wanted to see his old confirmand. He found him in the midst of his comrades, very drunk, on his way to some local. He spoke to him anyway; the young man called out to him with a sneer, "I'm through with foolishness forever." The industrious, striving, orderly man has become a dissolute journeyman who squanders what he earns in the service of worldly lust. The faithful, happy child of God has become a bitter scoffer who has no ear for the faithful words of his parents. But these do not cease to pray for him to the Shepherd who seeks the lost. The children of many prayers are not easily lost! But still he goes astray - confused!

(Prussian-Lutheran K.-Bl. of 1 Feb. of this year)

Mission Report from Kansas.

Rev. G. Toenjes was appointed missionary to Kansas by the Mission Commission last spring, and sends herewith his first and gratifying report of his labors. We have no doubt that all Lutheran readers will read it with heartfelt praise and thanksgiving to God and will be awakened anew by it to remember our so important and hopeful inner mission in the West with fervent supplication and rich gifts of their love.

O. H.

The report reads:

Already in recent times, extremely gratifying mission reports from the area of our inner mission have been communicated to our dear Lutheran fellow Christians from various states in the columns of the "Lutheraner". One's heart leaps in one's chest when one reads these reports. For a loyal Lutheran has a heart for the Church. As its decay causes him pain and sorrow, so its construction awakens in him joy, great joy.

May I also be permitted to report to the honorable Mission Commission about our mission in the state of Kansas. I will be very brief.

I reside, as you know, in Ellinwood, Barton County, the center of the mission field assigned to me. The same is divided into two halves. One half lies northwest from my residence, and extends into Norton County; the other half lies southeast, and extends into Cowley County. Each journey through this mission territory is from eight to nine hundred miles. The number of permanent preaching places and congregations (including the three congregations of the Rev. Hengist, who has responded to a call to Missouri) amounts to twenty, not counting individual scattered families. In addition, we have the best prospects of also being able to establish preaching points in 6 - 8 different places. Two congregations in Sedgwick County have already joined together to call a candidate. These Lutherans have stood up to the Methodists for years and have not, as many have, denied their Lutheran faith. There are over 200 Lutheran families in these preaching places, some of whom have immigrated from our eastern congregations, some directly from Germany, and some from Russia. 54 children, among them already adults, who had to be instructed before receiving holy baptism, have been baptized by me. I administered Holy Communion to 200 communicants. I was often able to preach four times in one week. It was a joy to see how willingly the dear people stopped working on weekdays and hurried to preach the gospel. I have seldom been able to miss even one person in our services after he had been present. Everywhere, except in a few places, there was a hunger for the bread of life. The hearts were in need of comfort. And the consolation also clung. For God from heaven had made hearts receptive to it through the terrible drought. I have found people who were so challenged that they almost despaired of God's help. To them the comforting, faith-strengthening gospel had to be preached. After hearing this sermon, they would often come to me with tears in their eyes and pennies in their pockets.

When a preacher receives such comfort in a sermon, he forgets all physical hardship and regains his courage. It goes without saying that with such glorious experiences the traveling preacher fulfills the duties of his sacred office with increasing zeal.

It is therefore obvious that the gracious God has already blessed our missionary work here in this state abundantly. But especially our mission here will be a promising one, if the kind God and Father will again bless us with good harvests, which we hope, according to the wonderful prospects, already this year. Then, no doubt, a great many, among them certainly also Lutherans, will take possession of the beautiful, glorious land, which can be obtained almost for nothing. Then, however, the second traveling preacher will also have to be hired, so that the large field will be cultivated and remain secure for our Lutheran Church, to which alone it belongs.

Let us not then grow weary in giving the water of life to our fellow believers, lest they perish and faint on the way.

G. Tönjes.

Obituary.

On the 6th of February last, at Bethel, Morgan Co, Ills, blessed in the Lord Mr. k. F. H. Warnke, pastor of the churches at Bethel, Morgan Co. and at Neelyville, III. The cause of death was pneumonia. As late as the previous Sunday he had been preaching in both congregations, whose churches are about 6 miles apart. He arrived home unwell and on the following Sunday the Lord called him to Himself. On February 9, his disembodied body was laid beside the grave of his wife, who had preceded him into eternity barely 14 days before. The funeral sermon was preached by Pastor F. Lochner of Springfield, III, on John 14:18. Many people from the entire area attended the funeral service, despite the extremely unfriendly weather. At the coffin of the father and breadwinner wept among others 8 underage children, who were deprived of both parents by death within 14 days according to God's inscrutable counsel and of whom the two youngest are twins of 2 years. Ps. 27,10.

Pastor Warnke was born June 13, 1816, at Emden, East Frisia. In the early fifties he came to America. His first congregation in this country, so far as I know, was that at Limestone, Peoria Co, Ills, of which he was also the founder. Later he served several congregations in Wisconsin, during which time he was a member of the Honorable Svnode of Wisconsin. In 1863 he accepted the call of a congregation in Gasconade County, Mo. Then a few years afterward he answered the call to the church at Secor, Woodford Co, Ills. Finally, in 1870, he took charge of the congregation at Bethel and Neelyville, III, where he labored in blessing nearly 11 years, until the Lord called him away to his eternal home. He was one of the oldest members of the Illinois and St. Synod, which, as is well known, united with the Illinois District of the Hon. Missouri Synod last summer. F. P. Merbitz.

To the ecclesiastical chronicle.

I. America.

What wrong ideas the **people of Albrecht** have of our Lord Jesus is shown, among other things, by the following words of the "Christian Messenger" (No. 38 of last year): "If we want to follow Jesus (!) and do as he did, then we must be his servants; if we, like him, want to be helpful in healing the world of its ills, then we ourselves must be healed of those ills. We are to be free from evil. We are to be consistent and show consistent evidence of it." - What a terrible doctrine! According to this, then, the Lord Jesus has only been helpful in healing the world of its evils, and Methodists place themselves on the same level with him! G.

Devotional Fire of the Enthusiasts. A Campbellite paper, A. C. Revisiv, lists among the reasons why there have been so few conversions (of course, enthusiasts) this winter, that it has been so unusually cold.

The Unitarians, who deny the mystery of the holy Trinity, the deity of Christ 2c. are not Christians. In the Apology of the Augsburg Confession, Art. 1. they are said to be "idolatrous, blasphemers, and outside the Church of Christ." They themselves, however, usually still consider themselves Christians and belonging to the Christian Church. Now and then one is so (naturally) honest that he says it outright that they are not Christians. Thus recently the preacher Weston in Massachusetts, who said it publicly in the pulpit that they should give out the Christian name. His people agreed with his contention. However, since the trustees of a bequest from which the "church" drew its support refused to pay the proceeds to anyone who, by his declaration, was not a Christian, a committee of eminent Unitarians was appointed to decide whether Unitarianism was Christianity or not. It decided that Unitarians were Christians. **The** effect of this decision may well have been to allow the mob to draw the money further, but never that the Unitarians are Christians. - Recently the local Rabbi Sonneschein gave a lecture on the relationship of the Unitarians and the Reform Jews; he showed that both actually teach the same doctrines, even if they reach the same result by different paths. G.

Burial of the unchurched. Preachers often find themselves in no small embarrassment when they are called upon to deliver funeral sermons to unchurched people. A faithful, conscientious Lutheran preacher will not allow himself to be misused for this purpose. Some preachers, even irreligious ones, are troubled by this, but they try to help themselves as much as they can. Thus a Campbellite preacher in the A. C. Review tells us that it was also "a heavy burden" for him when he had to preach a funeral sermon to a "lovely girl of 15 years" who did not attend church, but that he "tried" to preach about Christ and the double resurrection (to life or death); and that, since he also had to present something concerning the deceased, he touched on the following 5 points: "1. That all who die before the years of accountability shall be saved; 2. That before accountability comes, sin cannot be imputed, and Scripture fixes no definite age for obedience; that while some may obey the gospel with understanding at the age of 10, others are no better prepared to do so at the age of 20; 3. That little girls are perhaps nearest to the angels in heaven in regard to purity; 4. That she (the deceased) was now in the hands of him who would proceed quite justly; 5. That, as she lived far from the place of worship, and the parents had been negligent in attending it, the few sins which the child might have committed would probably be imputed to them (the parents)." Certainly a most chilling example, and at the same time a proof of how things are with the sects. G.

The unbelievers often mock at the credulity of the Christians, since no one is more credulous than the unbelievers. What credulity is not evidenced by their delusion that the world came into being by chance, when by chance not even a small house could have come into being?

can come into being! With what credulity do so many accept the Darwinian nonsense! Recently there came to our notice an English paper, printed in Boston, called Voies ok (Voices of Angels). As printed on the first page, a departed spirit is said to be the chief editor, likewise a departed spirit the managing director, and a living one the amanuensis (helper) and publisher! What credulity! G.

Robert Ingersoll, a blasphemer of the crassest kind, is known to travel the country to attack Christianity in speeches. Recently he also held one of his blasphemous speeches in Wilmington in the state of Delaware. Chief Justice Comegy, however, put a stop to him there. He presented the case to the grand jury. He explained to the grand jury that there was religious freedom in the state and that even unbelievers enjoyed freedom of speech, but that blasphemy was forbidden under the state's laws, which had not yet been repealed, and that until 1826 it had been punished by staking, branding and whipping. The grand jury commended the judge for this, declaring, "The boldness with which the notorious blasphemer Rob. G. Ingersoll recently displayed in this city in his lectures in favor of unbelief, has no equal in the usages of respectable vagabondry. May he know that in Delaware blasphemy is a crime, and will be punished as such by fines and imprisonment. " G.

An Adventist preacher recently took possession of his church building because the congregation was not paying him his salary, and used it as a residence with his family. The court found in his favor.

II. foreign countries.

Apostasy from the Papacy. The district of St. L4ger in France has become entirely Protestant. In the seven villages belonging to it only about three people are still undecided. The Roman church building is empty, although the bishop has hired a new priest.-The village of Bertolla near Turin in Italy has also turned its back on the Papacy. About 2000 have sent for a Protestant preacher from Turin. The bishop has had his church closed. Would to God that the pure biblical, that is, Lutheran truth could be brought to such people! G.

The German so-called Lutheran regional churches. How sad things are in them can be seen, among other things, from the following. As far as the regional church in Alsace is concerned, the "Lutherische Wochenblatt" reports that a short time ago a rationalist said in his guest sermon in Strasbourg: "Christianity would be just as well off today if Christ had died in bed instead of at the Creuze. The same paper reports at the same time that the Alsatian church government consists entirely of Christ-deniers. It is therefore almost incomprehensible that those pastors in Alsace who want to be decidedly Lutheran can still remain in such a church community and under such a church regiment. - According to the "Pilgrim from Saxony" of February 13, the Hanoverian Consistory only expressed its "serious disapproval" of Negula, who had boldly denied the true deity of Jesus Christ at a synod, and with this heroic act the matter was settled. The Lutheran pastors of Hanover, who want to be Lutheran, are very sad about this, but they are determined to persevere faithfully in their dear, dear church. The "Pilgrim" honestly adds that in this respect the Saxons have absolutely no reason to look down pityingly on the Hanoverian Landeskirche, since things are no better in theirs. What effect, by the way, the Scriptural It can be seen from the fact that Mr. Regula immediately drove to Hameln with the disapproval in his pocket, in order to take part in the Protestant state assembly. - On February 3, a Protestant association was also formed in Osterode in Hildesheim, whose board included the head pastor there, named Schmidt, and four churchwardens. No wonder that the unbelieving Protestants' associationists in the Hanoverian Landeskirche are multiplying, since they see that this will bring them at most a "serious disapproval" of their church regiment. Things are evidently worse in the Hanoverian Landeskirche than has hitherto been supposed. Not only do more and more Protestant unionists appear there, but they also appear more and more insolent. W. [Walther]

"Muckerei." By this word the unbelievers in Germany designate being pious. Recently, in the city of Kaiserslautern in the Palatinate, an application was made to install lighting for evening services in the church there. A member of the church council, however, instructed his colleagues that this was a dangerous thing, for evening services would encourage "muckraking". This helped. It was decided to reject the application.

Collections. According to the most recent annual report of the Saxon State Consistory, during the entire year in Saxony there were not quite 2 pfennigs per head of the Protestant population in contributions to the collections to be collected! We should not be surprised, therefore, if our dear immigrants here must first learn to give for ecclesiastical and charitable purposes. W. [Walther]

Lessing Celebration. On February 15 it was one hundred years that the unbelieving writer Gotthold Ephraim Lessing died. This day has been solemnly celebrated by the unbelievers in many places in Germany. Lessing's wife reproached him on her deathbed for having robbed her of her faith and hope. This made such a deep and shattering impression on the unfortunate man that he could not get rid of the thought of it until his own death. W. [Walther]

Public Statement.

Mr. H. Hafermann, a pastor out of service, at present in Philadelphia, has recently published a libell, in the second edition of which there is an appendix of a public letter of the author, addressed also to me, the undersigned. For the sake of the possibility that readers of the Libelle might infer from this letter that I consider the accusations made in that writing to be well-founded facts or that I somehow sympathize with the author's actions, I hereby declare that this is not remotely the case, that on the contrary, immediately after reading the Libelle sent to me, I wrote to the author of the same (under the 5th of February of this year) and to the author of the letter. After all, I am convinced that you cannot answer for your vial before God or man.

St. Louis, Mo. March 8, 1881.

C. F. W. Walther.

Death notice.

On Feb. 28, at St. Louis, Mo. teacher L. Zoell died of emaciation, and was buried at Jacksonville, III. on March 2.

E. Beck.

Proposal and Display.

As, by resolution of the general pastoral conference of the synod of Missouri, Ohio, &c., a convention is to be held at Fort Wayne in the days preceding the commencement of the synod of delegates, and as in this way those who are to attend the synod would have to be away from home three Sundays, the

The undersigned, having been requested by several pastors, propose to commence the contemplated meeting of the Pastoral Conference on the Monday after Synod, May 23. If no protest is received against this proposition by April 1, the above will be considered as a definite advertisement. J. P. Beyer.

To the holders of the interest-free shares issued by the Lutheran Trinity Parish of Cincinnati, O.

It is hereby announced that according to the promise given, the above-mentioned municipality is now prepared to redeem a series of its issued ! The fourth series (from No. 1201-1600 incl.) has been hit by the lottery and is therefore due for payment.

All those persons who are in possession of one or more shares of the fourth series, should send them to our secretary, Mr. Llartin 8th Büttner, Ro. 108 kieusant 8tr. through the intermediary of their pastor. As soon as Mr. Büttner has received the shares, he will immediately, according to the size of the amount, have one or one Llone^-orcker issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

The pastors will kindly excuse us for making use of their assistance in the manner described. This is not only the simplest and shortest way, but it also reduces the shipping costs by a considerable amount.

Should the owners of shares of the fourth series be inclined to leave the money lent to us interest-free for a longer period of time, we will of course accept this with our warmest thanks and ask them to inform us of this as soon as possible, so that a new act can be sent to them, after the receipt of which they will want to destroy the first one.

Finally, the undersigned takes the liberty of pointing out once again that there are still about 1800 shares ready for dispatch. By taking delivery of these, the redemption of the shares would be made much easier for us, as we would then be able to use the sum, which we are unfortunately still forced to spend on interest, to pay off our debts. Shouldn't some of the thousands of our fellow believers be able to buy one or more shares from us? It might be a small thing to them, but it would be a great help to us in our distressed situation. After all, it is lent to the Kingdom of God, for whose coming, spreading and preservation we all pray daily in the Holy Our Father! -

Cincinnati, Ohio, March 1, 1881.

Alex. Brömer, Pastor.

LV" The ecclesiastical papers of the Honorable Synodal Conference are requested to copy the foregoing.

Synodal Ad.

The General Synod of Missouri, Ohio, &c., will meet at Fort Wayne, Jnd. on the 11th of May this year, for its 18th convention (resp. 3rd Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a letter of accreditation from the congregation concerned. (See "Synodal Handbook", 2nd ed., p. 29).

All pastors of our synod have to submit their parochial bills of 1880 this year to the undersigned; delegates during, non-delegates by letter - or by postcard - before the session of the upcoming synod. (See "Synodal-Handbuck", 2nd ed., p. 106.)

The reception of the reports of the Pretribal Valley from the last session of the respective District Synods until the meeting of the forthcoming Synod of Delegates shall take place on the occasion of the sessions of the latter Synod.

All those who wish to present an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidency at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, secretary.

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Price - discount to Fort Wayne.

Pittsburgh - Fort Wayne Railroad, east and west of Fort Wayne1i .....kL

Illinois Central, Iowa Division, j kare to Chtca, Illinois Central, ... from Chicago to Fort Wayne j kL St. Louis via Chicago to Fort Wayne, round trip.

Tickets-10 ..... .

You should contact

Llr. D. 6. servant,

The Cincinnati Pastoral and Teachers' Conference, on account of the proximity of the Synod of Delegates, will not be held in April, as decided, but on the 4th, 5th, and 6th of October. October of this year, at the parish of the undersigned. Alex. Brömer.

The United Auglaize and Fort Wayne Conference will meet from Easter Tuesday - noon to Friday - noon (April 19-22), but not at Fort Wayne, but at the church of Mr. ? Schumm at Kendallville, Jnd. - They ask that 14 days notice be given. Ph. Schmidt.

L income to the caste of the Western District:

k To the synodical treasury: from ?. Graves' congregation in St. Charles, Mo. - 21.36. Trinity District in St. Louis 8.15, Jmm. District 19.50, ?. Lenks Gem. 5.00. ?. Meyers Gem. in Applcton City, Mon., 1.15. ?. Grimm's Parish in Washington, Mon., 5.00. ?.

i For inner mission: ?. Gräbner's congreg. in St. Charles, , Mon., 6.00. By ?. Wischmeyer in Fayette Co, Tex, by A. Kaase 5.00, Joh. Knipper Sr. 5.00. Dr. F. Schade in St.

s Louis 20.00. By ?. Polack in Uniontown, Mo. by N. N. 1.00, Wittwe Hemmann 1.00. Wittwe Schroeder in Richland, Mo. 1.00. ?. Siek in Hainilton Co, O., 1.00, whose wife, as Dankopfcr, 2.00. By dcns. of F. R., R., Gr., each .25; H. S. and H. each .50; M. Ro. .15; G. B. 1.50; J.K. .55; I. Sch. 1.25; Schm. and G. F. each .35; P. H. and C. R. .10 each; C. S. .60; C. P. .30. ?. Spehr's Gem. in Benton Co, 4.25. ?. Griebel's Gem. in California City, Mo. at 6.90. by ?. Hanser's in St. Louis by N. N., 1.00; Noack Sr., 2.00. Salem's Gem. in Schulenburg, Tex., 3.75; Bro. Kaase, 5.00.

For the Northwest D istr.: Dr. F. Schade in St. Louis ' 20.00. ?. Döschers Gem. in New Orleans 16.00.

On the Negro mission in New Orleans: ?. Polack's parish in Paitzdorf, Mo., 6.70. ?. Frese at Omaha, Nebr., .50, Mrs. Henr. Frese 1.00, Mrs. Henr. Burlage .50. Joh- Müller by ?. Janzow at Frohna, Mo., 2.00.

For heathen mission: Gottfr. Seiler in Portage, Wis. 1.00.

For the deaf and dumb: ?. Kösterings Gem. in AltenbuM, Mon., 9.00. By?. Kaspar in Giddings, Tex., 4.00. W. Hengcs in Blumenau, Col., 3.00.

For the ??. M. Wyneken and H. Crämer: Wittwe Hopfe by ?. Polack in Uniontown, Mon., 1.00.

i For needy in Kansas: H. I. Hartwig through ?. Bayer in Osage Co, Mon, 1.00, Dr. F. Schade in St.

' Louis 10.00. ?. Frese at Omaha, Nebr. .50, Mrs. Henr. Frese 1.00, Mrs. Henr. Burlage .50. ?. Zimmermann's Gem. at Columbia Bottom, Mo. 8.10. W. Henges at Blumenau, Col. 2.00.

For the Gem. in Sionx City: ?. Spehr's comm. in Benton Co., Mo. 2.31.

l For student W. Meyer in Springfield: Christ Church in St. Louis 4.00. -

For the community in Tuscumbia, Ala.: From -r in St. Louis 5.00.

St. Louis, March 10, 1881. E. Roschke, Cassirian.

Incarcerated in the Illinois District Caste:

To the synodal treasury: From ?. Schmidt's congregation at Schaumburg -25.36. ?. Hieber's parish at Matteson 5.03. 1?. Burfeind's congregation in Rich 9.00. By teacher Ph. Müller from the congregation of the same ?. Streckfuß in Grand Prairie 17.90 and from H. Frickenschmidt there, thank offering for delivery of his wife, 2.00. Frau, 2.00. (Summa -59.29.)

For the building fund: ?. Döderleins Gem. in Homewood

For inner mission in the West: W. Grote in Addison 2.00. By ? Merbitz at Beardstown by N. N. 5.00. (S. -7.00.)

For inner mission: ?.StrietersGem.inProviso 11.00. By ?. Döderlein in Homewood by H. Niethfeld 2.50, Chr. Hibbing 3.00. ?. Schrader's compound in Ruma 1.00. Members by ?. Frederking's Gem. at Dwight 5.00. By ?. Large in Hartem by D. Kornhaaß 2.60. (S. -25.10.)

For Negro Mission: By ?. Reinke in Chicago by Mrs. N. N. 5.00. By ?. Döderlein in Homewood by D. Niethfeld 2.50. By ?. Katthain's Gem. in Hoyleton 10.00. By ?. Succop in Chicago by Emilie Luecke and Auguste Brueggert, 1.00 each. Schrader's compound in Ruma 2.00. (p. -21.50.)

For heathen mission: ?. Schrader's parish in Ruma 2.00. ?. Heyer's parish in Colehour 2.10. Through ?. Succop in Chicago by Bertha and Auguste Lenz 1.00. (S. -5.10.)

For the Negro mission in New Orleans: By?. Merbitz in Beardstown from members of sr. Gem. 6.00. By?. Große in Hartem from D. Kornhaaß 2.60. By ?. Hötter in Chicago by G. M. and Aug. Hermann 1.00 each. (p. -10.60.)

For the Negro Children in New Orleans: By ?. Lochner in Chicago by A. Narten 1.00.

On the emigration mission: ?. Schrader's Gem. in Ruma 1.00.

For poor students in St. Louis: Through ?. Succop in Chicago from the Young Friars' Association for Otte and Lewerenz 12.50 each. Through ?. miracles from the women in sr. Community for L. Schwartz 6.00. (S. -31.00.)

To the college household in Springfield: ?. Schrader's comm. in Ruma 1.00.

For poor students in Springfield: Through?. Wagner in Chicago by Women's Club 11.00; through ?. Miracle by Young Women's Club for I. H. F. Hoyer 9.00. (p. -20.00.)

For poor students in Fort Wayne: By ?. miracles in Chicago from the women in sr. Gem. for C. Köbel6.00; by ?. Lochner by N. N. for D. Lochner 2.00. (p. -8.00.)

To the seminary household in Addison: By Kassirer I. Birkner in New Uork 9.00. ?. Schrader's Gem. in Ruma 1.00. (S.-10.00.)

For poor schoolgirl Addison: By 'Kassirer Roschke in St. Louis 5.00. By Kassirer Birkner in New Uork for A. Frincke 25.00. (S. -30.00.)

For ?. Brunn in Steeden: 1'. Engelbrecht at Chicago 2.00. By I*. Frederking at Dwigbt, wedding scoll. at L. Bürger, 4.65. (p. -6.65.)

For old and sick pastors and teachers: ?. C. Schröder's parish in South Litchsteld 5.75.

For the ??. Wyneken and Crämer: ?. Schröder in South Litchsteld 2.00.

To the widow's fund: ?. Katthains in Hoyleton 10.00. ! ?. Schroeder in South Litchfield 5.00, by sr. Gem. 3.60. ?. j Schrader's Gem. in Ruma 1.00. (S. -19.60.)

For the needy in Kansas: By?. Döderlein in j Homewood v. C. Hibbing 2.00. ?. Katthain's comm. in Hoyle- i ton 4.00. (p. -6.00.)

For the needy in the West: By ?. Frederking v. ! Limbs of sr. Gem. at Dwight 5.25,

For ?. Thieme's Gem. in Alabama: ?. Wagner's Gem. in Chicago 8.50.

For the deaf-mutes in Norris: By?. v. Schenck > in Algonqutn by Haacke 2.00 and thank-offering of the blessed S. Rag- mann at his last Communion 1.00. ?. Schrader's congregation in Ruma 1.00. (p. -4.00.)

Addison, III, Feb. 28, 1881; H. Bartling, Cassirian.

Entered the caste of the Iowa - District:

To Svnodal cashier: From ?. Hair's congregation in Dein, son -4.70, in Nishnabotany Township 6.30. ?. Studt's congregation in Luzerne, Christmas coll., 8.05. Communion coll. of 1st Reinhardt's congregation in Vinton 5.40. ?. Wiegner's congregation at St. Ansgar's 5.00. ?. Grafelmann's parish of Sherrills Mount 7.59, French Settlement 2.41. ?. Gülker's congregation at Dayton 5.25. ?. Heinicke's congregation at Dillon, part of the Harvest Festival coll., 4.00. (Summa -48.70.)

For inner mission: By ?. Dornseif in Dubuque by G. Vogel 2.00. ?. Händschke's congregation in Levoy 3.00, whose preaching place is 1.00. ?. Mattfeld's congregation in Lincoln Township 2.33, in Centre Township 3.03. ?. Weber's St. John's congreg. 13.09, St. Martin's congreg. 5.40. Christmas coll. of congregations ?. Fackler's in Lyons 7.00. ?. Reisinger's congregation at Wilton 8.08. Christmas coll. of congregation ?. Brammers at Lowden 9.13. Harvest and Christmas Coll. of ?. Semmann's St. Martin's congregation 8.25. Communion coll. of ?. Streckfuß's in Davenport 5.00. By dens. of H. Oldsen 1.00. Part of the Harvest Festival Coll. of ?. Heinicke's in Dillon 4.00. ?. Machmueller's comm. in Fairbank 2.03. By ?. Studt in Luzerne by Bro. Völz 1.00. ?. Bretscher's joint in Buena Vista 4.60. By ?. Günther in Boone by Mrs. Zimbelmann .50. (p. -85.44.)

For inner mission in the West : By ?. Mattfeld by W. Pohl 1.00.

To the Negro Mission: By ?. Besel in Guttenberg by W. Thiese 1.00.

On the Emigr. Missi on in New Uork: Chrism. coll. of Gem. ?. Strobels in Marion Co., 5.00.

For the deaf and dumb in Norris: half of the harvest festival coll. of the Gem. ?. Riedels 4.00. By ?. Streckfuß in Davenport, at S. Clemens' wedding sent 5.00. ?. Seßler's parish in Jefferson 3.25. (p. -12.25.)

To the orphanage in Addison: ?. Reinhardt's parish in Vinton, Christmas coll., 6.30. By ?. Reinhardt from N. N. 2.00. By ?. Gunther at Boone by s. Schoolchildren, 2.35. (p. -10.65.)

To the orphanage near St. Louis: ?. Reisinger's comm. at Wilton 7.15. ?. Fackler's compound at Lyons 4.00. ?. Streckfuß's compound at Davenport 5.00. By ?. Dornseif at Dubuque by G. Vogel 1.00. L. Weiss and Pröschold's children at Fort Dodge 4.00. By ?. Fackler at Lyons by Festes 1.00. ?. Reisinger at Wilton 5.00, by A. Grieser 1.00. Christmas coll. of Gem. ?. Besels at Guttenberg 7.00, Mrs. Thiese 1.00. Women's Club of the Town of ?. Günthers in Boone 19.50. By ?. Grafelmann in Sherrills Mount by N. N. 1.00. From the orphan's fund in ?. Haars Gem. in Denison 2.06. ?. Riedel's Gem. half of Harvest Festival coll. 4.00. Christmas gift from ?. Dornseif's school children in Dubuque 2.10, women's club 1.00, Mrs. Schmalz .40, from Mrs. Jäckel, Mrs. Bühler, Mrs. Weiß, H. Dornseif each .25. (p. -67.21.)

To the orphanage near Boston: By ?. Zürrer in Marcus by Mrs. Richter 9.00. ?. Mattfeld in Manson .50, by I. Lübke 1.00, F. Gutz.50. (S. -3.00.)

For poor students in Springfield: Wedding collection from Mr. E. Kolb in Fort Dodge for F. Crämer 6.00. G. Pröschold 5.00. For F. Crämer from ?. Herrmann 1.00, whose congregation at State Centre, Christmas and New Year's coll., 5.25, by members of the congregation 1.00. New Year's coll. of the congregation ?. Studts at Luzerne for I. E. A. Müller 10.00. (S. -17.25.)

For poor students in St. Louis: Through ?. Günther in Boone, collected at Mr. H. Ahren's wedding, 6.38.

For poor students in Addison: For E. Sommer: ?. Herrmann 1.00, Christmas and New Year's coll. sr. Gem. 5.25, by members of the Gem. 1.00. By teacher Rademacker at Fort Dodge, given at the wedding of Mr. W. Stahl, for Th. Mer- tens3.00. (p.-10.25.)

For poor and sick pastors and liver: By ?. Zürrer in Marcus by Mr. H. Richter 1.00. For sick ??. in the Iowa District: ?. Besel in Guttenberg 1.00. (p. -2.00.)

For the ??. M. Wyneken and H. Crämer: ?. Fackler in LyonS 1.00.

To the widow's fund: By ?. Dornseif in Dubuque by G. Vogel 1.00. ?. Stephen's parish at Waverly 14.00, Mrs. Mummenthei 1.00. ?. Besel at Guttenberg 4.00. ?. E. Heinicke's compound at Dillon 2.80. By 1'. Zürrer in Marcus by Mr. H. Richter 1.00. (p. -23.80.)

ForNotleidendcinKansas:?. Grafelmann's comm. in Sherrills Mount 7.75. By ?. Gülker in Dayton by Sophie Heitkamp 1.10. ?. I. L. Crämer's compound at Fort Dodge 8.00. (p. -16.85.)

For I?. Eisenbeiss' parish in Sioux City, Iowa: ?. Wiegner's parish at St. Ansgar 2.00. ?. I. L. Crämer's parish at Fort Dodge 20.37. (p. -22.37.)

Ft.Dodge,Iowa,22 Feb.'81. I. Rademacher,Kassirer.

Incoming to the Middle District caste:

On the construction of a professor's apartment in Fort Wayne: By ?. Kühn's community in Minden -4.67. ?. Stock's congregation at Fort Wayne 38.43.

For?. Brunn: Mrs. S. in Liverpool 1.00.

For the Negro school in Little Rock: Schoolchildren in?. Jüngel's parish 1.50. ?. Kunz's church in Julietta (for clothes and shoes 9.12.)

For the ??. W. and C.: ?. Disciple at Jonesville 1.97. Mrs. Hallow at Seymour 2.35.

For ?. W.: ?. Wichmann in Farmers Retreat 1.00, H. Niederbäumer 1.00.

For ?. C.: ?. Wichmann in Farmers Retreat 1.00, H. Niederbäumer 1.00.

For the congregation at Ellinwood, Kansas: ?. Wichmann's comm. at Farmers Retreat 3.00.

For the Cincinnati comm. F. Blecke at Fort Wayne 3.00.

For the parish in Louisvtll": ?. Heitmüllers Gem. an d. Clifty 5.30.

For the commune of Tuscumbia, Ala..: ?. Sihler's comm. in Fort Wayne 57.00.

For the needy in Kansas: T. in Vincennes 5.00.

To theEmigr. -Mission to New Uork: ?. Jüngel's compound at Jonesville 5.00. ?. Kühn's parish of Minden 4.85. ?. Kolbe's parish of Newburgb 5.00. ?. Mohr's congregation at Jnglefield 3.75. Mrs. S. at Liverpool 1.00. ?. Bode's Gem. at Fort Wayne 6.50. 1'. Schmidt's Gem. at Indianapolis 12.00.

To the Emigr. - Mission in Baltimore: ?. Reichmann's compound at Fryburgh 3.36. ?. Bode's compound at Fort Wayne 6.50. ?. Schmidt's sem. at Indianapolis 8.00.

For poor students in Fort Wayne: 1) general: wedding coll. at W. Juergens in Fort Wayne 11.45, at H. Menne- wisch 4.50, ?. Hassold's branch near Huntington 1.72 ; 2) for P. Wichmann: wedding coll. at H. Bredemeyer's in Fort Wayne 6.50; 3) for Brink, Rupprecht u. Seuel: from the Women's Association in ?. Seuel's church in Indianapolis 30.00; 4) for Brink: ?. Bethke's parish in Arcadia 1.75; 5) for Brunn's pupils: ?. Bühls Gem. in Massillon 6.15, from the Women's Association 2.75, Mrs. Anna Grau 2.00, ?. Merz's comm. in Brownstown 10.05, ?. Meyer's comm. in Adams Co. 21.83.

To the seminary household in Addison: ?. Werfelmanns Gem. in Neu-Dettelsau 6.25.

To the seminary household in St. Louis: ?. Werfelmanns Gem. in Neu-Dettelsau 6.00.

To the seminary household in Springfield: k. Werfelmanns Gem. in Neu-Dettelsau 8.56.

To the college household in Fort Wayne: ?. Werfelmann's comm. in New Dettelsau 6.00. ?. Schwan's comm. in Cleveland 68.97. ?. Rupprecht's Gcm. in North Dover 10.75.

For inner mission: M. Scheiderer in Neu-Dettelsau 1.00, M. Ruppreckt 2.00. ?. Schwan's church in Cleveland, from the missionary box 2.04. From ?. Fischer's church in Seymour .97. Out of ?. Niemann's parish in Cleveland, 7.50. Out of? Äichmann's congregation at Farmers Retreat 15.00. Out ? Meyers residence in Adams Co. 17.21. Out of ? Siegers congregation near Decatur 6.02. I. H. Hemann in Cleveland 5.00, H. L. Möller 2.26. Women's club in Toledo 5.14. Country school on Coldwater Road 2.22. G. Thieme in Fort Wayne 2.00, H. Geye 2.00. ?. Schlesselmann's Gem. at Bremen 13.05. N. N. by ?. Heitmueller 3.50. Miss Nolting at Dudleytown 2.00. ?. Stocks Gem. at Ft. Wayne 3.00. Members from ?. Schmidt's congregation in Elyria, 17.00 for the Western District... Külm's church in Minden 5.00. ?. Kolbe's congregation in Newburgh, 5.00. Nietbammer's congregation at La Porte 22.31. Ch. Huber 1.00. W. Zimmerly by ?. Gross at Fort Wayne 1.00.

For sick pastors and teachers: ?. Jüngels Gem. near Jonesville 9.17.

For Negro Mission: Missionary Stude Collect on Coldwater Road 4.80. Wedding Collect at Ch. Bruns in Fort Wayne 5.74. ?. Jüngel's congregation at Jonesville 5.00. ?. Huges Gem. at Vincennes 12.05. N. N. at New Boston .50. ?. Weseloh's congregation at Cleveland 20.00. I. Knebusch at Toledo .50. ?. Bethke's parish of Arcadia 2.20, Tipton 2.40. ?. Schlesselmann's gem. at Tracy 3.00, its branch 2.75. ?. Bode's compound at Fort Wayne, 12.00.

To the synod treasury: ?. Heintz's congregation at Crown Point 7.89. ?. Huge's congregation at Vincennes 13.80. G. M. Wolf at Neu-Dettelsau 2.00. ?. Jüngel's congregation at Jonesville 5.00. ?. Kühn's congregation at Minden 5.00. ?. Hassold's congregation at Huntington 6.87. ?. Fischer's compound at Seymour 6.34. ?. Wicked's compound in Soutb Ridge 10.60. ?. Scbumms Gem. in Kendallville 5.09. ?. Kolbe's Newburgh comm. 1.00, whose comm. 13.00. ?. Brakhage's parish 13.00. ?. Husband's parish of Euclid 7.55. ?. Büyl at Massillon 2.00. ?. Sauer's commune at Dud. leytown 19.85. ?. Meyers Gem. in Adams Co., 18.79. ?. Siegers Gem. near Decatur, 11.30. ?. Querl's comm. in Toledo 10.84. ?. Bethke's parish of Arcadia, 3.75. Tipton, 1.00. ?. Schlesselmann's comm. at Bremen 9.39, at Traey 3.18. ?. Heitmuller's compound at Clifty 4.80. ?. Zagel's compound at Fort Wayne 21.92.

For poor students in Springfield: 1) forFeddersen: M. Meyer in Seymour 1.00; 2) generally: ?. Wichmann's Gem. in Farmers Retreat 7.00, Voß in Waymansville 1.00.

For poor students in St. Louis: 1) for Starke: Women's Club in ?. Sihlers Gem. in Ft. Wayne 15.00, F. Rah- dert3.00; 2) for Schulze: M. Meyer in Seymour 1.60; 3) for Frincke: women's club in ?. Seuels Gem. in Indianapolis 10.00; 4^ in general: T. in Vincennes 5.00.

For the deaf and dumb: Women's Association in ?. Schmidt's church in Indianapolis 25.00. ?. Jüngel's congregation near Jonesville, $11.86. Women's Association in?. Seuel's congregation in Indianapolis, 10.00. C.G. through?. Stock, 1.00. ?. Sallmann's Trinity, 3.50. St. James, 1.50.

To the orphanage at St. Louis: ?. Huges Gem. at Vincennes 14.53, T. 5.00. Wedding coll. to F. Bosse at Jnglefield 4.40. From the piggy bank of Bl. Sophie Reese at Fort Wayne 2.79.

To the orphanage in Addison: Woman's Club in?. Sihlers Gem. in Ft. Wayne 1Y.00. Conrad Lunz in Fryburgh 5.00.

To the orphanage in Boston: ?. Schaefer's parish in New Boston 4.30. ?. Runkel's comm. in Aurora 7.50, schoolchildren 1.10.

To the widow's fund: ?. Reichmann at Fryburgh (contribution) 4.00, his comm. 10.00. ?. Young's comm. at Jonesville 6.50. ?. Kolbe at Newburgh 5.00. L. at Vincennes 5.00. ?. Niemann at Cleveland 5.00. ?. Mohr's comm. at Jngle- field 9.85. I. G. Hemann at Cleveland 20.00. I?. Stock's church near Fort Wayne 10.00.

Fort Wayne, Jnd, Jan. 31, '81, C. Grahl, Cassirer.

Income in -the treasury -of the "Eastern" District:

To the synodical treasury: From Gottl. Möller in Barton -3.00. congregation in Bayonnc 52.45. congregation in Reserve 10.00. C. Echäpler in Hamlin 3.00. congregation in Wolcottsville 8.80. ?. Ahners Gem. in Pittsburgh 27.65. Gem. in North East 3.50. Gem. in Richmond 3.00.

To the widow's fund: G.Möller in Barton 3.00. k. Moll 4.00. L. Krieger in Baltimore 1.00. By ?. Beyer 2.00. Surplus from children's paper 100.00. Mrs Saxer 5.00. I?. Stärker 3.00. At Father Thielk's funeral 3.00. N. N. in Pittsburgh 5.00. Gem. in Aork 14.52. ?. Walker 5.00.

To the orphanage near Boston: Wedding coll. at A. Ziemendorf 3.00. G. Möller in Barton 3.00. Congregation in College Point 5.55. Congregation in Hartem 5.00. ?. Stärker 2.00. School of Trinity Parish in New Uork 4.20. Wittwe Keil 1.00. Ueberschuß vom Kinderblatt 100.00. Fräulein Anna Dick 15.00. By ?. Stürken fromB. 6.00, fromFr. T. .50. N. N. in Pittsburgh 5.00.

For Negro Mission: Mrs. Emilie Rothe 2.50. Cong. in Bayonne 21.72. E. Kelber in Smallwood (saved by giving up tobacco smoking) 5.00. By Children's Gazette s. 40.00. Cong. in North East 3.50. By ?. Frcy's missionary paper s. 81.04.

For inner mission: Through the Children's Journal 20.00. Congregation in New Aork 6.00. C. Schäpler in Hamlin 2.00. N. N. through ?. Stürken 5.00. Richmond congregation 5.00. By ?. Dreyer ges. 4.00.

For poor students in St. Louis: G. Möller in Barton 3.00. L. Krieger in Baltimore 1.00. Sent through the children's paper 6.43. Sent at W. Bähr's silb. Wedding 3.01. Women's Association of the Jmm. congregation in Baltimore for Dorsch 25.00.

For inner mission in the West: I. Riehl 4.00. congreg. inBayonne 21.72. congreg. inHaverstraw 5.00. Mrs. Giese .75. A. G. 1.00. Jmm. congreg. in Baltimore 36.25.

For the deaf and dumb: Gottl. Möller in Barton 3.00. Black in Pittsburgh 5.00.

For the ??. Crämer ".Wyneken: ?.Moll 1.00. N.N. by ?. King 20.00.

For Mrs. ?. Schmitt: WeddingS -Coll. at C. Haas in Buffalo 6.50.

For the comm. in SiouxCity, Iowa: comm. in reserve 2.00. St. AndreaS comm. in Buffalo 7.75.

For college maintenance: Gem. in New Dork 11.40. Gem. in North East (for Addison) 3.50.

For poor students in Addison: L. Krieger in Baltimore 1.00. Gem. in Port Richmond (for Fricke) 25.00.

For heathen mission: L. Krieger in Baltimore 2.00. N. N. by ?. Stürken 5.00.

To the orphanage at Mount Vernon: L. H.u. L. Stamm in Uorkville 4.00.

For the community of Tuscumbia, Ala..: N. N. by?. Book 1.00.

For the German Free Church: Sunday School of the St. Matthäus-Gem. in New Dork 76.20.

For poor students in Fort Wayne: Gem. in Port Richmond for Rubclt 4.05.

For the needy in Kansas: Gem. in Reserve 2.00.

For sick pastors: By ?. Beyer 3.00.

Report.

In No. 4 of the "Luth." P. 31 read: For the orphanage near Boston from the church in Bergholz -4.01.

New Dork, March 2, 1881. i. Birkner, Cassirer.

For the orphanage in Addison, Ill..:

From congregations 2c. in Illinois: by?. Krebs'congregation in Aurora, Christmas collecte, -22.00. By Fr< Schuldt in B-'tavia, coll. on 20th wedding day of C. Lei- pold, 4.06. From Addison: by?. b. 1.50; by F. Leeseberg 5.00; by Ed. Graue 19.25; coll. at d. dedication of new s school "as contribution of orphans to teacher's salary" 25.06! & from I. Range 5.00. By ?. Beck in Jacksonville from Mrs. E. Hoffman," thank offering, 2.00. By ?. Great inHar - none: Christmas Coll. (Half) 13.50, by Karl Schulz 2.50, Mrs. Seek 1.00. From Chicago: by ?. Lochner by Gen. Williams 2.00, Marie Siemon, Karl Koch, N. N. each 1.00, Mrs. N. N. .20; by ?. Hölter by H. Theßmann, Mrs. Weyland 1.00 each, Mrs. E. Th. 1.25; by ?. Reinke's parish: by teacher Krumsieg from I. Blankschän 1.00; by ?. Reinke from the women's club 15.00, C. Schröder u. F. Eiser each 5.00, Aug. Klotz 1.00, Wm. Klotz, Mrs. Alb. Pommeranz 2.00 each; by teacher Reifert from C. C. Stöhr 1.00; by ?. Wunder by K. Kaiser .50, Marie Trautmann 2.00; by ?. Bartling's Gem.: by E. H. Fischer 38.40; by teacher Schwarz from Mrs. Hcß 5.00; ?. Bartling by G. Fehniger 1.00; by ?. Succop by H. Biermann 2.50, K. Brandenburg .50, M. Krefft, F. Möller each 1.00, H. Kossow, Martha Behrens each .25, Coll. at S. Jürgens wedding 6.25 ; by ?. Wagner from the Gem. 30.00 u. 70.81, from the Jungfr.-Verein 10.00; by ?. Engelbrecht from Mrs. Aug. Lange, Mrs. Aug. and Minna Schröder each 1.00. By W. Kolb in Niles from the Orphans' Association 4.00. By ?. Gotsch from the Gem. in PorkCentre 14.67. ?. Strieters Gem. in Protz iso 18.00 u. 4.30. By ?. Früchtenicbt in Elgin from Mrs. Henr. Vallstorff 2.00. By?. Burfeind in Rich by H. Lüsienhop .60 & Wedding coll. by L. Weimann 4.50. By H.Bley by?. Lußky's coll. in Round Grove 11.18. By ?. Sieving inManito by s. St. John's comm. 3.46, St. Paul's comm. 2.40. By ?. Hieber at Mattison by sr. Gem. das. 7.69, sr. St. Paul's congreg. 5.13. By?. Behrens at Freeport, Wedding coll. at I. Mark's, 3.00. Through ?. Sieving in Ottawa out of the orphan box, 3.50. ?. Doering's parish at Glen-Coe 1.50. ?. Trautmann's parish in Gower, $11.78. Koll- morgen's church in Nashville 6.45. N. N. through?. Döderlein in Homewood 20.00. H. Schmidt through?. Oetting at El- liottstown 5.00. By ?. Bruegmann at Union Hill, wedding coll. by H. Ohlcnkamp, 3.25. ?. Weisbrodt's Zion Common in Mount Olive 25.00. By ?. Nöder at Arling- ton Heights by C. Thürnau 2.00. By ?. Mennicke at Rock Island by C. Schillinger 5.00. By ?. Hansen at Worden and N. N. 2.00 each. ?. Dörmann's comm. at Dorkville 10.00. Through ?. Nuoffer atEagleLake by Mrs. D.'Meyer, Dankopfcr for happy delivery, 1.00. ?. Koch's Gem. at Wheaton 1.76. From Springfield: by Stud. Feddersen from Mr. Driftmeicr .25, by Stud. Deckmann by A. Dicker n. Jul. Schmalz .25 each. by ?.'Uffenbeck: Christfest-Collecte at Lockport 4.50, at Lemont 7.60, I. Spicke at Lockport .50. (Summa -508.30.)

From parishes 2c. outside Illinois: By the Cassirians: Simon 16.00, Eißfeldt 87.27, ?. Nademacher 10.55. By ?. Rosenwinkel in Mishawaka, Jnd, by sr. Land- gem. 3.00. I. S. at Papillion, Nebr., 1.50. ?. Sandvoß at Augusts, Mo., 1.00. (S.-119.32.)

From children: In the "Children's Gazette" quits 210.27. Teacher Grimm's pupils at Fort Wayne 4.00. (pp. -214.27.)

In board money: F. Hergt 1.00, John Steffens 10.00, Wittwe Bischofs at Ottawa, III, 10.50, R. for Bro. Reifert 12.00. (S. -33.50.)

Addison, III, Feb. 12, 1881; H. Bartling, Cassirian.

For the preachers' and teachers' widows' and orphans' fund

(middle districts)

have been received:

1. contributions:

From teacher I. Hafner -5.00.

Two. Gifts:

Christmas Collecte of St. Paul's Parish at Indianapolis, Jnd, 20.00. From Carl and Elisabeth MarShaus to South Ridge, Dcsiance Co, O., Thank offering for recovery of their son H. W., 5.00.

Indianapolis, Feb. 23, '81. M. Conzelmann, Cassirer.

387 8c>utk Nerv ckersezc Street.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

1. contributions:

Of the??, and professors: I. Rauschert, H. Engelbrccht, I. M. Hahn, C. F. Hartmann, L. v. Schenck, Th. Brohm each -5.00; Ch. Kühn, Th. Pissel, F. Lehmann, A. Willner, A. H. Brauer each 4.00; C. Ä. Trautmann, E. A. Brauer, C. H. G. Schliepsiek, I. Merkel, F. C. Behrens each 2.00. Of the teachers, W. C. Malte 4.00; A. F. W. Fedder 2.00; from the Chicago Teachers' Conference 28.75.

Two. Gifts:

From the parish of ?. A. Wangerin 4.00. ?. M. Otto 2.00. Christmas collection of the parish of ?. Brügmann 5.00. Parish of ?. Hartmann 10.00. F. Meyer by ?. Hartmann 5.00. N. N. by ?. Merbitz 5.00. Von Otte by ?. Hieber 1.00.

By Kassirer H. Bartling were delivered 85.18.

Chicago, III, Feb. 25, 1881. H. Wunder, Cassirer.

For the deaf and dumb in Narris, Mich..:

From Mr. C. Maul in Detroit 1 barrel of flour, Mr. E. Kühn in Detroit 5.00, Trinitgtisgem. 35.00. Mr. H. Wiß 5.00. Mr. Kambal in Cleveland, O., 1.00. By C. Eißfeldt in Milwaukee 263.83. Mr. Triebe in Detroit 5.00, Miss M. Waltz 2.00. by I. Simon in Monroe 168.51. Collecte by ?. Husmann in Euclid, O., 13.21. Out of the piggy bank of the children of Mr. E. Kundinger in Detroit 3.00. ?. Pröhl's congregation, 3.00. Mrs. Hoppensak in Cleveland, 2.00. ?. Horst's congregation in Columbus, O., 2.50. St. Paul's congregation in Lowell, Mo., 11.00. Mr. Berger in Waldenburg 1.00. By C. Eißfeldt 81.00. ?. E. Jonas at Beaver Dam 25.00. Zion congreg. at Mount Olive 30.00. By G. Renfer at Wellesley, Ont. 13.00. Coll. of school children at Caledonia, Wis. 3.00. ?. Querl at Toledo, O., from the missionary fund of the congregation, 5.68. By I. T. Schuricht at St. Louis 105.95. By the Young Men's Christian Association M Detroit 25.00. ?. Ar P, Beyer in Williamsburg 75.00. F. i Meissner in Giddings, Tex. s.00, Unnamed 2.00. Women's club 'of Trinity congreg. in Detroit for Christmas 4.00. Cath. Tent in Farmers Retreat 5.59, T. F. 5.00, W. L. .66, I. Klusmann 5^00, M. Scholle, H. Thicmann each .25, W. Aufdenkamp .50, I. Pottebaum 2.75. By I. S. Simon in Monroe, 98.00. By W. Schwartz in Minden, Mich. high-tz. coll. at W. Gräwe, 3.05.

C. D. Strubel, Kassirer.

207 cketkerson ^ve., Detroit, LUek.

With heartfelt thanks to God and the dear givers, the undersigned certifies in the name of his distressed congregation to have received the following gifts for the repayment of their oppressive debt: By ?. A. Alexander from his parish Parish -5.00. By ?. L. C. Niemeyer from sr. Jmmanuels-Gem. 2.07. By ?. W. Rabe of sr. Gem. 5.00. By ?. A. Claus von Rohebrock 3.00. By Kassirer I. Rademacher at Fort Dodge, Iowa, 22.25. By ?. F. Schroeder 1.00. By?. F. C. Besel von sr. Gem. 4.36, by Father K1..... .00. By ?. G. Bern thal, Epiph.-Festcoll., 4.50. From ?. G. Hair.50, sr. Gem. 1.50. By H. Tiarks at Monticello, Iowa, 5.00. By ?. I. Brandt of his Gem. 2.80. By ?. A. Nohrlack 2.00. By ?. F. Walther 2.00. By ?. G. Bayer of s. both gem. in Osage Co, Mo, 7.00. (Summa -68.98.)

May the Lord God be a rich recompense to all dear givers.

On behalf of the First German Lutheran Congregation U. A. C. at Sioux City, Iowa,

February 15, 1881Fr. Eisenbeiß, Rev.

For poor students received with heartfelt thanks by Mr. k. H. Weisbrodt at Mount Olive, III, collected at the wedding of Mr. H. Heeren and G. Jansen -10.00. From N. N. of Michigan specifically for Stud. Germeroth 2.00.

(Remark. Will our dear student friends kindly forgive the undersigned if he takes the liberty of reminding them, in this ^ grateful acknowledgement, that in recent times our poor students have been in no small distress, namely in danger of being expelled from the seminary table for the sake of their inability to pay! That is certainly hard. Isn't it, dear. Brother and dear sister?-)

C. F. W. Walther. . .

Received:

for Stud. Speckhard -5.00 from the Frauenverein and 5.00 from the Jungfrauenverein in the parish of Mr. k. Hügli; for Stud. Clöter 9.20 was collected at the wedding of Hrn.
F. Müller in Wine Hill, III

Günther.

Received

for G. W. by N. N. -2.00; for a poor student of N. N. in Fort Wayne 1.00; for orphan boys by Mr. Teacher Riedel 2.20; for I. Beyer by some members of the congregation in Altenburg 5.00; for R. B. by k. E. I. Frese from the "Studentenfrosch" of the siblings Henriette, Elise and Julius Frese 10.00; for K. A. and I. S. by k. Schuricht from G. Boye 5.00, from W. Boye 5.00. R. A. Bischofs.

From Mr. k. H. Jüngel in Caledonia, Mich., -2.00 for the operation of the inner mission in northern Michigan, for which I . Karrer, Pastor, expresses his heartfelt thanks.

The undersigned gratefully certifies to have received for needy at Marena, Hodgeman Co, Kans. from: Ch. Wollpert-2.00, K. H. Horst 1.00. I. G. Schwemley.

Having received through Mr. H. Struve -10.00 and through Mr. E. Geissln 7.50, collected at their wedding, for my son in the college at Fort Wayne, certifies gratefully

R. H. Biedermann.

Booker ad.

The Generality of the Sin Flood by Prof. G. Seyffarth, of the Phil, and Theol. v. Mount Vernon, **N.** A. Printed and published by the Wartburg Orphanage. Pilgrim Bookstore. Reading, Pa. 1881. price 20 cents.

That those who do not wish to submit to the word of God seek the reason for this in an error in the divine word is an experience as old as the human race. At the same time, our intercourse with the world shows that these accusations of the divine word are of a very varied kind, according to the nature and inclination of different men. There are scholars who seek glory in twisting, turning, and interpreting what they see on earth or in the heavens, or read as real facts in old and new books, until it appears to contradict the word of God. The thing is then called a "scientific fact," and in this way one easily wins the praise of those who think themselves wise when they believe everything that a scholar extols to them as science. Thus it has now become fashionable to consider it a scientific fact that there was no flood.

Dr. Seyffarth has, in confirmation of the report of the Holy Scriptures, briefly summarized in the above-mentioned booklet. Dr. Seyffarth has, in order to confirm the report of the Holy Scriptures in the above-mentioned booklet, briefly summarized what the peoples of the earth have known and believed about the Flood from the earliest times. For those who would like to read about this, the booklet is highly recommended.

Timothy.

A gift for confirmirt youth.

Published by the German Lutheran Synod of Missouri, Ohio and other states.

Price: 30 Cts, the dozen -3.00, in gilt 50 Cts.

Easter Book. Devotions for the domestic celebration of the holy season of Easter. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis parish at Springfield, III. St. Louis, Mo. 1879.

Changed address:

Rev. Oorll. Rackomaelrer, I^ortll Nickis, Niagara 6o...,

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought into the house by porters, the subscribers have to pay 25 tents carrier's fee.

To Germany the "Lutheran" is sent by mail, postage paid, for bl.25 per.

Lnbereä ab tlle kv8b Olliee ab 8b. Donis, Llo., L8 866OQcl-6la88 matter.

Herausgegeben von der Deutschen Evangelisch
Zeitweilig redigirt von dem Lehrer

Year 37.

Bernard of Clairvaux.

The example of the famous Abbot Bernard of Clairvaux shows how God had and preserved His own even in the darkness of the papacy, how they could not find peace in their works, but finally despaired of their works, even the best ones, and had to take refuge in Christ's merit alone.

He was born in Fontaine in the country of Burgundy in 1091. He was raised in the fear of God by his pious mother. His disposition was quiet, introverted, and turned away from the world. When he had reached the age of youth, he lost his mother. This death made a deep impression on his mind. Caught up in the general delusion that one could escape from the world and its irritations if one went to a monastery, he entered the monastery of Citeaur at the age of 22.

"If ever there was a pious monk, it was St. Bernard," says Luther (36:8). Like no other, he hurt his body and mortified it. Later he himself confessed that he had greatly missed with the excessive mortifications, because his health had been weakened thereby and he had made himself almost unfit to serve God and the church. His physical weakness, which he brought on himself, lasted until the end of his life, although in later years he no longer denied himself the necessary care.

After only three years he became abbot of the monastery of Clairvaux, which he brought to great renown. It became the mother monastery of 160 other monasteries in France, Italy, Spain, Germany, Switzerland, England, Ireland, Denmark and Sweden. From all these quarters connections were made with him, and the disciples thus scattered loved and regarded him as their father and teacher. Princes and popes called upon him for advice. His influence grew from year to year.

This man, as much as he was caught up in the errors of the papacy concerning the power of the pope, monasticism, veneration of Mary, had a glorious knowledge of Christ and His grace, which none of his contemporaries had. Luther writes: "I

gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. April 1, 1881, No. 7.

I have also seen it in St. Bernard, when the same man begins to speak of Christ, it is because he is pleased; but when he is outside of this piece and speaks of rules or works, it is no longer St. Bernard. (40, 327.) "St. Bemhard (whom I love very much, as among all scribes he preaches Christ most lovingly) I follow in that when he preaches Christ, and in the faith in which St. Bernard prayed, I also pray to Christ. But that I should put up with his cap and his shirt and his monkish garments, I do not. For by so doing I would condemn all other Christians, as if they were not of such good standing and honor and dignity as the monk Bernard." (46, 243.)

Our readers will certainly be pleased if we share with them some of his magnificent sayings. The Apology of the Augsburg Confession cites the following words: It is necessary and you must first believe that you cannot have forgiveness of sins except by God's grace alone, and then that you cannot have or do any other good work hereafter unless God gives it to you; finally, that you cannot earn eternal life by any works unless the same is given to you without merit." (p. 107.) "Therefore it is necessary above all things to know that we cannot have forgiveness of sins otherwise than by the grace of God; but thou shalt put this to it, that thou mayest believe that sins are forgiven thee also, and not others only, through Christ. This is the witness of the Holy Spirit inwardly in your heart, when he himself says to you in your heart, "Your sins are forgiven you. For thus the apostle calls it, that a man without merit is justified by faith." (p. 132 f.)

We leave some others to follow: "He that, being contrite for his sins, hungers and thirsts after righteousness, let him believe on him that justifieth the ungodly; and by faith alone shall he be justified, and have peace with God." "Happy is he alone to whom the LORD imputeth not sins. To have him gracious, against whom alone I have sinned, is sufficient for all my righteousness. If my iniquity is great, his mercy is great... ...much greater. When my soul is grieved at the sight of its sinfulness, I look to his mercy and am refreshed. It is offered to all, and only those who reject it do not enjoy its benefits. Let him rejoice who feels himself a sinner deserving eternal damnation! for the grace of JEsu outweighs all sin."

"It is good for me that I have been in tribulation. This is the wonderful efficacy of the word of God, that while it humbles us, it also exalts us. Thus in truth the yoke of Christ is made easy, and his burden light. Light is his burden; for what can be lighter than a burden which bears the bearer himself, a burden which relieves the soul? I look all over nature for a likeness of this, and methinks I find it in the wings of a bird, which are borne by it, and yet lift it up to the clouds." "I consider three things upon which my hope rests. The love that adopted me as a child-the truth of the promise-and the power to bring the promise into fulfillment. My foolish heart may doubt as much as it will: who art thou, and how great is that glory! Wherefore hast thou deserved it? I will answer: I know in whom I have believed, and I am sure that in love He has adopted me as a child, that He is true in His promises, and powerful enough to fulfill them. This is the threefold cord which cannot be broken, which is let down to us on earth from our heavenly Father's country, which we are bound to hold fast, and with which He Himself will draw us up into the glory of God, who is blessed for ever and ever."

Who does not know the two glorious songs: "O Head full of Blood and Wounds" 2c. (No. 84) and "O JEsu sweet, who remembers thee" 2c. (No. 258)? They are translated from Bemhard's Latin hymns, the former by Paul Gerhardt, the latter by Martin Möller.

He also recognized and punished many corruptions in the papacy. He wrote to Pope Innocent II: "Let it be the one voice of all who with faithful diligence preside over the congregations: justice is going to ruin in the church, the power of the keys is being destroyed, the episcopal prestige is losing all respect, since no bishop in his own diocese is punishing what is bad.

The blame for this is attributed to him, the pope, and to the Roman curia; for it is said that what good the bishops have decreed is overturned there, and what they have justly abolished is reintroduced. All the vicious and quarrelsome who were expelled by them from the congregations, the clergy, or the monks, ran to Rome, and enjoyed the protection found there." To Pope Eugenius III, who had been his disciple, he addressed the following words: "Demand nothing from the Church for yourself, but rather lay down your life for her if it is necessary. If Christ has sent you, it will be your purpose to serve, not to be served. A true follower of Paul will say with him: 'Not that we are lords over your faith, but we are helpers of your joy.' And the successor of Paul will hear the voice of Peter: 'Not as lording it over the people, but becoming examples to the host?' I rejoice, but with trembling. Though I have now laid aside the name of a father against thee, yet I feel the love, the fear, the anxiety of a father for thee. I think on thy exaltation, and fear a fall. I consider the height of thy dignity, and shudder at the abyss that is close at hand. Remember that thou art the successor of him that said, Silver and gold have I none? Oh, how I wish, before I die, to see the Church of God as it was in ancient times, when the apostles cast their net, not for silver and gold, but for souls! O, how I would thou wert to inherit the voice of him that said: "That thou shouldst be damned with thy gold. O voice of thunder! Would that all who wish evil in Zion were destroyed by its sound!"

In the year 1153 Bernhard passed away. He despaired of all his works and put his trust solely in the Savior of sinners, our Lord Jesus Christ. A few days before his death he wrote to a friend, among other things, the following: "In order not to conceal anything from my anxious friend, this is how it stands with my inner man: 'The spirit is willing, though the flesh is weak? Pray for me to the Saviour, who will not the sinner's death. Strengthen with thy prayer a poor unworthy creature, That the lurking foe may find no place Where he may set his tooth, and give me a wound."

We add the following judgments of Luther: "How well under the Pabst, before this time, when the good God has again graced us with the Gospel, Christianity has for a long time had no pure public preaching from God's Word of faith in Christ as the only Redeemer, Mediator, and Comforter of the human race, but only the Pabst's deceitfulness and lies of pilgrimages, indulgences, masses for souls, saintly service 2c. The pope's deceptions and lies of pilgrimages, indulgences, masses for the saints, saintly services, etc., have reigned mightily in all the churches, and have been so diligently imagined by the people that in the end everyone has fallen away from the faith, relying on such hypocritical works and false services; nevertheless, in the midst of such horrible error and darkness, our dear God has miraculously preserved us men in the right faith, even revealing it to us in part at the point of death. As one reads of St. Bernard, who by his writing gave much cause for the precious Virgin Mary to be so highly exalted in Christendom, and attributed to her that which is due to Christ alone, her Son; who also held much to the monastic life, and in addition lived so chastely, purely, chastely, and moderately, and so violently broke his body with other fastings, and who, in the midst of all this, was so very devout to the faith that he was not to be found in any other place, and who, in the midst of all this, was not to be found in any other place. woe, that (as one writes) at last his breath smelled so badly that one could not well stay around him. If he has been a pious monk, he has been one. But now that he is about to die, he does not forget his good works and holy life alone, for he saw that he could not stand before God by them; but he says, "I have spent my life in evil, but I take comfort in the fact that my Lord Christ has the kingdom of heaven by two rights: first, as a natural heir and Son of God; so I do not desire it; and second, he has it through his merit, innocent suffering and death. According to this right I desire it, because he died not for himself, but for me and for all sinners.

Yea, dear Bernhard, if thou hadst died in thy cap, without this confidence in the Lord Christ, thou wouldst have gone to the devil; but that God, by the Holy Ghost, doth make thee speak this very hour, that Christ died for thee, and by his death hath purchased heaven for thee." In this manner (whether God will) many spiritual (as they have called it) persons, also many laymen, will be preserved on their death-bed, who have let go the pabst's doctrine of indulgences, outward holiness, 2c. when the right trains have gone forth, and have put their heart and trust badly on Christ's death and merit. And that which has been preserved in the Papacy is preserved in this way secretly through the Holy Spirit alone." (Sermon on Sunday Jnvoc. 1537. Erl. A. 17, 30 f.)

"I cannot help St. Bernard and St. Benedict, for by this text even the elect may be deceived. For St. Bernard in his life built about a hundred and sixty monasteries. ... Look at their orders, what do they preach? They say not, Believe in Christ, and be baptized: but they are silent concerning baptism, the Lord's Supper, and the power of the keys; and they preach that men shall not eat flesh all their days; that they shall wear a plate, and put on a broad cap; that they shall be separated from men; that they shall not be in the world; that they shall not have wives or children; and that they shall believe that by such good works they shall be saved. No one thought that this was a mistake, not even St. Bernard himself, but when he was about to die, he said, "O I have lived evil! But I am comforted in this, that thou, O God, hast said, A bruised heart thou wilt not despise; item, that Christ hath two rights to heaven. 2c. Then cometh he again to the right, and to baptism, and to the gospel, and to Christ; saying not, I have thus long worn the cap, because the order is upon it. So the elect entered into error, but abode not therein." (Eccl. on Matt. 24. ed. 45, 166.) G.

(Sent in by ?. C. C. E. Brandt.)

The first Lutheran God-pleasing Separation.

(Conclusion.)

From the previous issue of this newspaper, the dear reader has heard about the pleasing development and blessed prosperity of the first separated Lutheran congregation and the beneficial consequences of this justified and God-pleasing separation. How exceedingly gratifying it would be for every faithful Lutheran if it could still be said of these separated people: "But they remained" (until this day) "at home.

constantly in the apostles' teaching", Apost. 2, 42.! But they, too, suffered the sad fate of the congregations of the apostolic age and of later times, where the pure Word of God once shone gloriously, and unfortunately one must lament with a bleeding heart: They are no longer what they were, they have allowed themselves to be weighed and swayed by all kinds of wind of doctrine. What the founders and fathers of the first separated Lutheran congregation once called out to those with whom they could and could no longer hold brotherly fellowship, must now (it is to be lamented!) be called out to their descendants: "Remember from what thou hast fallen, and repent, and do the first works; but if not, I will come unto thee quickly, and will cast away thy candlestick out of his place, if thou repent not," Rev. 2:5. May it serve all Lutheran congregations, which by God's grace still stand in the truth, to be quite watchful and to preserve all the more zealously what is familiar to them, also always to pray from the heart to the Lord of the church: "Take not from my mouth the word of thy truth, for I hope in thy judgments," Ps. 119:43. Although in the first decades of their existence they still remained in that which they had learned, yet in the course of time they again left the first love for the complete Lutheran truth. The following, unfortunately, shows this too clearly.

The eight *hersteld* or separated Lutheran congregations still exist today, and have united into one church body. Of their eleven pastors, four are at the congregation at Amsterdam, which numbers about six thousand souls, one of whom, in the absence of a seminary of his own, is entrusted with the dogmatic instruction of future preachers, while they, alas! receive their other scientific and theological training from reformed and other professors; a state of affairs which must ultimately have the saddest consequences for the congregations and will lead to unionism, of which there were already signs, especially at the time of the leadership of Pastor Stemler, who retired about three years ago, and who, with

Reformed and Arminian preachers held pulpit fellowship.

But how much they were averse to the union between truth and error is shown most splendidly in the third decade of this century. Initiated by the government, the Synodal Assembly of the Evangelical Lutheran Church in the Netherlands submitted an application for reunification to the congregations separated from it. For three years (from 1819-1822), negotiations were held on this matter, and finally the separated congregations declared, "even though with deep sadness," that under the present circumstances nothing could come of a reunion.

In their last letter of reply (July 31, 1821) to the above-mentioned Synod, they gave the following reasons, among others: "It is well known which main things form the difference between those from whom we have separated ourselves and us, that we count among them the most noble doctrinal articles of Christianity, on which genuine Lutheranism is built.... . The difference ... concerns nothing less than the whole doctrine of blessedness and all the doctrinal and principal articles of Christianity most closely connected therewith; as,.... the doctrinal article of the Holy Trinity. Trinity (Augsburg Conf. art. 1.),... of original sin (art. 2.),... of the person of Christ (Art. 3.), ... of justification (Art. 4-6.), . . . of the effects of grace of the Holy Ghost (Art. 12.), of repentance (Art. 18.), of free will (Art. 20.), of faith and good

Works . . ., all truths in which we must not nor cannot admit, lest we be guilty of shameful indifference and sin against God . . . In our opinion, truth is unchangeable and eternal like God Himself, and a perfect agreement in this must necessarily be uppermost in a Christian union, if the words: 'fellow Christians, Lutheran co-religionists, and union' are not to be mere empty sound and expressions without meaning."

Nor were they blinded by the fact that on the other side it was pleaded that their pastors, on ordination, must make the declaration: "To accept in good faith the doctrine which is set forth in harmony with God's holy Word in the accepted symbolic books, and to believe with all their hearts that they will also diligently teach and administer this doctrine. The Separates gave the following excellent reply: "We must not conceal the fact that it seems to us that this solemn vow of ordination can be understood in two ways, namely, either in this way: 'The doctrine contained in the accepted symbolic books', as far as it agrees with God's holy word; or also in this way: because it agrees with God's holy word.... We think, therefore, that reunion without previous agreement in the noblest articles of doctrine is most dangerous."

Thus, in the hour of temptation, the separated Lutheran congregations remained faithful, firm and immovable in their confession, and did not reveal one jot or one iota of what would have happened through a union with the so-called Evangelical Lutheran Synod. May the Lord of the Church, our Lord Jesus Christ, bless this faithfulness of the fathers in their children and descendants. Oh, that they would keep the pure Lutheran doctrine, for which their fathers sacrificed much and bore many a humiliation, dear and valuable!

If the present descendants, as I said, no longer stand so resolutely on the ecclesiastical confession as their fathers (who would certainly have no standing committee to work towards a fusion with the old Amsterdam congregations and those associated with them *), despite the ghastly Babylonian confusion), it is nevertheless a pleasing and hopeful phenomenon that such men are at the head of the separated Lutheran congregations in the Netherlands who, in the present circumstances, do not want to know anything about the establishment of a common Lutheran seminary. May God in His mercy help that it is their holy earnestness and zealous endeavor what Pastor Manssen (member of the so-called Evangelical Lutheran Synod, at its meeting in '79) said of them: "This authority wants before and above all its Lutheran dogmatics, it wants a strictly ecclesiastical Lutheran seminary.

*) This is not to say that there are no more righteous Lutherans in these congregations. They are certainly there, but they are in the minority, both among the teaching staff and the audience. They are in reality the magnanimously tolerated, while the rationalists are the rulers, who rob the Lutheran members of the congregation, first, of their most precious treasure, the pure doctrine of the Word, and second, of all movable and immovable church property, which does not belong to the rationalistic religious adulterers, but to the Lutheran congregations of the unaltered Augsburg Confession. The Lutheran churches and pulpits were erected for them, and significant sums were bequeathed to them by the pious rich. Nevertheless, the rationalists treat it as if it were all intended only for them. Where are the highly praised morals and honesty of these gentlemen?

minar, and all our attempts will bounce off it." May the Lord of hosts make His Word and Luther's teaching be and remain their armor against which all unionist attempts "bounce off." May He grant them grace, enlighten and govern these men by His Holy Spirit, so that through their ministry *the Lutheran* congregations of the Netherlands may again become what they once were, and then remain until the Last Day: a truly evangelical Lutheran community, that is, a band of truly God-fearing and devout confessors of the only saving truth proclaimed by Christ, His apostles and prophets, and of the Lutheran doctrine based on it. May the merciful God help them and every Lutheran congregation to do so, for the sake of His only begotten Son, our Saviour Jesus Christ.

The redeeming love of God.

A Passion View by Dr. Heinr. Müller.

(Conclusion.)

Out of love he (your Saviour) lets himself be kissed by Judah. What was this treacherous kiss but when the devil breathes on you and poisons you? But the Lord suffers us to be delivered from the devil's breathing on us, and in exchange kissed us with his blessed mouth. "He kisseth me with the kiss of his mouth," 1:2. For love he let himself be taken hold of and bound, that he might deliver us from the bands of hell, from the chains of darkness and the cords of death, or else we should hear the song of woe: "Bind his hands and feet, and cast him out into darkness; there shall be his weeping and gnashing of teeth," Matt. 22:13. His bonds make our bonds holy. Out of sweet love he suffers the abandonment of his disciples, that we may not be forsaken of God for ever; that even when men forsake us, we may remember the comfort which he himself gives us: "I will not leave you orphans. I am with you always, even to the end of the age," Matth. 28, 20. Out of love he suffers the blow in the cheek from the servant of the high priest, so that we would not be forever beaten with fists by the devils. Out of love he tolerates false witnesses and says: "There are false witnesses who accuse me of not being guilty," Ps. 35:12. Lying is a sharp knife, a poisonous sting, it cuts and wounds deeply, but the Saviour suffers it, so that you may not stand with shame when Satan accuses you before the throne of God. Out of love he is silent and answers nothing, so he atones for our hope, impatience, blasphemy, quarrels, lies, and all the useless words we often pour out against our neighbor. Out of love he allows himself to be mocked, to be spat in the face, to be beaten with fists, to have his face covered. We should be clothed with shame and disgrace, should also rise to eternal shame and disgrace, and should be mocked, scoffed at, beaten, and blasphemed by the devils in hell forever, but the punishment is upon him, that we might have peace. For love's sake he lets himself be dragged about the city from one judge to another as a spectacle, a mockery of the people and a scorn of the people; for because he bears all men's sin, he also gladly bears all men's shame, disgrace, and scorn. Our love scourges him, so that nothing healthy remains in his whole body from the crown of his head to the soles of his feet. Isaiah praises this in the 53rd chapter. pitel, v. 5. "Truly he bore our sickness, and took upon him our pains. He is wounded for our iniquity" 2c. Scourging was a painful and ignominious suffering. No Roman citizen was allowed to be scourged, but only servants and serfs, and he who was to be scourged had to be stripped of all his clothes from head to foot. Scourges were long straps, made of animal skins and interspersed with many buttons. The Jews had a law, Deut. 25, v. 1, 2, 3, that if the wicked man deserved to be beaten, the judge should call him down, and there he should be beaten before the judge according to the measure and number of his iniquities. And if he had been smitten forty times, he should not be smitten any more, lest he should be made vile in the sight of his brethren. Here it was the custom among the Jews that no one should be condemned to more blows than forty, less one, lest, if any man erred in counting, he should receive one blow more than forty; so forty blows less one were the most blows that an offender was allowed to suffer in the Jewish court. Paul also had to feel it five times, as he himself testifies, 2 Cor. 11, 24. But with the Romans no certain number of blows was ordered. Some think that Christ's holy body suffered 5457 scourging blows, although a human body could not bear the same by its own natural strength. With the Jews, he who was to suffer the blows had to fall down, but with the Romans he was bound to a pillar, so that the pain and shame might be the greater. Love does everything here; it has been whip, pillar, and rope; it has beaten, held, and bound JE-sum. For love thy Saviour lets himself be stripped. Then remember how his heart was broken by shame, For an honest, shamefaced man does not like to stand naked before all. For love he wears the purple mantle to scorn and ridicule. So it was not enough that he bore sorrow in his heart, pain in his body, but he also had to bear shame on his neck. This should not have happened if you had not lost the robe of innocence in Adam, and so needed a new purple robe to cover the taint of your sins. For love he wears the crown. But this is no small mockery. Because he called himself a king, they put a crown on him; but because they think him a king of sorrow, the crown must be woven together with thorns. He was worthy to wear a crown of gold, but because Adam sought the crown and the scepter of God, a sharp and prickly crown is put on him. Be ashamed, ye worthy of hope, here is no pearly hat, adorned with ruby and diamond; here is no golden screen and bonnet; God's child must wear thorns upon his head. Thorns and thistles are a sign of a curse; he who is to bless you must be cursed by you. When many thorns of thorns are thrust into one's hand with all their might, remember whether it is not painful.

Finally he was condemned to the cross. The Lord of Glory was led out of the gate with great shame as an evil-doer; he became a sacrifice of sweepings for all people and was not worthy to be carried any longer by the ground. It was the custom of the Romans that when a man was led to the gallows, the executioner had to go and strike him with rods or torture him with sharp spikes, so much so that the culprit often died before he reached the place where the sentence was to be carried out on him. The dear Saviour will not have fared better; enough is enough,

that the scripture saith, he was compelled to bear his own cross. No Jew would do this, nor any Roman; the latter, because he was cursed in the law, died on the wood; but among these it was the custom that the worst of the boys should bear their own gallows, as a sign of their disgrace; wherefore they were called furciferi, or gallows-bearers. Consider here the lamentation of the Saviour. He is sick, faint, full of blood and weals, and has to carry the heavy block of his cross on top of it. That is why the evangelist speaks so wistfully, Joh. 10, 17: "And he carried his cross." It is written that three times he sank to the ground under this burden; this is indeed to be lamented. How sad the Saviour was then, that he might faint with faintness, and could not speak for sorrow, yet he must preach to the weeping women. You can easily imagine how his heart was touched here, and thus sorrow must be heaped upon sorrow. It is a great part of Christ's suffering that he is given vinegar to drink with wine that has been polluted. The innocent shall drink a sinner's drink. Solomon saith, Give strong drink to them that perish, and wine to the afflicted souls, that they may drink, and forget their miseries, and remember their calamities no more." Prov. 31:6, Seeing that wine was given to drink to the most grievous wretches, but if they had been able to give Christ bitter death to drink, they would not have left it. Perhaps it is for this reason that they mixed myths into the wine, so that his mind would be darkened, as it were, and the feeling of pain would not be so intense, just as a drunken man is not so sensitive as a sober man. Then your Saviour is thrown down to the ground on the cross, dug through with sharp nails on his hands and feet, then pulled up with the cross and finally thrust into the ground with the upright cross. Hereby is fulfilled that which is written in the 22nd Psalm, v. 15: "All my bones are cut in pieces." V. 17: "They have cut off my hands and my feet." The bones are dislocated when the joints and joints are loosed. Such dislocation has many causes. Sometimes it comes from fright, sometimes from superfluous heat, sometimes from superfluous cold, sometimes from the superfluous dampness of pain and wounds, sometimes from the outward violent grasping of hands, when the body is pulled and tossed about with violence. So also the tender body of Christ was stretched and stretched out on the cross, and all its limbs were violently crushed and moved out of their proper place. Now your Redeemer hangs on the cross like a cursed worm, like a filthy and swept away sacrifice, an abomination to all flesh, so that everyone closes his eyes to him; no one has mercy on him but he who is not worthy of anything good, either in life or in death. By this the curse must be removed, even turned into a blessing. Now remember what shame befell your Savior, that he was hanged on the cross in the midst of two murderers. Because he hangs on the top of the cross, he must also be called the greatest scoundrel and knave, and he must hang on the cross as a desecrator, because Pilate puts the cause of death on a small plate on the top of the cross. This he does to shame him, as he does other malefactors, so that everyone may see why he was crucified, namely, as a rebel and blasphemer. One part of the disgrace is that, while he is still alive, they divide his garments among themselves by lot before his eyes. This is what the Holy Spirit counts in the wretched lamentation of the Lord in the 22nd Psalm, v. 19: "They have divided my garments among them, and cast lots upon my skirt." It is no small misery, and an honest heart is ashamed of it, if it should die bare-bodied under the bare heavens on the cross. An honest heart, though it may not look at it, shuts its eyes to it. Who can look upon a sick man that cannot cover his body, that it should not grieve and hurt him? But these dogs have hearts of stone and steel. It is no small disgrace that those who pass by, both Jews and Gentiles, blaspheme him and say, "Fie on you, how finely you break down the temple and build it in three days! Help thyself; if thou be the Son of God, come down from the cross," Marc. 15:29, 30. And the chief priests, the scribes, the elders, and all the people scoffed at him, saying, "He hath helped others, and cannot help himself. If he is the king of Israel, the chosen of God, let him help himself, and now come down from the cross, that we may see and believe him. He trusted in God, who now delivereth him, lusts after him; for he hath said, I am God's sobn," Match. 27:42, 43; for this is pitiful beyond all measure, that every man should laugh at, revile, curse, blaspheme, and scorn this wretched worm on the cross. Here the Saviour laments: "The shame breaks my heart and grieves me. I waited for someone to mourn, but there was none; and for comforters, but I found none," Ps. 69:21. Yes, even the one murderer did not spare himself, but spewed and poured out the devil's poison as best he could. Consider further the cry of lamentation which thy Saviour led on the cross from the 22nd Psalm v. 1: "My God, my God, why hast thou forsaken me?" The great anguish of hell presses the words out of his heart and mouth; therefore he cries out so with a loud voice and great clamor out of all his strength, as when one cries out of a great deep with a full throat. When God abandons his child, he withdraws his grace from him, turns away from him, and allows sin, death, the devil, hell, and the world to exercise all their fury, anger, bitterness, power, and violence on him to the highest degree, leaving him without comfort, peace, light, or rest, neither inwardly nor outwardly, in body and soul. That is the greatest torment of the damned, to be eternally forsaken by God. How bitter thirst your redeemer must feel on the cross! As he cried aloud, I thirst, John 19:28; his strength was dried up like a potsherd, and his tongue cleaved to the roof of his mouth; therefore he wished to refresh his weary heart once more, but he received no other drink than bitter, denatured vinegar.

From this you will sufficiently recognize the dear and great love that has redeemed you. Just look at his image on the cross; his heart opens in his body to you as a chamber of rest, consolation and treasure; his hands reach out to draw you to himself in love, just as a father reaches out his hands and arms to his needy child and helps him out of the pit. Yes, here is fulfilled what Isaiah prophesied: "Into my hands have I drawn thee," Isa. 49:16. O love above all love! We must be silent and keep our mouths shut.

(Heavenly kiss of love.)

Where there is baptism and the gospel, let no one doubt that there are saints, and that they are like children in the cradle. (Luther XVIII, 1222.)

Princely Murder

As is well known, the Jesuits, these satellites of the pope, consider this not only permissible, but even a praiseworthy act, if the life of a prince is detrimental to the church of their pope, or if a prince otherwise rules tyrannically in the judgment of the Jesuits. In 1589 a young fanatic by the name of Element murdered King Henry the Third of France, after he had assured the Reformed free religious practice. The Jesuit Mariana writes about this: "When he" (Element) "had learned from the theologians, at his request, that one could justly kill a tyrant,... he inflicted on him" (King Henry III) "a deep (fatal) wound in the abdomen with a knife which he had smeared with the juice of poisonous herbs and covered with his hand. O excellent confidence of spirit, O memorable deed! . . . To extirpate this whole noxious and pernicious race" (of such princes) "from human society is glorious." *)

In 1606, the Jesuit Bonarsius wrote: "The king" (Henry the Fourth) "is a tyrant, an oppressor of liberty. . . Is there no soldier against this rapacious beast? Will no pope liberate this noblest realm with the axe?"†) Four years later the murderer longed for by the Jesuit was found. It was Ravaillac who murdered King Henry IV in the open street on May 14, 1610. - Some think that in former times the Jesuits had harbored and publicly defended such abominable, treasonable principles, which is why they were expelled from most so-called Catholic states, but that now the Jesuits at least dare not allow such principles to be voiced. But this is a mistake. The Jesuits are still today as they once were, and do not deprive themselves of displaying their diabolical principles even today, where they hope to do so with impunity. Proof of this assertion of ours is to be found in a local English papal paper, which bears the name "*Western Watchman*" and is edited by a local Father named Phelan, who, if he does not belong to the Jesuit Order, is nevertheless Jesuitically minded through and through. From this "Western *Watchman*" the local "Anzeiger des Westens" of March 19 publishes the following article about the assassination of Emperor Alexander II of Russia:

"Last Sunday an old man, named Alexander Romanoff, was attacked in the streets of Petersburg by some young people with whom he had not lived on the most friendly terms for a long time, and was severely wounded by the explosion of two nitroglycerine bombs thrown by the latter-so severely that he died a few hours afterwards. Romanoff" (that is, the Emperor) "was notorious throughout the world for the atrocious crimes he had committed. There was no law in Russia to call him to account. He did as he pleased. He led a most nefarious life and was the terror of 80 million people. Wäh

*The Jesuit Mariana writes so in his writing: "*De rege et regis institutione*" (Of the king *and* the king's institution), which was published in Mainz in 1605. The words quoted are found on pages 53 and 64.

†) In his writing: "*Amphitheatrum honoris*" (The scene of honor). S. 100.

During his long life of violence he had made many enemies. He had driven many into misery, whose relatives remained behind to take revenge. He had murdered many, robbed and maltreated others, and in their hearts naturally burned the desire for revenge. It is the old story. His hand was against everyone and he came to an end with terror. He took up the sword against his fellow man and by the sword he perished. His murderers no doubt had good reason for revenge.

"Old Romanoff was rich and his family is well provided for. In reality he had two families. In addition to his legitimate wife, he maintained another wench who bore him several children and survives him. The murder of old Romanoff was a surprise to his acquaintances. He had escaped so many dangers, had passed so many dangerous adventures, that people began to believe he had a safe life. But buccaneers, highwaymen, and lawbreakers seldom die of natural causes.

"We are against such disgraceful street scenes. The incident that caused the death of old Nomanoff happened on a Sunday. Why does the Petersburg police also allow young people to carry exploding bombs in their pockets? It is bad enough if they carry bowie knives and pistols. The line must be drawn somewhere; so draw it at bombs. At the time old Romanoff was passing through the streets, even peaceful, decent citizens could have passed by and been killed by those hideous bombs.

"Romanoff" (the Emperor!) "belonged to a great gang of criminals, most of whose members are all by years. One of them is called Hohenzollern." (The German Emperor Wilhelm.) "He lives in Berlin. He is said to be much grieved at his comrade's accident, and is said to be on the mend. In that case, the gang will disband. Members of it still reside in several great cities of Europe, and they are said to be everywhere in the greatest consternation."

So much for the "*Western Watchman.*"

One sees from this article that the Jesuits still have the principle that it is right to murder all princes who are opposed to the church of the pope. Jesuits, nihilists and socialists therefore now form a great gang of murderers; only that the nihilists and socialists go one step further. We have just read a report from New York, according to which they proclaimed the abolition not only of princes, but also of priests, at a meeting held to celebrate the murder of the emperor.

W. [Walther]

(Submitted.)

"A fool, if he kept silence, would also be counted wise, and prudent, if he kept his mouth shut." Prov. Sal. 17, 28.

In the present controversy over the election of grace, the most diverse spirits seek to take credit for themselves. In the last year a pastor, who was forced to resign from his office because of grievous sins, published a paper about this under the terrible name "*Antiarbarus Logicus*" and sent it to many without being asked. He acted as if he wanted to eat up our whole synod. But every Christian had to recognize at once the spirit from which the book came.

and so it was hardly taken seriously by anyone except, for example, by an overseas pastor who was driven by the same spirit. Even Dr. Luthardt's "Theologisches Literaturblatt" judged that the author was more concerned with personal friction than with the matter at hand. It mocked him only because of his unfortunate quotations and his terribly bumpy rhymes and gave him in tender words the advice to learn better German before he wrote books.

After this, another pastor, who had been expelled from our synod because of angry conduct and multiple sins in office, sent out a little booklet to the world in which he attempted to juxtapose the Missourian and Calvinist doctrine of the election of grace, as well as he understood or did not understand it. Scripture passages inserted were intended to condemn the confessional doctrine. The poor man only forgot that Satan can also cite Scripture, and that it depends only on how one cites it. From the citations, every understanding Christian sees that the author speaks of the matter as the blind speak of the color. His treatise therefore remained completely unnoticed by us. Later, however, he sent around a pamphlet. When in it, among other things, he defends the German pastor H. against a reply in the "Kinderblatt," his protégé himself will think: "God protect me from my friends! But if the relationship between the two should have suddenly changed, then people who know about it would, as so often in this time, at most be reminded of the words: "On that day Herod and Pilate became friends with each other, for before they were friends with each other. (Luc. 23:12.) But the miserable man still boasts in the proud feeling that no one dares to answer him that his tract has acted as a "mighty bomb." Everywhere one was startled by it and - in the end - the whole Missouri Synod is blown up by this "bomb"! The sender of this would therefore like to give the great spirit, so that it does not go mad, the fable of Luther to consider:

> "A fly sat on a cartload of hay, And held his nose very high, And when the hay was unloaded, And much dust from the cartload fell; The fly thought it no harm, But full of hope he said, The devil, who would have thought What much dust a fly makes?"

(Harleß: "Luthers Lehrweisheit", p. 9 f.)

G. G.

Obituary.

On Sunday Reminiscere, March 13, Pastor Theodor Bensen died of emaciation in Memphis, Tenn. at the age of 32 years, 8 months and 4 days, after he had already had to resign from his office in January due to illness. At his express wish he was not only laid to rest on the local graveyard, but the funeral sermon was also held for him by the undersigned. The text of this was Isaiah 45, 15. Pastor Bensen leaves behind a young widow from the local parish with three under-age orphans. God comfort the bereaved, as the congregation so often and so sorely tried!

F. Lochner.

Springfield, III, March 18, 1881, when on the day following the funeral.

To the ecclesiastical chronicle.

I. America.

The Lutheran "Church *Messenger*" is one of the **papers which do** not join in the silly, wild cries that the Missouri Synod has become Calvinistic (like the ^Kirchenfreund", the Canadian "Kirchenblatt" and the "Lutheran"). The same rejects the Reformed "*Messenger,*" who had said something of the kind, and refers him to the recently published tract by Prof. Walther, in which it says, among other things It says, among other things: "Whoever, therefore, wants to persuade you that we teach that dreadful Calvinian doctrine of predestination, grossly transgresses the eighth commandment, speaks false witness against his neighbor, slanders us; which God will judge one day; for we condemn Calvin's predestination with all our hearts, so help us God!"

G.

The "Kirchenfreund" of Chicago and the Grace Election Controversy. The "Kirchenfreund" writes: "The 'Lutheran' has recently repeatedly found fault with the editorial remarks of the 'Kirchenfreund'. That the 'Kirchenfreund' has also had something to say in the election of grace controversy, the 'Lutheraner' wisely conceals. Otherwise, his readers might want to hear something from the other side." To be sure, the "Kirchenfreund" has sought to have a say in the present controversy. But he would have done better if he had kept his "little word" to himself. We have given a sample of it in "Lehre und Wehre. The "church friend" has not only shown that he does not know what it is all about, and has thereby made himself ridiculous, but has also declared that man can decide for grace as well as against it. Thus he has revealed himself to all true Lutherans as a synergist. For the Lutherans believe that man may well decide against grace and reject grace, but that a man accepts the grace of God, in other words, that he is converted, is solely the effect of the Holy Spirit, because every man is by nature dead in sins and has not a speck of spiritual power in him. Until the "church friend" has learned this lesson, he cannot even claim to be heard in the high article of election by grace. Lutherans know from the outset that he can only put forward falsehoods, and therefore have no desire to hear anything from his side. F. P. [Pieper].

That woman who preached under the name of Mrs. Banks in Cass County and Mason County and healed the sick in an allegedly miraculous way (sympathetic your) died some days ago. Her community, which she herself had founded, stood around her coffin with piteous faces, trying to digest her prophetess's prophecy that "she would die differently than other people". Then suddenly it was said, "She is still alive, she has stirred." A great excitement moved the crowd present, so that even those who had hitherto doubted the prophetess lost almost all their doubts. But all attempts at revival failed: "Death is the wages of sin," and so the doubts also returned. The now widower, who let his wife acquire a home for him through her prophecy, seeks to prove the fulfillment of her prophecy in the newspapers with this event at the funeral. The devil, however, laughs up his sleeve that he can fool people so easily. A. D. G.

Congregational debt. The Maine Supreme Court has ruled, "A municipality is not a corporation having authority to incur debt in the building of a church." It would be a good thing if such a law existed in all states. (Sdb.)

II. foreign countries.

Lippe-Detmold. We have already reported something from this small country in the number of February 15. The "Freimund" also reports the following about the Lutheran congregation in Salzuflen: On the 1st of Advent, the dedication of the prayer hall in the newly acquired house took place with numerous participation of the congregation and neighboring Lutherans. The joy about having reached the goal with God's help was all the greater, as the work undertaken in faithfulness to the faith is still constantly being hindered. On almost all reformed pulpits of the surrounding area, warnings against the Lutherans were given, whereby one clergyman said that it was quite indifferent to which confession one belonged, at the door of heaven one day it would not be asked: which confession have you been, Lutheran or reformed? but: which position have you taken towards your Saviour? A Lutheran churchwarden very aptly remarked on this: But he did not say that we have not yet arrived at the door of heaven, and during our pilgrimage it depends for us on the rightest and best way to the door of heaven.

Brunswick. The last Brunswick Synod decided, among other things, that henceforth the Apostles' Creed should no longer be recited every Sunday, as in the past, but only on the three high feasts. When, on the occasion of an inspection synod, a pastor explained to his general superintendent that, at the urgent request of his congregation, he would continue to say the Creed every Sunday, he was seriously forbidden to do so, because it was against the decision of the regional synod. This is good state church policy. If the synod once decides something good, then no one asks whether what has been decided will be kept; but if the synod decides something bad, then the high church government certainly proves to be a sharp-eyed guardian.

W. [Walther]

The second commandment.

I. A man (tell the Geneva newspapers) denied before the Commercial Court the insignificant debt of 80 francs for which he had been sued. Lacking evidence, the man offered to swear. Whether the president of the commercial court had no right confidence in the man's rectitude, or whether he was reluctant to have him swear an oath over so trifling a sum, enough, he talked the defendant into his conscience, and urged him to pay the money. His efforts, however, were fruitless; the man persisted in his resolution, and rose to swear the oath. At the same moment, however, the blow struck him and he remained dead on the spot.

II. On April 29, 1848, a thunderstorm passed over Altheim, district of Windsheim (Bavaria), during the outbreak of which a journeyman carpenter from J., who was working there, went to the shepherd's house cursing and did not stop uttering curses even there. Among other things, after a violent thunderclap, he said again with a smile, "Listen to him rumbling around up there," whereupon one of the people present rebuked him for such blasphemous speeches, adding, "I wouldn't want to be in your shoes." But no sooner were these words spoken than a streak of lightning came down and struck the journeyman, who was leaning backwards on the bench against a window, in such a way that his head immediately hung out towards the shattered window and his hair fluttered about in the wind. This attracted the attention of the neighbours, who rushed into the house and found the journeyman dead, while of all the 4--5 people present, who were sitting stunned on the bench, there was no sign of him. Not one of them was wounded, although the stove around which they were sitting was smashed to pieces and one girl's shoe was torn off her feet. The house itself was terribly destroyed; a part of the roof was completely covered and the half-collapsed chimney lay scattered about a long distance away. On the other hand, the sheepfold, although its roof was one with the shepherd's house, and only a narrow passage in the lower room separated the two, was completely undamaged and not one of the 3,000 sheep in it was injured.

III. In July 1847 a heavy, terrible thunderstorm passed over the village of H. this side of the deanery. During the storm, a young servant of barely eighteen years of age was in the stable of the inn, together with another older servant. The latter did not stop swearing and swearing most sacrilegiously during the terrible thunderstorm, and did not allow himself to be resisted even by the explicit repeated warning of the older servant. In sacrilegious courage he stretched out his head to the stable door, since another violent thunderclap had just occurred, with the presumptuous words, again accompanied by a blasphemous speech: "He must see where the weather has hit! weather had struck! At that moment a second blow was struck, and stretched the wicked man dead to the earth! The other servant, although the building was also set on fire by lightning and went up in flames, escaped the danger completely unharmed. From his own mouth I have the foregoing account.

(Elsasser peace messenger.)

Faith or money?

In March 1841, the farmer Josef Hotter, only 48 years old, died in Niederzitterthal in Silesia, leaving behind a widow with 6 children, some of whom were still minors, without any property. When, some years before, he had been forced to leave his fatherland Tyrol for the sake of his Protestant faith, a wealthy relative came to him, who could not bear the thought that her blood friend should leave her faith and therefore go abroad, and laid a bag full of money on the table and said: "The money is yours and I will buy you an estate if you remain Catholic and do not leave here. For a moment the poor father of the family was affected. In his heart he struggled, the care for his children, the love for his homeland did not make the fight easy for him. But soon his heart was again on the rock of Christ with all his thoughts, and with firmness he said to the woman, who indeed meant well with him: "No, I cannot stay, for I must swear to what I can no longer believe for the sake of my soul's salvation, and it is not advisable to give one's faith for money, which cannot make one blessed."

He left the temporal profit and went with his wife and 6 children into the country, which the Lord would show him.

Would you, dear reader, be able to do the same?

(Elsasser peace messenger.)

Rationalistic healing formulas.

Enjoy a little wine! Virtue does not lie in this wine, it lies in you, in the doctrine of God, and in God!

With this cup you take part in our great covenant to be faithful to truth and virtue, like Jesus Christ, unto death!

Inaugurations.

Commissioned by the honorable President of the Western District, on Sunday, Sexagesimä, I have visited Mr. D. G. Buchschacher in the midst of his new congregation in Warda, Tex. with the assistance of Messrs.
I. Kilian and M. Maisch were solemnly inducted into office.

L. Geyer.

Address: Rsv. E. Luedselmedsr,
Waräu, 60th, lex.

In accordance with commission received, I. P. Muller was introduced to his new congregation at Pebble Creek, Nebr. on Sunday Quinquagesimä. A. Bergt.
Address: Rev. D. Llueller,
Leribuer, Dockte 60th, ^ebr.

Mr. k. A. H. T. Meyer was installed in his new congregation on Indian Creek by me on Septuary Sunday, assisted by Mr. D. I. Nething into his office.

C. T. I. Johanning.

Address: Rsv. 8.1. lle^sr,
6ole Ournp, Denton 60th, Llo.

On the Sunday of Sexagesimä, the 20th of February, 8th A. Senne was installed by the undersigned, assisted byGroß, Groß- berger and Gram, in his office at Trinity Parish, Buffalo, N. U.. I. P. Bey er.

On Sunday, Oculi, the Rev. A. Krafft was introduced by the undersigned at Otto, Cattaraugus Co, N. D.

H. Kanold.

Church consecration.

On the 3rd Sunday after Epiphany, February 23rd, the Lutheran congregation of St. Paul's in Calumet, Houghton Co., Mich. dedicated their newly built house of worship to the service of the "Triune" God. Wambsganß, Jr. preached in the forenoon, and the undersigned in the afternoon. F. B. Arnold.

Synodal Ad.

The General Synod of Missouri, Ohio, &c., will meet at Fort Wayne, I n d., on the 11th of this month, for its 18th convention (or 3rd Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a letter of accreditation from the congregation concerned. (See "Synodal Handbook", 2nd ed., p. 29).

All pastors of our synod have to submit their parochial reports of the year 1880 to the undersigned; delegates during, non-delegates by letter - or by postcard - before the session of the upcoming synod (see "Synodal-Handbuck", 2nd edition, p. 106.).

The reception of the reports of the Presidency from the last session of the Synods of the Districts concerned until the meeting of the forthcoming Synod of Delegates shall take place on the occasion of the sessions of the latter Synod.

All those who wish to present an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidency at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, secretary.

* * *

Price - discount to Fort Wayne.

Pittsburgh-FortWayne Railroad, east and west of Fort Wayne1H .....lare.

Illinois Central, Iowa Division, - - j kars to Chicago Illinois Central, -. from Chicago to Fort Wayne j do St. Louis via Chicago to Fort Wayne, round trip.

Tickets-10 45

You should contact

Llr. 1. 6. Valet,
670 Union str." OLieLßo.

For your consideration.

All those who intend to attend this year's Synodal Assembly are requested to notify the undersigned local pastor at least 14 days before the beginning of the meeting. This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or the sister congregation.

Fort Wayne, Jnd, March 11, 1881. H. G. Sauer.

All those traveling by way of Fort Wayne, to the conference nas Kendallvtlle can obtain round-trip tickets at 4 cents! per mile when using the Grand Rapids R. R trains on TuesStay, April 19. The Frnh train left

Fort Wayne at 8 a.m. H. G. Sauer.

Notice.

Return tickets valid from 8 to 30 May
by Buffalo for -12.00
from Dunkirk for -11.00
by Cleveland for -7.00
will be sent by post in good time at the request of the purchaser
byI . H. Welcher,
ISO L 192 krospeet "t.,
6l6V6lLQck, O.

Concordia - Academy of St. Louis, Mo.

The purpose and destiny of the institution mentioned in the title is to offer its pupils the opportunity to acquire a general education based on Christianity and thus to prepare themselves thoroughly for any profession in life.

Instruction in the academy includes the following subjects: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, bookkeeping, writing, drawing. - In the teaching of English, geometry, algebra, arithmetic, geography, physics, and accountancy, the language of instruction is English; in the other subjects, German. - Latin is included among the subjects taught, especially for those boys who later wish to enter a Latin school, a Gymnasium, so that other pupils are exempted from taking part in this instruction at the request of their parents.

The moral conduct of the pupils is carefully supervised, and above all attention is paid to awakening, maintaining and strengthening a truly Christian sense in them.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -12.00 per month.

The next regular admission of new pupils will take place, God willing, on April 20. Parents and other persons who wish to entrust boys to our institution are requested to notify teacher H. Käppel, 1118 Dnrk or the undersigned verbally or in writing.

A. C. Burgdorf, Director.

cor. LeoLwk L L4i88ouri ^.ve., 8t. Doui8, Llo.

Please.

Our dear congregations and pastors in Michigan are hereby informed that the caste for the support of poor pupils is now empty, and at present 5 students and pupils are to be supported from this caste; I have already had to answer one petition in the negative, because there is no money in the caste. I therefore ask our dear congregations, to whom the advancement and spread of the Kingdom of God is dear, to be helpful with mild gifts so that our poor pupils in need of support at our educational institutions receive the necessary support and that none of them is forced to give up studying for lack of the necessary means. May God make hearts willing to do this through his Holy Spirit!

I. List.

Conferenz - Ads.

The Cleveland Districts Conference will meet, s. G. w., April 26, at the church of Mr. D. Niemann.

H. Weseloh.

The mixed Central conference will meet, s. G. w., April 26 and 27, at Watertown. A. F. Stegler.

The District Conference of Central Illinois will meet, s. G. w., from April 18, noon, to April 22, noon, at the home of Mr. 1?. G. Traub, at Peoria, III. Members of the Conference are requested to register with Mr. ?. Traub.

A. D. Greif.

The Texas Districtsconference will meet, s. G. w., April 22-26, at Mr. D. Geyer's, in Serbin.

G. Birkmann.

Corrections.

In the previous number read p. 41 in the 2nd column in the first note, as well as p. 42 in the 2nd column: Klap; p. 42 in the 2nd column, line 15 from the bottom read: the orthodox part of the congregation desired, after the death of the former 2c. P. 43, column 1, line 13 from the bottom read: 1793.

Income to the Middle District coffers:

On the construction of the profefessor's dwelling in Fort Wayne: By ?. Zschoche's congregation in Marion Township -30.00. ?. Seuels Gem. in Indianapolis 47.10. Mrs. N. by ?. Carpenter in Columbia City .50.

For the comm. at Sioux City, Iowa: k. Zagels Gem. near Fort Wayne 15.03.

For the emigrant mission in Baltimore: ?. Werfelmann's church at Neu-Dettelsau 5.00. ?. Zagel's church at Fort Wayne 10.00.

For poor students in Fort Wayne: wedding collection from Mr. Bode at Fort Wayne 9.65.

To the college household in Fort Wayne: k. Gruber's St. John's Comm. 5.25.

For inner mission: 1) in the Western District: B. Um- bach in Darmstadt 1.00, I. Thress and M. Morhart in Pomeroy .50 each, Ad. Morhart 1.00, Virgin Vercin in Kendallville 4.20, k. Hassold's Gem. in Huntington 4.16, its branch 1.09, G. 1.00; 2) in the Northwest District: H. H. Hoppe in Logans- port 5.00, ?. Dreyer's parish in Lancaster 5.13; 3) in the Middle District: ?. Sihler's congregation at Ft. Wayne from the missionary treasury 25.00, ?. Stubnatzy's congregation in MarkTownsh. 10.00, ?. Weseloh's church in Cleveland 7.00, ?. Saupert's parish of Evansville 6.40, ?. Werfelmann's church, New Dettelsau, 5.00.

For sick pastors and teachers: Virgins' Association in Kendallville 4.00.

To the Negro Mission: Mrs. Brick and Mrs. Webrs in Fort Wayne 1.00 each. ?. Werfelmanns Gem. in Neu-Dettelsau 4.77. I. A. Vollrath that. .50.

To the synodical treasury: k. Stiegemeyer's congregation at Lanesville 7.00. Rector Schick at Fort Wayne 2.00. ?. Jox's congregation in Logansport 8.00. ?. Gruber's St. Tbomas parish 3.58. St. John's parish 3.15.

To the orphanage at Addison: Mr. Fricke at Fort Wayne 1.00.

For poor students in St. Louis: 1) forH. Rohlfing: from Darmstadt: B. Umbach 1.00, Wittwe Berger .50, E. Herne .25, N. N. .50, N. N. 2.75; 2) for E. Schulze: ?. Dreyer's Gem. in Lancaster 6.50.

For the deaf and dumb: ?. Gruber's St. John's comm. 4.75, St. Thomas comm. 7.00. Ch. Rose at Fort Wayne 2.00. Mr. Fricke at Fort Wayne 5.00.

To the widow's fund: ?. Zschoches Gem. in Marion Township 10.30.

Fort Wayne, February 28, 1881, C. Grahl, Cassirian.

Entered the caste of the Northern District:

To the synodical treasury: from Wyandotte parish -6.60. Bay City parish 14.28. Big Rapids parish 5.36. Reed City parish 3.28. Sebewaing parish 13.81. Amelith parish 8.07. PortHope parish 7.70. Sand Beach parish 3.00. jin Frankentrost parish 10.65. Grand Rapids parish 17.07. Monitor parish 4.60. Frankenmuth parish 34.36. k. Lohrmann's Gem. 1.90. ?. Wittes St. Petri's parish 3.02. parish in Frankenlust 23.73. parish in Caledonia 3.50. parish in Saginaw City 25.00. parish of ?. Moll in Detroit 11.64. Cong. in Lisbon 7.30. (Summa -204.87.)

For the deaf and dumb: Christmas tree collection by the school children in Bay City 11.44. Community in Montague 4.75. Aug. Conrad and Ch. Hahn in Sebewaing 1.00 each, H. Dahmel .50. Community in Amelith 3.92. H. Schumacher in Petersburgh 2.00. Community in Manistee 10.00. Surplus from the Christmas tree in Monroe 3.52. Community in Monroe 17.51. Thank offering from Mrs. Rübs 1.00. By Kassirer Bartling 28.75. W. Budde 1.00. Jak. Mamel 1.00. W. Burkhardt .50. By H. Sehler ges. 2.50. (S. -90.19.)

To the widow's fund: ?. Markworth 2.00. Common in miller 10.00. ?. Arendt, ?. Torney 2.00 each. Common Sebewaing 11.86. ?. Hahn 2.25. S. Schumacher in Petersburg 1.00. Mrs. M. Müller, thank offering for happy delivery, 1.89. Delivery, 1.89. k. Koch 5.00. congreg. in Rogers City & Belknap Townsbip 8.00. gcm. in Manistee 6.75. teacher B. C. Bernthal 4.00. congreg. in Frankenlust 17.50. G. M. Beiffcr 1.00. ?. Bernthal 3.50. Teacher H. Uhlig 4.00. ?. Hahn 2.50. Mother Auch 2.00. k. Wuggazer 2.00. (S. -89.25.)

On the Negro mission: Gem. in Monroe 5.60. ?. Wittes L-t. Petri-Gem. 2.83, Filial in St. Johns 1.29. From a youth in Monroe 2.00. School children of teacher I. H. Ch. Meyer 1.75. Gem. in Saginaw City 5.25. Andr. Mittelberger 5.00. L. Sippel in Frankenhilf 2.00. Mission St. Coll. in Teacher Simon's school 2.25. Mrs. W. S. in Monroe 2.25, Mrs. Brehm.25. (S. -30.65.)

For inner mission: Gem. in Amelith 8.40. KindtaufColl. bei O-Kerkau 1.60. Gem. Adrian (from the mission fund) 10.00. E. Kundinger in Detroit 5.00, L. Zelter 1.00. G. M. Beisser in Frankenlust 1.00. Gem. Jonia 2.57, E. Lemin 1.00. L. Sippel in Frankenhilf 2.00. Ch. Bach in Sebewaing 5.00. I. Sehler in Lisbon 1.00, Wittwe Sehler 1.00. (S. -39.57.)

For inner mission in the West: Schumacher in Petersburg 1.00.

For sick pastors and teachers: Gem. in Petersburg (for ?. Krause) 4.00. ?. Düver (for the ??. Wyneken and Crämer) 1.00. For the same from ?.. Koch 2.00, ?. Sievers jun. 1.00. Common in Manistee 8.00. (S. -16.50.)

To the emigr. - Mission: ?. Raw Gem. 8.44. Gem. in Hillsdale 5.10. Gem. Big Rapids 4.18. Gem. in Reed City 1.17. (p. -13.89.)

For the heathen mission: Bro. Krekul in Grand Rapids 10.00. Congregation in Frankenmuth 22.85. Congregation in Hadley 5.00. Congregation in Frankenlust 12.65. Jgfr. Engel Voß 2.00. Mrs. Klenk 2.00. (S. -56.50.)

To the orphanage at Addison: Pennloeber family at Hillsdale 1.00. Coll. at F. Keitt's funeral service 5.27. Other contributions from Frankenlust 3.50. Mrs. W. S. at Monroe 5.00. (P. -14.77.)

To the orphanage in Boston : Adam Wagner at Monroe 1.00. L. Sippel at Frankenhilf 1.00. (S. -2.00.)

To the building fund: Gem. in Manistee 8.00. ?. K. L. Molls Gem. 13.80. (S. -21.80.)

To the seminary household in Addison: Gem. in Amelith 7.12. Gem. Frankenlust 5.26. (S.-12.38.)

To the seminary household in Springfield: parish in Adrian 5.00. parish in Frankenlust 5.25. (p. -10.25.)

To the college household in Fort Wayne: community in. Adrian 5.00. Comm. in Frankenlust 5.25. (S. -10.25.)

To the college household in St. Louis: Gem. in Frankenlust 5.25.

For the needy in Kansas: Father Friehs in Fräser.50. Gem. in Frankentrost 13.12. (p. -13.62.)

Fürdic Gem. in Sioux City, Iowa: Gem. in Saginaw City 5.00.

For Australia: ?. Raw gem. in Detroit 3.44.

Monroe, March 5, 1881. i. s. Simon, Cassirer.

For the Lutheran Orphanage near St. Louis, Mo., received since Feb. 2 : By ?. Sievers in Cape Girardeau, Mo., from Chr. Waldmann & Konr. Ringe each - .50. By ?. Bock at Clatonia, Mo., 25Ad. Calico, 2pcs. woolen yarn, 1 dress, 1 pair of trousers, 1 apron & 1.50. From the orphan box in Teacher Trettin's school at Staunton, III, from pupils and adults 7.61. From k. Weisbrodt's comm. in Mount Olive, III, 30.00. Mrs. ?. Kollmorgen at Nashville, III. 2 pr. wool. Stockings. F. Döring Sr. at Strasburg, III., 1.00. N. N. at Baden, Mo., 1.00. From ?. Willes Gem. 4)H Brl. Flour, 13 shoulders, 3 hams, 1 side, 6 ribs & 43.40 baar, from N. N. 5.00, W. Weber & I. F. Weber j? . 5. From ?. Biltz's comm. in Concordia, Mo., 8)H Brl. L , 5 shoulders, 10 hams, 2 sides, sausages, butter, 1 p. tr. apples u. 42.20 cash. From ?. Dulitz's Gem. in Napoleon, O., 10Pr. stockings, i Pr. trousers, 2 dresses, 4 aprons, 2 shirts, 1 neckerchief, 1 Pr. boots. Mrs. Schlüter at Belleville, III, (forJ. Kicßkalt) 3Pr. stockings, 1 hat. By ?. Karth in Worden, III. from Mrs. N. N. (thank offering) 1.50, from the school children .80, from the savings bank of the cl. W. K. .20. Miss. Wellhelter at Kirkwood, Mo. 1.00, vr. Pittman 7.50. teacher Charles school children in Lake Creek, Mo., 1.00. from Cross Distr. in St. Louis by Körner 2.50, Drcieinigk.-Dstr. by Brockmcyer 5.25, by Mustard 4.55, Jmm.-Distr. by Guentber 5.65, by Huning 21.15. by teacher Meibohm of Bethlehem school in North St. Louis 2.00. ?. Buerger's congreg. inHamiltonCo., Nebr. (Christmas Coll.) 15.00, Mrs. K. Werth 1.00. ?. Winkler's church in Central Tsh., Mon., (surplus from school fete) 6.50, von Rohe 2.00. Wedding coll. at Th. Geitz's in Kimmswick, Mon., 5.35. By ?. Nütze! in West Ely, Mon., 5.00. I. Meuschkc in Lincoln, Mon., 2.00. ?. Köstering's church in Altenburg, Mon., 6.55. H. Dickhoff in Alma, Mon., 1.00. ?. Pennekamp's church, New Wells,

Mon., 8.00. From ?. Ackenbach's comm. in Venedy, III, 7 sacks of flour. ?. Lüker's congregation at Aroma, Kans. 3.75, the school children 2.25, Mrs. Kandt .25. Young People's Association at Beckville, Mo. 4.55. St. George Sewing Association at St. Louis 15 pr. underpants, 7 shirts, 2 pr. stockings & worn stuff.

Correction.

In no. 5 d. "Luth." read: From W. and E. Iahn 1.00 st. "6.00".

St. Louis, March 7, 1881. i. M. Estel, Cassirer, eor. ok 30 and Uutxer 8ts.

For the orphanage in Addison, III..:

From Illinois: From Chicago, et al. from?.Hölter's parish: from Mrs. C. I. 2 new suits for boys, 1 remnant of calico, 2 hats, 2 pr. suspenders, Mrs. B. Waiß 1 bundle of separate garments, Mrs. Marie Keller 10 handkerchiefs, 1 knife, 3 bust shirts, 2 aprons and skirts, Wm. Bvrmann 1 pr. shoes, H. Witthaus 4 scraps of calico and 21 Ud. stuff, from the Women's Club 8 quilts, Mrs. Teacher Paul 2 boxes of toys, N. N. 1 doll and 1 trolley, Caroline P. 2 boxes of candy, Mrs. Stenger 3 shawls and 2 mu^n, Mrs. Haferland 2 pr. stockings, Mrs. Breitbart 4 night jackets & 1 pair of underpants, Mrs. Johanne Schröder 6 aprons, 2 shawls &. 2 pr. stockings, Mrs. Otto Griesen 6 dolls a. 3cuffs, Mrs. Gromoll 2 pr. stockings, 6 shawls, Mrs. KIein 6 handkerchiefs, Mrs. Zelms 6 pr. stockings, 6 shawls a. 6 handkerchiefs, Mrs. Hamann 5 aprons a. 6 handkerchiefs, Mrs. B. Kirchner 42 m. calico, 6 pr. stockings, 6 painting boards, 6 mouth organs, 1 doz. Lead feathers, 6 small clocks, 1 doz. tin plates, 1 box of dolls and 6 picture books, Mrs. Auguste Kleinke 2 worn skirts, Mrs. Janzen 12 oranges, Mrs. Johanne Prochrow 1 doz. Handkerchiefs & 2Pr. stockings, Wittwe D. Bützow 1 bag of nuts, 1 girls hat, 3 Shawls, 1 apron, 1 box of dolls and candy, Mrs. Peters 1 box of cakes and oranges, 1 box of nuts, Louis & Otto Griesen 1 box of Skittles &. 1 box of kitchenware for girls, Mrs. Marie Märker 1 box of kitchen and kitchenware for girls, 2 boxes of ink, 1 box of tinware and 2 boxes of toys, Mrs. H. Staats 1 box of candy, Mrs. Homann 1 box of ink, 5 clocks and toy bags; from ?. Engelbrecht's community: Mrs. L. L-cherbach 3 remnants of stuff, N. N. 1 skirt; from ?. Lochners Gem.: C. Boarst, El. David each 1 quilt, Aug. Scheffler 3 do. and 10 M. Muslin, Turban & Kruse 1 blanket, Franz Kuschel 14 ad. Kattun, Kath. Koch 1 quilt, C. Klockziem 2 do., C. Kunde 10 m. Muslin & 9 Ud. calicoes, Jul. Knoop 2 blankets, Fischer 1 quilt & 2Pr. stockings, Fritz Brinkmann 1 quilt, D. F. Cohrs 2 do. & 6 Pr. stockings, N. N. 2 pieces of soap a. I doz. Pocket knives, Jakob Rein 2 quilts, Alb. Kröning 1 blanket, Mrs. Car. Müller 1 remnant muslin, Lewis 1 quilt, H. Brinkmann sen. 1 blanket, Goldenbogen 1 quilt, Geisemann 1 do., FrauHaack 2do., Bugenhagen 1 do., IPr.shoes, 1 remnant calico and 1 pr. stockings, F. Facklamm 1 quilt, H. Fischer 1 do.; Wittwe Bunge in?. Bartlings Gem. 1 skirt, 1 waistcoat, 1 pair of trousers, 3 pieces of woollen yarn and 2 hd. of shirting; from ?. Reinkes Gem.: Mrs. A. Pomranz 11 Ad. Kattun, 3 aprons, 1 cloth, 1 coat, 1 fur collar and worn clothes. clothing, Mrs. Schwarz 2 quilts, 1 pair of shoes, 1 pair of gloves, 1 worn coat. Coat; from ?. Wunders Gem.; 100 boxes with candy and nuts from H. Schultz, from unknown 1 box with 12 packages of clothing, 1 package with 2 petticoats, 1 do. with 1 dress, 6 pr. stockings and 1 pr. shoes, furthermore 1 quilt, 2 separate girls' hats, 10 Ad. Dresses, 24Hd. calico, 1 separate dress, 2 separate girls' hats, 1 coat, 5 Dd. Calico, 1 jacket, 1 cap, 2 dresses, 2 aprons, 3 petticoats, 1 jacket, 12 new dresses, 5 aprons, 12 shirts, 1 doll, 1 horn & tr. garments; from ?. Succop's collection; John Lange 2 quilts, 2 shawls, 3 stockings; from ?. Wagners Gem: Ch. Bröcker worn. Dresses, 2 Hats, 2 Pr.

Shoes and money box with 44 Cts. From the women's club in k. Dörmann's Gem. near Uorkville 33 Pr. stockings, 3 quilts- Wittwe Schneidewind in Elgin 35H Ud. shirt stuff, 1 piece of dress stuff. From Addison: Ferd. Barkling 3 sacks of potatoes & 1 p. of apples, N. N. 8H Ud. clothing stuff, 2 Ad. Feeding stuff and 1 doz. Buttons, Ernst Leeseberg 1 Christmas tree, W. Heuer 3 p. apples, 1 p. potatoes, Bro. Graue 60 p. rye flour, P. Sommer 1 tr. skirt, H. Heuer 2 p. grain, 2 p. potatoes, 4 p. apples, H. Hachmeister 4 girls' shirts, 4 aprons, 1 sheet, 1 p. apples, Aug. Walkenhauer 47 sausages, Ad. Buchholz 2 shirts, 1 pr. boots. By k. Hallerberg in Quincy from the Missionary Sewing Society of St. Jacobi Gem. 3 sheets, 7 trousers, 7 boys' jackets , 11 aprons, 11 dresses, 6 girls' trousers, 2 night trousers, 34 shirts. From k. Röders Gem. in Ar- ltngton Heights: 5 colored boys' shirts, 2 girls' shirts, 2 aprons from Mrs. Dor. Heinrichs, 3 aprons, 2 shirts, 2 bonnets, 2 pillow cases, 2 pr. stockings, 2 pr. gloves from Mrs. W. Heinrichs, 10 pr. stockings, 1 bale of yarn from H. Gehrke, 2 pr. stockings from Emma Schneider, by Niemeier 32 p. Potatoes, 6s. Corn, 1 p. Oats, 1 p. Apples, 2 p. roots, 1 pc. bacon, 1 doz. tablespoon, 1 doz. Theel spoon,

Doz. Knives & Forks, 11 Dozen. Pocket knives, by Clau- sing and Voigt 33 p. Potatoes, 3 p. Grain, 1 p. Apples, 1 pc. Woolen yarn, 1 pc. clothes, 2 pigs' shoulders, 3 pc. bacon, 2 pr. boots, 2s. Potatoes, 1 p.corn, dried apples and beans. Bon etl. women of the comm. tnEsfingham: 16 Ud. calico, 8Pr. stockings, 5Pr. trousers, 1 Pr. gloves, 3 hats for girls, 2 shirts, 2 jackets, 1 skirt, 1 dress, 1 apron, 1 pd. woollen yarn. From k. Brewer's Gem. in Crete from Herm. Fritschel 4Av. CottonFlannel, 1 pc. Woolen Yarn, 1 Pr. Stockings, 1 Cap, 1 Dute with Nuts. From k. Brauers Gem. in Brecher: from C. Kölling 2 Kiffen with covers; by Präparand Eggers 4 dresses, 4 caps. From Ramelow's community in Elk Grove: by C. Wilken and H. Möling 15 p. Potatoes, 9 p. Oats, 13s. corn, 12 sausages, 2 sulzen, 2 pc. bacon, 1 shoulder, 4 lbs. trimmed apples; by Busse 21s. Potatoes, 1 p. oats, 1 shoulder, 1 ham, 8 sausages, meat, 9 lbs. coffee, 12 pr. shoes, tr. apples & beans. From k. Nuoffers Gem. near Eagle Lake: H. Bernhard 1 quilt and 2 potts with covers, from the Women's Club 2 potts with covers, 6 undershirts, 2 sheets, 2 towels, 1 pair of stockings. From k. Großes Gem. in Harlem through H. Weiß 2 quilts (the money to make them was collected at his child's baptism). From 8th Mahler in Rich 1 woolen quilt. By ?. Hornbostel in Bloom from the women Friedrichs, Rittmann u. Gieske 1 dress, 3 aprons, 2shirts, 1 petticoat, 3Pr. stockings. N. N. from Matttson 68 Ud. calico, 2 Ad. Shirt stuff, 3 caps, 9 caps, 3 shawls & 2 jackets for girls, 3 pr. shoes, 6 pr. stockings, 4 handkerchiefs, 1 pair of underpants.

By l?. Dornseif in Dubuque, Iowa, from Wittwe Kruse 1 quilt. G. Brumder in Milwaukee 60 "beads" & 1 calendar of the children's paper man. Mrs. Jac. Föllinger in Fort Wayne 18 pr. shoes. N. N. in Nie ollet, Minn, 2 sheets, 3 ad. Cotton Flannel, 1 pc. Woolen yarn, 1 dress. From Courtland, Minn: TeacherP.Elbert 6aprons, Mrs. Louise Bade 1 feather bed, 1 pair of underpants, N. N. 2Ad. Calico, 2Pr. trousers, 2Pr. stockings, 2 jackets, 1 petticoat. From Claremont, Minn. by A. B. from friends 4 girls' shirts, 2 dresses, 2 Pr. stockings, from E. Buehring 3 caps, 2 shawls, 2 handkerchiefs, 2 Packele needles. From Plymouth, Wis. from W. Zerler 3skirts, lOH pants, 8vests, 3Pr. suspenders (werth 38.00). - Many thanks in the name of the poor orphans!

Addison, 26 Feb. 1881. I. Härmen ing.

The St. Johannis congregation at Ellinwood, Kansas, also received the following love offerings to cover their church debt: By A. Mangelsoorf from Kassirer Bartling -14.42. By Kassirer Schuricht 16.35. By k. A. Grimm from sr. Gem. 6.00. By l'. E. Schülke from sr. Gem. 4.10. By KassirerRademacher 16.76. By W. Zschoche of sr. Community 10.00. By ?. E. Jehn from Wittwe Biehl and G. Barthel each .25, W. Busemer.60, Frl. Marg. Rtehl.25, Joh. Rtehl .50, Jak. Riehl.25, I. Ungemach .60, C. Stolzenbach .45, H. Werner .60, W. Hahn, F. Werner, W. Werner each .25, Mrs. Eisen .50, Mrs. Lang .25, Mrs. Cordes .50, Louis Meyers 3.00, G. Tröger, G. Hahn, 8th Küster, H. T. Ungemach each .50, E. Göttel .20, H. Stern, Mrs. Greul each 1.00, Mrs. k. Wyneken .50, Ph. Kempf .25, H. Christmann 2.00, Mrs. Zehner .25, teacher E. H. Dreß .50, D. Hahn .25, D. Schmidt.50, Th. Rauch, Jakob Bäcker each .25, A. Stern .50, Ul. Schaffmann .40, Joh. Harsch .60, I. Blankenbühler 1.00, I. Metzger.25, Th. Stemmler, R. Koch .60 each, Mr. Heisemann, H. Berendt .25 each, I. M. Bonnet and Sons 2.50, H. Stolzenbach 1.00, P. Unklaß .25, Mrs. K. Ratle 1.00, P. Ungemach .50, M. Seibert .75, Wittwe E. Schmidt, I. F. Harsch each 1.00, W. Ruth .26, G. Ziegler, H. Mölk, M. Bischoff, Wittwe Wehrmann each .50, D. Bonnet, 8th Küster each .25, M. 8ude, H. Nikol each 1.00, Wittwe G. Werner, Mrs. k. Oestermeyer each .25, W. Schmidt .60, D. Stemler .25, H. Weber .60, C. Ungemach .26, Mrs. Crooks 1.00, I. Bischof' .50, Ch. Dürr 1.00, Ch. Holderirtb .50, G. A. Wynecken 2.50, Wittwe Stemm, G. Harsch each .50, Wittwe Fertig, Th. Ungemach, M. Stolzenbach each .26, G. Metzger, P.Busener each .60, I. Burk- hart .25, F. 8utz 1.00, Wittwe C. Werner .15, Wittwe C. Haas .25, by himself 1.00. By k. M. Adam of sr. Gem. 4.00. By l?. Weisbrodt from Mrs. Reuter 2.00. By A. Mangelsdorf from Kassirer Bartling 18.75. By Kassirer Birk- ner 5.00. By k. H. Kowert from sr. Gem. 2.00. By ?. H. Bartels from sr. Gem. 3.30.

On behalf of my congregation, thanking all donors -sincerely H . Kraust.

For the English - Lutheran NIsfiru in" West received:

From Belleville, III, -1.00. By Messrs. Prof. M. Guenther from Messrs. k. 8th M. Wagner at Castor, Mo., .50. By Messrs. k. F. W. Franke from Mr. Ch. Huthmacher in Salamonta, Jnd., 4.00. From Mr. G. Wetnrtch in New Welle, Mo., surplus from the "Pioneer" 1.00. By Mr. Kassirer Roschke from the congregation of Mr. Präses Biltz in Concordia, Mo., 6.00.

C. F. 8ange, Kassirer.
509 SrallLUn ^.ve., 8t. I^ouis, Llo.

Received for poor students: From the worthy Women's Association of Bethlehem Parish in St. Louis, 1 dozen. Bustier shirts, 1 dozen. Underpants. By Mr. k. C. Schröder, given at the wedding of Mr. Fuchs, 7.20, from the Young People's Association 6.80 - for G. Schröder. Through Mr. ?. Schieferdecker from Gottfried Steinmann 4.00. By Mr. Pritzlaff from the Sewing Club of the Dreieinig! - Gem. in Milwaukee 1 woolen blanket, 10 bust shirts, 9 pairs of socks, 6 undershirts, 10 underpants, 8 sheets, 7 pillowcases, 6 towels. By Mr. k.Huge from some members of his. Gem. 5.00 for cook. From Mr. C. Lorenz from the Gem. in Lincoln 50.00 to "Christmas presents, for serious students". By Messrs. k. Reinhardt, Coll. sr. Gem., 34.00 for I. E. A. Müller. Through Mr. ?. Nething from Mrs. Meuschke 1 quilt, Mrs. Eckhoff 2 pr. socks, Mrs. Goosen 1 pr. socks, Mrs. Nething 2 underpants. By Mr. ?. Behrens, given at the wedding of Mr. I. Marks, 5.00 for N. N. By Mr. k. D. Gräf, part of the Christmas-Collecte sr. Gem., 6.75 for G. Schröder. By Mr. Rector I. Walther, collected from his school children (north school district of Frankenmuth) 5.85, for which 1 wool. Ceiling (-5.00) and .85 cash. Through Mr. ?. Heiner von Gliedern sr. Gem. 9.00 for Heintze. By Mr. Koboldt, communion coll., 6.58 and from the Concordia Society of the congregation of Mr. k. 8. Frese 2.92 for 8anghoff. By Hrn. k. I. Friedrich von sr. Gem. 10.00 for Pruss. By Hrn. k. Barth 1.00 for poor students and 5.00 for Grimm. By Mr. 1^. 8ink from the Jungfr.-Verein sr. Gem. 36.45. By Mr. k. M. Meyer of the Women's Association sr. Gem. 6 Pr. wool. Socks. By Mr. F. Lochner, part of the collection of hours of work of the congregation, 10.00. Community, 10.00. By Mr. k.. D. Gräf, house dedication coll. at W. Stoppelmann, 13.35 for G. Schröder. By Mr. k. Schaaf from sr. Gem. 5.00 for Schatz. By Mr. k. Weisbrodt, missionary hours coll., 10.00.

To the seminary household: By Mr. I?. C. Cousin, Christmas Collect of his congregation, 4.85. Gem., 4.85, from s. branch in Osage Co. 2.60. From members of the Gem. in Chatham by Mr. k. 8och- ner 16.86. By Mr. k. Schliepsiek, sent at Mr. Christ. Schwager's wedding, 4.60 and at that of Mr. A. Schulze 4.10.

A. Crämer.

For poor Wisconsin sophomores

received since May 28th of last year: From the congregation of k. Barth in Pella -5.85. Zions-Gem. of I'.Markworth 3.00 u. 2.75. k. Rohrlack 1.00. 8ehrer Brandenstein .60. Jak. Jung 2.00. By k. 8öber sen. of Mrs. Beyerlein 1.00, from his Gem. 2.00. Conferenzreisegcld - surplus by!'. I. Walker (?). k. Keller's parish 7.26, its women's club 6.00; on E. Köhler's wedding sent 3.68. k. Aulich 1.00, whose Gem. 4.00. by k. Schulze from Mrs. Bode 1.00. by k. Knies from N. N. 1.00. by k. Th. Mießler from G. Mertz .60. by k. Germann in Fort Smith from an unnamed 1.00. k. Küch- les Gem. 14.25. k. Käselitz's Gem. (Harvest Festival Coll.) 5.00. ?. Damms comm. (desgh) 9.35. By I'. Strasen sen., wedding - Coll. bet Ferd. Behling, 5.27, by etl. youths and maidens in his Gem. 13.60. k. Htlds Gem. in Town Herinan 4.00. Miss I. Kaufmann 2.00. Concordia society in k. H. Sprengeler's Gem. 11.00. From "B.", k. 0. ^llouer, Lerveeuav 6o., Llieü., 2.00. Women's Society of the Gem. in Oshkosh 10.00, Friend of the Kingdom of God 5.00.

For F. Selle: in k. Markworths Zions-Gem. ges. 2.30, at Manteufel 1.22. For W. Kleinschmidt: k. Markworth 2.00, Kindtaufcoll. at F. Hannemann 1.20, Reisegeld-Ueberschuß .16. For F. Kaiser : from Oshkosh: Hr. F. u. Frau E. Wille 5.00, Hr. A. u. Frau R. Plötz 6.00, Hr. F. Köhler .50. For Stud. Schultz: k. Sprengelers Gem. 13.02.

On behalf of the needy recipients, I express my heartfelt thanks to all the dear donors and wish them God's rich blessing in heavenly goods through Christ. May he also make many hearts willing to give gifts for "his brothers" who are willing to prepare themselves for service in church and school for the welfare of their neighbor, especially their believers, but who lack the necessary earthly means to do so! Matth. 25, 40.

The register's completely empty.

Oshkosh, Wis. March 1, 1881. i. 8. daib, cassirer.

For poor students received with hearty thanks from Mr. A. W. Homeier at Waukon, Iowa, -6.00. From the Lutheran church at 8owell (St. 8ouis, Mo.) from B. -5.00, from S. -3.00, from R. -1.00, from Q. -2.60, from Miss N. N. 60 cts, of Wittwe Q. -2.00, from W. senior, -10.00, W. junior -6.00, from S. -6.00, S. -5.00, widow A. -1.00. (Summa -40.00.) From "I. M." in Baltimore, "to prevent rejection from the table" -5.00. From Mr. k. I. Streckfuß in Davenport, Iowa, -1.00. Dnrch the same from Mr. Oldsen -1.00. By Mr. k. F. W. Brüggemann in Darmstadt, Jnd. a Collecte of his Dreieintgkeits-Gemeinde there -6.00. By the same collected on the wedding Hrn. I. Küsters the same. especially for H. R. -3.00. From Hrn. k. G. Schaaf in Claremont, Minn. collected in part at the wedding of Mr. A. Grünkler -6.00. From the widow Elisabeth Tormöhlen at Vallonta, Jnd. -25.00. From Mr. F. Tormöhlen ibid. -6.00. C. F. W. Walthe r.

With heartfelt thanks to God, the Lutheran congregation of St. Jo" Hannis, Canton, Mo., received the following 8iebcsgaben for the building of a new church: By k. Schieferdecker from sr. By Mr. Kassirer Schuricht 36.70. By Mr. Mer- bitz from members of his congregation. 5.50. k. Brauer's Gem. in Crete, III., 17.60. By k. Erdmann in Red Bud, III., 25.00. By Quest in Palmyra, Mo., 6.00.

Canton, Mo., March 2, 1881. I. P. Fackler.

Received for the Negro Mission in New Orleans: Thank offering for the recovery of Mr. H. Baden in Jndependence, Kans. from Mrs. H. Baden (mother) -4.50, Mrs. P. Miesner 1.00.

New Orleans, Feb. 26, 1881. h. c. 8i nd, 8ocalkassirer.

Erh old

for Stud. Schriefer -10.00 from the Young Men's Association of the congregation tn Cincinnati; for Stud. Purzner 12.50 from the congregation of Mr. I'. Beyer. Günther.

Received:

Through Mr. A. Paar, Treasurer of the Minnesota Synod: For Negro Mission -24.95, for the Deaf and Dumb Institution in Norris 28.80, for the Orphanage in Addison 2.05.

By Mr. Nething in Lincoln, Mo. for poor Negro children in New Orleans from Mrs. H. H. Eckhoff 1.00, Mrs. Linstrot .50, Louis Kreissler Sr. 1.00.

By Mr. k. I. v. Strohe in Monticello, Iowa, by Mrs. Engel Scheer 2.00 for poor Negroes in New Orleans, 2.00 for inner mission in the West, 3.00 for needy in Kansas.

By k. C. C. E. Brandt in St.-Louis for k. M. Wyneken of N. N. 2.00.

By K. M. Tirmenstein, St. Paul, Minn: For k. M. Wyneken by N. N. 2.00; for the poor negroes in New Orleans by the Women's Club of sr. Gem. 7.00. I. T. Schuricht,

Treasurer of the General Synod.

With heartfelt thanks, I hereby certify that I have received the following gifts of love: By Mr. K. Groß from the Trinity Parish in Buffalo -46.00. By Mr. k. Sieck from his congregation. Congregational 18.00. By Mr. k. Hochstetter of sr. Gem. 15.00. By Mr. k. Kanold 3.00. By Mr. k. Weinbach from the parish of Cambria 6.74. From a man from Bergholz 3.00. - Wishing God's rich blessing to all the benevolent givers.

M. Schmitt, pastor's widow.

Book Ad.

The Controversy concerning Predestination that is, a plain, trustworthy advice for pious Christians that would like to know whose doc trine in the present controversy concerning pre destination is Lutheran, and whose is not, Published by Rev. Prof. C. F. W. Walther D.D. Translated by Aug. Crull. St. Louis Mo. Concordia Publishing House (M. C. Bar thel, Agent). 1881.

Readers will be pleased to learn that Professor Walther's treatise "Der Gnadenwahlslehrstreit, das ist, einfache, bewährter Rath" ("The Dispute over the Doctrine of Election by Grace, that is, simple, proven counsel") 2c., which appeared in No. 4 of this journal, is now also available in English, so that English-speaking Lutherans can also become acquainted with our doctrine and see for themselves what silly talk it is when our opponents say that we have become Calvinistic. We owe the faithful translation to "Herr" Professor Crull. The tract will be sent postage paid in exchange for 10 Cts.

Price per dozen 75 Cts. G.

Sermon preached on Easter-Day A. D. 1851 by Rev. Prof. C. F. W. Walther, D.D. Translated by Aug. Crull. St. Louis, Mo. Concordia Publishing House (M. C. Barthel, Agent). 1881.

It was a happy thought of Professor Crull's to translate this sermon into English. It is two things that make it so important, namely, firstly, the lengthy apologetic introduction dealing with the certain, irrefutable truth of the Easter message, and secondly, the magnificent exposition of the great importance of the Easter message, which is unknown to so many. The sermon has as its theme: Dke resvrreetlov ok ckesu, Okrist, tke Okri8tiüv8' xoock oüvse kor s. okeerkvl eovkessiou ok tkeir küitk; vir.: I. kor tke oovkossiov tkat cke "v8 I8 tke 80v ok Oock, üvck II. kor tke oovkessiov tkat 6o<Z is tkeir Kraeiovs kütker.

To be had from the "Lutheran" Concordia Publishing House" on sending in 10 cents. G.

For introduction in schools at the beginning of the new school year recommends the following new books:

Reading book for upper grades. -1.00.

Dr. 8. vuemllsx. kraetieal Xritkmetio kor tke Oovuvoii 8ekools ok l^ortk ^rnerioü. kürt kovrtk. 50 Cts.

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First book of learning and exercises for the teaching of the German language. By G. Fij ch er u. H. W. H oppe. 15 Cts.

Second book of learning and practice. 20 Cts.
To be published before Easter.

Third book of learning and exercises. 25 Cts.
To be released shortly after Easter.

The "Luth. Concordia Publishing House".
M. C. Barthel, Agt.

Changed addresses:

Rev. ck. kl. klüisok, ketor, 1.66 Oo., Dexas.

Rev. Lrükkt. Lox 86. Otto, OüttürüvFvs Oo., ^7. 15.

OK. k. Orauer, 389 8. ckersezr 8tr., Ivckiüvüpoli", Inä, L. Lez-I, 447^ Okippervü 8tr., I^erv Orleüvs, I,n.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance, the subscribers have to pay 25 Lent for the subscription.

Only the letters which contain messages for "da" paper are to be sent to the Re. daction, but all others which contain "business", orders, cancellations, monies, etc., are to be sent to the address: "Dütd. Oonoordiu-Verlri^" -51. 6th Lurtkel, Xxeot), Lorner ok btinmi Street L Indian" ^venue, 8t. Donis, Llo. to be sent to. - In Germany this" sheet ju bezieh" by Heinrich A. Naumann, **36 Pirnaische Strasse, Dre "den.**

Räch Germany, the .Lutheran" will be sent by mail, postage paid, for tl.25 "en sandt.

Lvtereck üt tke kost OKoe üt 8t. I,ou1s, lo., "8 seoovck-elüss mothers.

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

Volume 37

Easter Song.

How is it that thou art so glad in me, O my soul?

Response:

Because my Savior JEsus Christ

From his grave's cave, For all men's trespasses atoned, On the third day is risen.

And reconciled them to God.

How does that help you? What's it to you?

You're a poor sinner.

Response:

Christ, who hath done enough for us, make us the children of God.

It's the holy Lamb of God,

So for us on the cross's trunk, What we have forfeited, paid.

Yea, thy sins hinder thee, wherewith thou deservest wrath.

Response: ,

I know it well, and am sorry, but I am reconciled to God;

His dearest Son hath clothed me, He giveth me righteousness,

God is pleased with that.

Nevertheless much sin is still in thee, That oppresseth thy conscience.

Response:

True, I do bewail it to God, but I must enjoy it,

That now the handwriting that binds me, Is found there nailed to the cross, Where Christ was hanged.

Death hath power over thee yet, When he strangles thee at last.

Response:

I've often thought of that, but it's true...

The same for me who in victory swallowed up death eternally.

What harm can he do me now?

The devil has great wrath, no man is free from him.

Response:

I know that he lost the victory

And Christ smelled me;

He is the hero and the prince of victory, Who even the devil's head contrite

And delivered me from the enemy.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of April, 1881, No. 8.

How wilt thou, my soul, presume on another's goods?

Response:

The truth of God doth make me believe in such good things;

If I were to punish God with lies, I would bear a greater burden; for that is blaspheming God.

Tell me then in a word, what is the foundation of thy faith?

Response:

Here's to Jesus, the faithful keeper, who frees me from sin, redeems me from the curse, reconciles me to God, earns me mercy and grace for punishment;

His death gives me life.

What then wilt thou give God again for such grace?

Response:

I will signify the great miracle with thanksgiving always, Confess his word pure and free, Avoid sin and hypocrisy, Bear the cross patiently.

Jauer'sche" hymnal 1754.

Easter Sermon,

communicated by C. F. W. W.

I. N. J.

Blessed art thou, O God and Father of our Lord Jesus Christ, who according to thy great mercy hast begotten us again to a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and unfading, which is kept in heaven, we who by thy power are preserved through faith unto salvation. Oh, hear now this petition also: Help that in these festive days we may be fortified and strengthened in our hope of a once blessed resurrection by the preaching of the glorious resurrection of thy Son, and that thereby this hope may also be kindled in those who have hitherto gone without hope. That at the close of our present feast every one of us may break forth into shouts of joy: Hallelujah! Now I know that I, too, will one day rise in glory, rise to a new life full of eternal joy and blessedness! - Yes, help me, thou almighty and all-gracious God, for the sake of the glorious resurrection of thy Son, our Lord and Saviour JEsu Christ. Amen! Amen!

Text: Mark. 16, 1-8.

Dear and beloved friends of the feast!

All Christianity believes that Christ rose from the dead, but why? even few Christians know this. Many think that the real purpose of the resurrection of Jesus Christ from the dead was to confirm the faith in Christ's divinity and in the resurrection of the dead, and to raise it above all doubt.

It is true that Christ's glorious resurrection is such an indisputable reason for these teachings that no reasonable man can further doubt or even deny them. As often as Christ's enemies had not been satisfied with his great miracles as proof of his divinity, and had therefore demanded other, greater miracles in their stead, so often had Christ himself pointed them to his resurrection as the highest and last miracle which he would perform on earth. Now that Christ has performed this greatest of all miracles, and, according to his word, has really raised up again the broken temple of his body after three days, all doubts about the divinity of his person and about the resurrection of the dead must of course disappear. Whatever reasons unbelief may offer against this, the fact that Christ is risen disproves all such reasons in advance.

But, beloved, as important as the resurrection of Jesus Christ is for this reason alone, this was by no means its real end. Christ's divinity had long since been irrefutably proved by his innumerable miracles, and the resurrection of the dead by many undeniable resurrections of the dead, both in the Old and New Testaments.

And, say it yourself, what good would it do us if Christ's resurrection only made us certain that Christ is the true God, the Creator and Judge of all?

Who also will raise us up from the dead one day? If we only knew this for certain, would not these very truths, instead of being comforting to us, be terrifying to us who are sinners? For should we not then fear that He, the great holy God and righteous Judge of all flesh, would call us forth from our graves only to judge and condemn us?

But well unto us! The glorious resurrection of Jesus Christ has quite another meaning. Without it, all the teachings of Christ and the whole of Holy Scripture would be without comfort for us, a beautiful shell without a core, a beautiful edifice of blessedness without a foundation. As the holy apostle Paul writes expressly to the Corinthians, "If Christ be not risen, then is our preaching vain; if your faith be vain, then are ye yet in your sins; if they also be asleep in Christ, they are lost"; wherewith he evidently testifies this at the same time: But now that Christ is risen, our preaching is not in vain, your faith is not vain, ye are no more in your sins; neither are they which are fallen asleep in Christ lost, but saved, made blessed for ever. Yes, beloved, Christ's resurrection contains within itself a whole great bottomless overflowing sea of consolation, which pours out upon all Christian doctrines, and makes them sweet and consoling.

Well then, let us drink from this sea of consolation to the full today and draw hope, consolation, strength, peace and joy from it to our heart's content for our poor pilgrimage in this world, as I present to you in this festive hour:

Christ's glorious resurrection from the dead, our own once blessed resurrection in glory unshakable ground;

I'm gonna show you two things here:

1. how Christ's resurrection is the unshakable ground of our own once blessed resurrection, and
2. how unspeakably glorious this blessed resurrection of ours, so firmly established, will one day be.

1.

To lie on one's deathbed and not know whether one will be resurrected to eternal life or eternal death on the last day is, beloved, a very frightening thing. He who knows that he has forgiveness of sins, but still fears that he will perish, is as miserable as an evildoer who knows that he has been pardoned by the judge, but still lives in fear of being killed by the avenger of blood.

As soon as a man has come to faith in Christ and thereby to the certainty of God's grace, the next thing he needs and desires is the certainty of his salvation. Faith without this hope is like a pleasant path, of which the wanderer does not know whether it will lead him to a familiar home, or perhaps into an abyss from which there is no salvation.

But is there an unshakable foundation on which believing Christians can build their hope that they will one day be raised to salvation? - Yes, beloved, and this unshakable foundation is nothing other than the glorious resurrection of Jesus Christ from the dead.

It is true that Christ did not earn and deserve our blessed resurrection through his resurrection. Rather, this had already happened through Christ's life, suffering, and death. For when Christ finally bowed his head on the cross and passed away, he had just proclaimed aloud from the cross, "It is finished," and thus testified aloud before heaven and earth that the great work of reconciling the whole world to God was now accomplished, all the sins of all sinners now blotted out, and righteousness, life, and blessedness now acquired for all men.

Now what was the cause that Christ did not remain in death, but was gloriously resurrected after only three days? This happened mainly for three reasons. First, Christ's resurrection was intended to make it clear that the atonement that had taken place secretly in God's heart had really been accomplished. For who could have believed in a reconciler and redeemer who himself remained in the tower of guilt of death? Secondly, through his resurrection Christ was enabled to make reconciliation available to men and to bring them with him into glory. For how could a dead Saviour have done this, a Saviour who himself had been held fast by the bands of death? Finally, God the Father Himself, by raising Christ from the dead, wished to absolve Him publicly and solemnly from all the sins which He had taken upon Himself after He had atoned for them, and thus to absolve and justify the whole world in Christ, now reconciled to Him. As Paul expressly writes: "Christ was given for our sins, and raised for our righteousness." For what man could believe in his justification, if he had not been justified before by God himself? Can one also believe what has not yet happened?

Behold, what an unshakable ground believing Christians have for their hope of a blessed resurrection in Christ's glorious resurrection! For this is his absolution spoken to him by the Father himself from heaven; but where there is forgiveness of sins, there is also life and blessedness.

But consider the following.

Christ rose from the dead not only as the representative of all men, but also as the head of his members. But when a head rises from the dust, it is not at all possible for the members that cling to it to remain in the dust. As it is said in that song, "Does a head also leave its members which it does not drag after it?"

Christ also, as the apostle writes, by his resurrection, "became the firstfruits among them that sleep." When the firstfruits are gathered into the sheaf, the harvest has begun, and all the ripe sheaves follow them.

Christ is also risen as the Lord of his own, and as the King of his kingdom in heaven and on earth. But where the Lord is, there his faithful servant must also be found, and where the King reigns, there his subjects are also. As Christ himself expressly says, "Where I am, there shall my servant be also."

Christ, moreover, in his resurrection, preceded his own as the duke of their blessedness, broke through all the bulwarks of sin, death, and hell, and entered in triumph into the conquered heavenly

bürg. But when a commander, leading his armies, has broken through the closely closed enemy ranks, all his warriors follow him courageously through the opening made for them, and, singing songs of victory, enter with him into the conquered city with joy. As the prophet Micah prophesied centuries before Christ's resurrection: "A breaker shall go up before them, and they shall break through, and come out of the gate, and go in: and their king shall go before them, and the LORD before them."

But in order that the last doubt might finally disappear, the evangelists report that as soon as Christ had risen from the dead, the saints who had already come to life at his death also went out of their graves and appeared to many. They were therefore the sure guarantors that one day, on the great morning of the resurrection, all the other saints would also follow them in Christ Jesus by virtue of his resurrection.

Rejoice then, O rejoice, all you who believe in the Risen Lord! You have no reason to fear death, even if it comes to you this very hour. The land of the dead is overthrown. Christ is the resurrection and the life. He that believeth in him, though he were dead, yet shall he live. And whosoever liveth and believeth in him shall never die. You may therefore, with Paul, exclaim, "Death is swallowed up in victory. Death, where is thy sting? Hell, where is thy victory? But thanks be to God, which hath given us the victory through our Lord Jesus Christ." You can lie down on your deathbed as a child in its cradle. For yours awaits a blessed awakening to eternal life. O let not the thought frighten you that the true believer may have this glorious prospect, but perhaps you have not the right faith. Consider that what a man adds to his faith does not make him a true believer; only what faith relies on, what it takes hold of, Christ, makes him a true believer. Therefore, when you have received grace from God, so that you no longer rely on what you have done, but on Christ's life, passion, death and resurrection alone, then you will certainly have the right true faith, and no sin, no curse of the law, no wrath of God, no world, no death, no devil and no hell will be able to hinder your blessed resurrection.

2.

But, beloved, it is time that I now also show you, secondly, how unspeakably glorious our blessed resurrection, so firmly founded on Christ's glorious resurrection, will one day be.

A clear picture and prelude to the great morning of the resurrection of all believers was, beloved, the morning of Christ's resurrection, whether we look here at Christ the Risen One Himself or at those to whom He appeared.

As for Christ, we see that a wonderful change had taken place in his body. His body was now heavenly transfigured and therefore immortal, no longer capable of suffering, and endowed with spiritual qualities, so that, like light through glass, it penetrated through door and tombstone without even breaking its seals, and suddenly appeared among his disciples, who were gathered together in secret, without opening the closed doors; soon his body appeared visibly, soon it became invisible;

In the twinkling of an eye he was here, there, in Jerusalem, on the road to Emmaus, in Galilee, in Bethany in Judea, until at last, before the eyes of his disciples, he rose majestically through the wilderness to heaven. Behold there a mirror of the wonderful change which, one day on the day of resurrection, will also take place with our bodies! For the apostle expressly says of Christ, "Who shall transfigure our vile body, that it may be like unto His glorified body." Our bodies, too, will be heavenly transfigured, and therefore immortal; they will not be subject to disease or pain; they will not need earthly food, drink, or sleep; they will be endowed with spiritual qualities, finer than light, swifter than lightning, completely obedient to the will of our spirit, invisible to earthly eyes, yet able to make themselves visible to them, endowed with incomparable beauty and power, shining like the sun in God's eternal kingdom.

But after his resurrection a wonderful change had also taken place in Christ's soul. Free from the burden of our sin, which it had borne, it had now entered upon the perfect use of all the divine attributes bestowed upon it, namely, the use of His omniscience, omnipresence, and omnipotence, the full use of which Christ had emptied Himself of in the state of humiliation. Behold in this also a mirror of the wonderful change which will also have taken place with our souls on the day of our blessed resurrection! Our understanding will be so brightly enlightened that it will not only be free from all error and doubt, but will also see through with delight all the mysteries of God's nature and will, as well as all His dark and wonderful ways, which are inscrutable to us in this world. Our will, however, will be so sanctified that it will not only be free from every breath of sinful inclinations, thoughts and desires, but will also be suffused with the perfect love of God and of all His children. As John writes: "Beloved, we are now the children of God, and it has not yet appeared what we shall be. But we know, when it shall appear, that we shall be like him: for we shall see him as he is."

But as for those to whom the Risen Lord appeared on that Easter morning, after three days of inexpressibly great heartache, they were filled with even greater joy on the day of Christ's resurrection. Their joy was so great that it is impossible to imagine it, let alone explain it; so great that, as the evangelists report, they could not believe for joy, although they saw Christ with their eyes and heard Him with their ears; it was as if they were dreaming; until at last, convinced, they burst out in joy.

Such joy also awaits us, beloved fellow believers. Yes, one even greater beyond description. For while the joy of those believers was only a passing foretaste of the joy of eternal life, our joy will then be a complete, eternal joy, so great that if we could feel it now, we would give up our spirits for joy.

The poor blind world thinks it enjoys a marvellous joy when it dwells in splendid palaces, when it has accumulated earthly wealth, when it is highly honoured by men, when it lives in

She thinks of us Christians as deplorable fools because we do not want to enjoy this life like she does. She therefore regards us Christians as deplorable fools, because we do not want to enjoy this life like her. But O foolish world! Above the fleeting and vain joy, it spoils the eternal true joy. For what a will-o'-the-wisp flickering in the night is to the sun shining through the whole world, so is the earthly joy of the world to the joy of eternal life that awaits us on the day of our resurrection. Then we too shall all be introduced into a glorious palace, but against which all the palaces in this world are but miserable huts of clay. We too will be rich beyond measure, but in treasures that will remain with us forever. Then we too will be highly honored, but by God himself in the sight of all his angels. Then shall we all also be arrayed in glory, but our raiment shall be the radiance of the sun emanating from our very bodies. Then we too shall all sit at table with all the inhabitants of heaven in glory and joy, enjoying not perishable but imperishable, unspeakably sweeter heavenly food and heavenly drink. Then also all our ears will feast on harmonies, but heavenly ones, and our eyes on spectacles, but divine ones; For then we shall listen to the changing songs of the holy angels, behold God and our Saviour and all our loved ones face to face, and in God's and all the angels' and elect's fellowship, set apart and undisturbed by the hostile world and false brethren, and undisturbed by the fear of ever losing what we have again, be blessed for ever and ever.

O beloved, are we not then happy, blessed people? and is not the hope of such a blessed resurrection worthy that we should not set our hearts on vain things, nor serve sin, but remain faithful to Christ even unto death? Or do you say, "Yes, if I only knew that I would persevere to the end? But this is the very thing that takes away my Easter joy, that I do not know whether I shall abide." O my dear Christian, good to thee if thou bear this anxiety in thy heart. For this is the very proof that thou art a true sheep of Christ. Only therefore keep confidently the promise made by Christ to his sheep, "I give them eternal life, and no man shall pluck them out of my hand." Do not cease to watch and pray, and you too can confidently join in the apostle's song of triumph sung on behalf of all believers, "Who will accuse the elect of God? God is here who makes righteous). Who will condemn? Christ is here, who died; yea, rather, who also was raised from the dead, who is at the right hand of God, and represents us. I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord. To him be praise, glory, honor, and worship, here in time, and once above for ever and ever! Amen.

(Translated and sent in by G. R.)

A voice from the "English Conference of Missouri," concerning the doctrine of election by grace.

An exhortation to the English Conference of Missouri.

Dear brethren, relying on the confidence you have shown me so far, I do not think it presumptuous of me to address a few words to you on the question of the election of grace, which now threatens our dear Church so fiercely. The war that is now imminent is not a war with sword and bullet of fire; nor is it a question of temporal advantage and earthly gain, but, if God does not avert it in grace, it will become a spiritual war, in which, without doubt, many souls will fall. In this matter we are not to be idle spectators, for it concerns us all. Our dear brethren in the Missouri Synod have shown themselves very long-suffering against those who contend against them. In many ways they have endeavored to prevent a public outbreak of the controversy; yet it seems that the worst must come. Since the actual point of contention is not entirely clear to those to whom the German journals are not accessible, I will try to present it so that everyone may clearly recognize what judgment he must form about the contending parties. An indecision (neutrality) in this struggle - if such were possible - would entail great harm.

The actual Missourians have continued to teach exactly in accordance with the Word and the confessions of our faith. Everyone should carefully read the confessions on the article of election by grace. These clearly teach that the elect are chosen "out of pure mercy in Christ, without any merit or good works on our part," and that God "makes us blessed according to the purpose of his will. (Book of Concord, p. 489. Jubilee edition. St. Louis.) In the *Epitome* it is rejected as a "blasphemous and frightful and erroneous doctrine" when it is taught "that not only the mercy of God, and the most holy merit of Christ, but also in us, is a cause of God's election, for whose sake God hath chosen us to eternal life." Would that our preachers in particular would study the confession and acquaint their congregations with it. Our confession gives all the glory of election to God alone. But, as everyone knows, there are still many things in the doctrine of election by grace which have not been revealed to us and which are "higher than all reason. And it is these very things that Missouri's opponents seek to fathom and make intelligible. They make the assertion that God foreknew faith, and therefore He chose. But it must inevitably follow from this assertion that faith is not God's gift, but a good work. The truth is rather this, that election precedes faith, and not faith precedes election. He that is elect is brought to faith by the means of grace.-Now, as to the mysteries connected with this doctrine, we are not to ponder over them; they are not reached by our minds, and divine revelation has concealed them from us. The opponents of the Missourians boast that they can execute a whole series of ancient teachers in their favor. Let them, after all, appeal to the same. We have not undertaken to follow the discourses of any

Poor Judas.

Our great sin and iniquity
Christ to the cross hath smitten, Therefore we thee, poor Judas, and the multitude of the Jews, May not justly reproach, for the guilt is ours.

(Luther XXII, 1653.)

We should not be undecided for a moment as to the position to be taken by the Missourians, except as contained in the Confessions and the Word. Since we find both the Word of God and the Confession clearly and distinctly on the side of the Missourians, let us, dear brethren, not for a moment be undecided as to the position we are to take. Nor let us yield for an hour to those who would make faith out to be, as it were, a good work in us, which God foreknew, and for whose sake He chose us. "He hath ordained us to filial adoption unto Himself, through JESUS Christ, according to the good pleasure of His will, to the praise of His glorious grace, whereby He hath made us acceptable in the Beloved." Eph. 1:5, 6.

It is true that our conference is still small, but if we only remain in our head, Christ, it will be an ark for the salvation of many souls. Let us therefore, as faithful fighters, put on our armor, that when the battle must be waged (which God in his mercy will prevent), we may guard our treasure against the snares of false doctrine. What is incumbent upon us is to do what we have sworn to do, namely, to hold fast to our confessions and the word of God. Let us not despair in this gloomy hour! God has never forsaken his church, and it has already passed through more difficult hours. He saved many souls in the days of the flood; in the days of the prophet Elijah, when seven thousand did not bow the knee to Baal; in the days of the birth of Christ; in the days of Arianism, which denied the divinity of Christ; in the sixteenth century; and He will preserve us also, if we will but not forsake Him. May the sighs of all Lutherans rise up to God, that He may equip our fighters with strength and courage. May He soon grant us peace, but not at the expense of truth. Amen. L. M. W.

Letter of a so-called layman, concerning the doctrine of election by grace.

Matth. 11, 25. 26.

On March 23 of this year, we, the writer of this, received a rather detailed letter in which a member of one of our congregations most urgently exhorted us to abandon the Calvinist doctrine into which we had fallen and to do true repentance for it. The letter, however, revealed such a sincere heart and such a touching concern for our salvation and for the pure Lutheran doctrine that we answered the dear man immediately the following day. We then received a second letter from him on April 7. It is true that he does not seem to have received our reply, since he makes no mention of it, but the content of this second letter has given us great pleasure, and since we do not mention the name of the scraper, we hope that he will not be angry with us if we share this second letter with our readers. We reproduce it verbatim. It reads as follows:

"Dear Doctor Walther! Some days ago I wrote a letter to you, wherein I suspected you, as well as all our dear Missouri Synod, of teaching falsely on the article of election by grace; for which I am now heartily sorry, and sincerely ask you to forgive me for everything I have done to offend you. Beloved brother in Christ, I have had many and severe temptations for about two months, and have had no rest almost day and night because of the doctrine of election by grace. A veil has been put over my heart and mind by God's permission, and I have not been able to distinguish the right doctrine of grace election from the wrong. I read some sentences from the Synodical Report of 1877 page 24 the 6 last rows and page 42 in the 3rd 4th and 5th rows, and Synodical Report '79 page 86 and some other sentences. And I was also told that the sentences were not right, and also heard that our dear Missouri Synod did not teach right. And so for a long time I read almost night and day, and prayed and wept, and believed quite certainly that our dear Synod was on the way to Calvin. And then I began to write letters protesting against our doctrine, and also wrote a little booklet to send to all the pastors and teachers of our Synod, and beg all from my heart that they would all fight for the truth. And when I was quite finished with everything, I took the synodal reports again and read them again: there I found many passages from the Bible quoted, and all at once the curtain was taken off my heart, and I heard the old faithful shepherd's voice of Jesus Christ again, and recognized it at once. You can imagine what a joy that was. Oh, many a tear of joy have I shed since that time! Now I have really come to know what the election of grace is. Oh, how great is the merciful love of God, and how strong is the golden chain with which the merciful God draws us! Yes, it is all grace, grace! O an inexpressible grace! Oh, that the merciful God would still have mercy on many, and bring back those who have gone astray, and keep those who are standing there, so that they may not lose grace! O how glorious it is to have such a gracious God, who does not cast us off when we fall! Yea, how glorious it is to have such a gracious Shepherd, who seeketh again his lost sheep, and maketh known again his faithful Saviour's voice! O a grace that far surpasses our thinking! Beloved brother in Christ, may the gracious and merciful God also keep you and all faithful confessors of JESUS Christ in his grace, that you all may always confess the pure doctrine of the gospel; yes, until the end, when the merciful Saviour will come and gather all his elect and bring them into the eternal tabernacles, when there will be no more temptation, no more sorrow, no more weeping; when God will wipe away all tears from our eyes and lead us to the living water. Only then will we truly recognize the merciful love, when we will see how the gracious God will crown his own works. Then we shall know what still seems dark to us here. Then I, too, a wretched sinner, shall know the merciful love of Jesus Christ, as it can only be that from my youth he has always followed me, and when I have fallen he has always helped me up, and when I have lost my way he has always called out to me: 'I am thy shepherd; behold, into my hands I have drawn thee/ My father and mother forsook me when I was a child; but the Lord hath not forsaken me.' Your brother in Christ greets you warmly. ....."

Let them that think themselves wise and prudent..,

to the doctrine of election by grace according to their reason, and to seek the cause of their election in themselves; let us also further with babes take our reason captive to the obedience of Christ, and seek the cause of our election in God's mercy and Christ's merit alone, and to him our God and Saviour alone give all glory in time and eternity. W.
[Walther]

From the mission to the Jews.

As difficult as it is to convert a Gentile, it is even more difficult to bring a Jew to faith in our Lord Jesus. But with God no thing is impossible. This is also the comfort of our dear apostle Paul, who, like Moses, in his ardent love for his poor, blinded people, desires to be banished from Christ for his brethren, who are his enemies according to the flesh (Rom. 9:3). He says in the same epistle (11:23.), "And those, if they abide not in unbelief, shall be grafted in; God is well able to graft them in again."

This we also learn for the strengthening of our faith from the report of the English church missionary Robert Bruce of November 3, 1880. He made a journey from Ispahan to Baghdad last year on behalf of the Bible Society and visited Hamadan, the headquarters of the Persian Jews, on this occasion. There, in 1865, Chajim, the son of one of the richest and most respected Jews, had been led to believe, merely by reading the Old Testament, that the Messiah must actually have come long ago and been killed at the time of the Second Temple. (See Daniel 9, 24 - 26. Haggai 2, 7-10. Malachi 3, 1.) But Chajim soon found a companion (Joh. 1, 45.) in the priestly Dr. Aga Jan. Now both of them got themselves a New Testament, and it did not take long until they were firmly convinced that Jesus of Nazareth was the Messiah. Yes, they also openly confessed their faith and sought to prove in the synagogues as well as back and forth in the houses that Jesus was the Christian.

Of course they met with strong opposition, especially from a learned Jew. Finally, however, he, along with his 3 brothers and their old father, one of the heads of the Hamadan Jews, (Isaiah 53:12) was won over to JEsum. In addition there was a merchant named Turnip, and Chajim's younger brother, Solomon. But their father was against it. He offered Chajim 2,000 marks if he would only keep his faith secret (Acts 4:18), and at the same time threatened him with disinheritance if he continued to preach Jesus. Both sons remained firm and let themselves be disinherited (Apost. 4, 20.).

For a while it went on like this without worse persecution, as we know from the gospel of the 4th Sunday after Epiphany. At first the journey with Jesus was peaceful and calm, but soon the storm came and the sea became turbulent. Now a proclamation was issued, according to which anyone who got involved with those apostates would be cast out of the synagogue (Joh. 16, 2.). Even Aga Jan and Dr. Eliam, the father of those 4 brothers, although highly respected men, were persecuted, one of the four was once beaten in the open street so that several bones were broken. But the spirit became "neither dull nor soft" to them. In October

In 1878, Chajim and two of his friends were baptized by the American missionary Basset, who was temporarily in Hamadan. Dr. Aga Jan was also baptized a week later by the Protestant-American pastor in Hamadan. Otherwise these awakened Jews had no intercourse with out-of-town missionaries. They also lacked protection entirely. But the Lord Jesus did not leave them without protection and strengthening. Such was given to them when a poor Jew, named Jair, who at first cursed and scolded his neighbor Aga Jan (Acts 8:1), allowed himself to be won over by his gentleness and meekness and converted to Jesus. Now the Jews "organized" an uproar: men, women, and children gathered before the governor's house, and cried out for vengeance against the Christians. The governor at that time was a just man, and punished the accusers instead of the accusers (Acts 18:12-16.). Unfortunately, however, he was soon after replaced by an unjust man. Three times Jair had to appear before him and pay a fine each time, once he was beaten through in the street, and at last, by order of the governor, he was subjected to the bastonnade, i.e., he received no small number of blows on the bare soles of his feet with a strong cane. But he stood firm and exclaimed: If you think that your blows will move me to deny Jesus, you are mistaken; and if you cut off my head, I will confess Him with my last breath.

So far there are 40 men and 15 women who believe in Jesus. Only 5 of them have been baptized so far, but the others will soon follow.

Let us pray and help that the LORD may remove the covering from Israel's face.

That they which are yet in darkness may soon see the light in Jesus.

(Prussian Lutheran Church Gazette.)

To the ecclesiastical chronicle.

1. America.

The Grace Election Doctrine Controversy. We cannot refrain from informing our brethren that two excellent articles have appeared in the New York "Witnesses of Truth" of April 1, in which the authors of the same take up the cause of our dear Missouri Synod against the silly, slanderous accusations as if it had become Calvinistic. The first article, which bears the heading: "Evidence?", comes from the pen of Mr. P. A. C. Frey in Brooklyn, N. Y., the editor of the New York "Ev.-Luth. Missionsblatt". The same had sent this article to the owner of the paper: "Herald and Magazine"; but the latter had sent it back again. The "Witness of Truth" therefore writes: "The aforementioned gentleman (Mr. Diehl) thinks it good to take up the most immoderate suspicions, but the correction is not agreeable to him. We have no hesitation in allowing the article to appear in the 'Witness,' although it is painful to have to furnish the part of the Lutherans who read our paper with proof of how one can slander, lie, and deceive in the name of God nowadays in order to blaspheme His truth." Mr. P. Frey's article is, in fact, directed against an article on vice and lies by a certain "M.". Mr. P. Frey's article is therefore entitled: "Proofs?!" because "M.'s" article cheekily accuses us in the worst way, but without "proofs". Mr.?. Frey shares

By the way, "M." has long since declared to him: "He would fight Missouri to the death," and another time: "The Missouri spirit must be crushed. There we have it: it is not our alleged heresy for the sake of which "M." fights so furiously against us, but our "spirit," and the present doctrinal controversy is only a welcome larva for him, under which he spurts out the poison of his old hatred against us. - The second article in "Witnesses of Truth," which bears the heading: "Unspeakably sad," is, as we assume, by Father Sieker, the pastor of St. Matthew's Parish in New York; we say that we only assume this because the article is still without a conclusion and therefore still without a signature. This article, too, is directed against the shameful distortions of our doctrine, of which not only the Iowa Prof. G. Fritschel has been guilty, but also "Herald and Magazine," which paper has included these distortions in its columns, with the remark that it was because Prof. Fritschel had "clearly and easily comprehensibly set apart the two sides in this burning question for the common man"! In the article "Unspeakably sad," Prof. Fritschel's lying presentation of our doctrine of the election of grace is reproduced, and then that which we ourselves gave in No. 2 to 9 in the previous volume of the "Lutheran," and the reader is then called upon to compare the two presentations. We will report on the expected conclusion in due time. The pure doctrine of election by grace is not new to Father Sieker. He had already studied and fought through it when he was still a preacher in Wisconsin. Hence his clarity and his faithful stand! God reward these dear men that they are not ashamed of Missouri even now, when it is reviled from so many sides. W.

[Walther]

Temperance fanaticism. The papers report that in the State of Kansas, by an amendment to the Constitution, all use of wine is forbidden. This is almost incredible; were the legislators themselves supposed to have been drunk? - An Episcopal preacher in Lawrence recently made the following statement to his congregation: "Most of those present know, no doubt, that a **temperance** law has been adopted in this State. But, as I believe, few of you know that this law entirely forbids the use of wine at the holy supper, and punishes the preacher who uses wine at the supper with two years' confinement in the penitentiary, and excludes the church in which wine is administered at the supper as a common offence. I do not need to tell you that I will now serve wine in defiance of this law. The bishop and the clergy have decided not to observe such a law." - The "Messenger," organ of the Baptists, writes: "It seems almost incredible that any state should have passed such an outrageous law. . . But if such a law should really be passed in Kansas, we hope there will be not a few Baptist and other preachers there who will have courage enough not to turn to it, and take a chance to test the constitutionality of it. Where human laws are contrary to clear and distinct ordinances of God, God is to be obeyed more than men. No one has a right to compel Christians to substitute another liquid for the wine prescribed by the Lord at the Lord's Supper." - On the other hand, a congregation calling itself Lutheran and belonging to the so-called Lutheran General Synod behaved quite shamefully. A bill had been submitted to the legislature, according to which the use of wine at the Lord's Supper should be permitted. This congregation had nothing more urgent to do than to protest against this bill, calling it a pernicious retreat in the matter of temperance, and proclaiming to the world that they made no claim to freedom from this law, and had long since dropped the use of tapped wine in Holy Communion. - One can hardly believe his eyes. What dishonor these so-called Lutherans bring to the Lutheran name!

As we just read, the attorney general of Kansas declares that when the law was drafted it was not intended to prohibit the use of wine in holy communion, and that such use would not be punished. G.

The pope claims to have discovered that in recent times there has been much false trading in relics, bones of so-called saints. 2c. He has therefore sent a warning to all the bishops and a report that no bodies have been dug up from Rome's catacombs for 30 years. Here the infallible man is mistaken. Such fraudulent trade has not been practiced only recently, but for a long, long time in the papacy. And if the poor souls were not to be pitied who allow themselves to be led away from the true sanctuary, the dear word of God, by these fraudulent sanctuaries, old as well as newly imported, it would not matter so much whether more of such bones, which were taken up from the shingle, were brought into the trade as bones of saints. Whether a few more bodies and heads are added to the many that have been shown so far of St. Laurence, whether a few hundred are added to the many thousands of teeth that have been shown of St. Apollonia, that is all the same in the end. The body of St. Bartholomew was brought to Rome after two papal bulls. According to six papal bulls it is "still in Rome. And yet Rheims and Monte Casino claim large parts of the body, Naples, Reichenau and Toulouse each a head, various cities about 9 arms; not to mention other parts of the body. Whether more bodies and parts of the body of Bartholomew come into trade, that is all one thing. The newly added and newly imported bones help just as much as the old ones - namely nothing. A list of the relics by whose importation America is to be made happy is not available to us. Perhaps among them are some particles of the burning bush of Moses, some boxes full of Egyptian darkness, pieces of Noah's ark, remains of the hay on which the Christ child lay, parts of the rope on which Judas hanged himself. The pabstry is just vain deceit. Oh, how the clergy laugh in their faces when they can lead the people right along the fool's rope! G.

The pope needs money again; therefore he has announced a jubilee for the obtaining of plenary indulgences, which began on the 19th of last month and is to last in Europe until November 1, outside Europe until the end of the year. Luther writes in the Schmalkaldic Articles: "Here the Holy See at Rome came to the aid of the poor Church and invented the indulgence, with which it forgave and raised up satisfaction. ... When this began to bring in money, and the bull market was good, he devised the year of gold, and set it in Rome; which he called the pardon of all chastisement and guilt. The people ran to it, for everyone would have liked to be freed from the heavy, unimpeachable burden. This meant finding and raising the treasures of the earth. The pope hastened on, and made many years of gold one upon another; but the more he devoured money, the wider was his gorge." (III. Art. 3.) - The poor souls who allow themselves to be beguiled by such tendering are to be pitied; they are deceived, doubly deceived: they throw away their money, and think they obtain something for it that is

cannot be obtained with money. Indulgence, perfect indulgence of all sins as well as of all punishments, Christ has purchased for us and gives it free of charge and by grace to all who believe in him. O dear reader, thank the Lord Jesus for the comforting word which he spoke on the cross and which has been preached in the past days, for the precious word: "It is finished!

Hostility of the Papists to the Bible. The Roman paper, "*Freeman's Journal*," of New York, says: "The reading of the Bible by young and old without instruction and direction has made more infidels and scoffers than the reading of the 'Age of Reason,'" a diatribe against Christianity by the godless *Tom Paine*. G.

Anabaptists. An Episcopal preacher reports in the *Standard of the Cross*, concerning a Baptist country church, "Among the candidates (who came forward for baptism) was a lady who had been immersed when about fifteen years of age, but, not having been converted by the examination, as she expected, now desired to be immersed again for that particular purpose. The preacher took the matter into consideration, and really immersed her again." The "*Independent,*" communicating this, adds, "The repetition of such ceremonies as baptism and ordination, is not uncommon among Episcopalians."

Death notice. Our dear Norwegian sister synod has suffered a hard blow, and with it also we. On April 1, Mr. Jacob Jacobsen, professor of ancient languages at the Norwegian Lutheran High School in Decorah, Iowa, died blessed in the Lord. He was a man who was as rich in a treasure of significant knowledge and wonderful gifts as he was of a golden character and incorruptibly faithful in the confession of divine truth. W. [Walther]

II. foreign countries.

The "Freimund" of February 24 reports the following about the **difficulties that are now** and then made for the separated Lutherans in Germany, when they want to bury their own in the church graveyards: God-deniers and other openly un-Christians die every year, who are nevertheless buried without all decency and sometimes even with great pomp on Christian graveyards. Deceased members of the Lutheran Free Church, on the other hand, are often denied a little room in a Christian graveyard and a Christian burial. The Lutheran Free Church in Prussia had to make sad experiences in this respect from the beginning, as well as more recently in Electorate Hesse, Hanover and elsewhere. The pastor Rieth, who lives in Eisenach, and who, as he himself testified, is legally "authorized to practice religion in public at funerals," writes the following concerning the funeral of a member of his Free Lutheran congregation at Altenbreitungen in the Duchy of Meiningen: "There have now already been four conflicts with the local church authorities in Altenbreitungen over the use of the regional church cemetery: once a corpse of ours stood in the open air from 4 o'clock in the afternoon until 10 o'clock the next day, until the ducal district council from Meiningen appeared and ordered the burial by the local authorities. Since this time, too, obstacles were to be prepared, the day before we sent a report to the Duke's District Office and to the Duke's State Ministry in Meiningen, whereupon the next day at 10 o'clock the Duke's District Administrator from Meiningen appeared in Altenbreitungen, with whom, at his request, I had a private conversation concerning the matter at 11 o'clock. . . . After this conversation, in which it was also noted that already on the previous day the bereaved husband of the deceased, who had brought the corpse to the town of Altenbreitungen, had sent me a letter. The Landrath declared: "The funeral can take place at 3 o'clock in the afternoon, and I myself will attend. . . . "When we appeared in front of the cemetery, the gate was locked. I lowered the coffin in front of the steps and, standing on it, began the funeral liturgy. As I went to pray, the Landrath came to my side with the request to wait a little longer, the key would come in a moment. When he did not come after 10 minutes or even a quarter of an hour and I prepared to continue, the Duke's Landrath approached again with the words: He shook the gate himself and said that now he would have it broken out - or smashed, I don't remember exactly. On my plea it did not happen. A military police officer was not there, and it was impossible to expect my sufferers to do this. I said: We don't need to break in, because we stand on the ground of the law and are within our rights; we don't want to cause any trouble, but would rather complete the celebration outside. The blessing took place, we went to our prayer room, where I preached the memorial sermon. The introduction and burial of the body followed soon after, ordered by the District Administrator and performed by the bearers."

Princess Auguste Bictoria. Some of our readers will have read of the splendid festivities which recently took place at the marriage of a grandson of the German Emperor, Prince Wilhelm. The "Pilgrim from Saxony" of March 13 reports of a beautiful procession of the high bride in the following manner: "Princess Auguste Viktoria, who belongs to the Lutheran Church, has placed herself and her future entirely under JEsu's direction. At her request, that during the church intercession for her marriage the song: JEsu, geh voran auf der Lebensbahn' (JEsu, go ahead on the path of life), it was strangely asked whether the second verse, 'Soll's uns hart ergeh'n', might not be omitted? To this the princess replied: "No, it shall be sung first of all; I certainly do not hope that I shall always walk on roses in my new state; but I have one consolation. Prince William thinks like me, and I like him, we have resolved To bear all things together, and it shall be easier for us^even the heavy.' "

A masquerade that was recently held in Munich was very sad. As a result of careless handling of light, nine persons wearing Eskimo masks perished miserably, eight others escaped with more or less burns. The mask society had also, as is written, published a pub newspaper for this evening, in which coffins were displayed as a "joke"! The most horrible thing, however, was that the masquerade did not let itself be disturbed by the terrible incident in its ridiculous goings-on. The dead and wounded were taken away and the "joking" continued. A German newspaper rightly remarked on this: "That is what God's judgments mean." Whom God's word does not soften, nothing else will.

Continuing Education Schools. A rather ungodly institution in some German states is that on Sundays, partly before, partly after, and even during the time of the public church services, so-called training schools are held for those who have been dismissed from elementary school. The consequence of this is that the young people become accustomed to staying away from the public services forever. The "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of March 10 writes: "For the pastor it makes a formally devastating impression when he leaves the church at 11 o'clock on Sunday morning.

comes from church and sees the Bürschlein, of whom he has not seen a month, as well as mostly not the teacher, in church, wandering to school. Sad it is that the teachers themselves still feel so little the burden, we said almost more, and let Sunday be taken away like this." The paper, it is true, thinks that in America such a thing would go well; but there he is greatly mistaken. Unfortunately, we have to deplore it as a great evil that here in America the Sunday schools are often misused for the teaching of secular knowledge and skills, and that even if this does not happen, the dear youth is still kept away from the churches by the Sunday schools. W. [Walther]

The Lutheran Slovaks. In the Bavarian "Leaflet of the Lutheran God's Box" we read: In the north of Hungary, in Slovakia, there live more than...

million Lutherans who have been subjected to maltreatment and torment since the days of the Reformation, that it may with full right be called a martyr church. Still the measure of their sufferings does not seem to be full. In previous centuries they had to endure bloody, cruel oppression on the part of the Roman rulers, and for years they have been groaning under the hard pressure of the Magyars. The faithful Lutheran clergy are suspected of being disturbers of the peace, Catholics and Jesuits, and are suppressed, and unbelieving Magyar pastors hostile to the Lutheran confession are brought into office. The German language, the Slovak language - everything is to be eradicated at the same time as the Lutheran confession. They know no other gospel than Magyarism. They have been given church leaders who themselves are working for the downfall of the Lutheran Church, they have been deprived of their secondary schools, and when they had established confessional grammar schools out of their own funds with astonishing self-sacrifice and by exerting all their strength, these were taken away under the pretext of being politically suspect.

to be closed. They are to send their sons to grammar schools where neither their faith nor their language is tolerated, they are to attend a theological college where so-called Protestant theology is taught by a theologian of whom it is not known whether he is baptized or a Reform Jew. For their church they now fight for 300 years with all fidelity and devotion. In no country in the world has the Lutheran Church been so long under oppressive martyrdom. Today they are again in a hot struggle for their schools, for their confession, and are reaching out to their brethren in Lutheran lands, crying for help. Methodists are already roaming through this devastated church and want to reap where they have not sown. It is high time for the Lutherans of Germany to take care of these tormented brethren and to give them help.

South Africa has a Lutheran population which increases from year to year. In the Cape Town there are 2 Lutheran congregations, they form with the congregation in King-williamstown and Stutterheim a synodal union on the basis of the old Brunswick-Oelser church order. In British Kaffir Land a number of Lutheran congregations have been established by immigrants and by the settlement of the German legionnaires of the former Foreign Legion, some of which received clergy from Hermannsburg. There we find a Frankfurt, Braunschweig, Potsdam next to foreign-sounding names. There are also Lutheran congregations in Natal, Transvaal and Orange Free State in New Germany, New Hanover, Ladysmith and other places. Several South African Lutheran congregations have chosen the good Bavarian hymnal as their church hymnal. If they can obtain Lutheran preachers from abroad, and this is their need, South Africa is a promising field for our church.

(Leaflet of the Lutheran God's Box.)

Death notices.

On April 2, the former Evangelical Lutheran Pastor Frederick Rufs died gently and blessedly in the Lord at St. Clair, Michigan, at the age of 51 years, 1 month, 3 weeks and 4 days. Already 5 years ago he had to resign his office, which had become so dear to him, due to illness. It was with great sadness that his congregation, whom he loved more than anything on earth, saw him leave his office and were pleased that he at least wanted to remain in their midst. He suffered long and much; at last from cancer of the stomach. He was, even in the days of his painful illness, a zealot for the kingdom of God. "Make Christ's sufferings great," he would say, when anything was mentioned of his cross-school. Of his blessedness he was sure to the end. On April 5 his body was laid to rest amidst numerous congregations. The undersigned delivered the funeral sermon on Ps. 4, 4. and Mr. Pastor C. Lohrmann of Lenox, Macomb Co., Mich. concluded the funeral service with a heartfelt speech and prayer at the grave. To the orphans father and widows Rather fei the afflicted wife and 9 fatherless orphans, the youngest of whom is 10 months old, protection and succor!

St. Clair, Mich. April 7, 1881, H. W. Schroeder.

Rev. one. Joseph Lehner died of stomach cancer on the 4th of this month at the age of 58.

_____ F. Kleist.

Quintan E. F. Rademacher, only son of Rev. Gerh. Rademacher, passed away March 22, after an illness of three days from diphtheria, in childlike faith, confident and blessed in his Savior, in the college at Fort Wayne, aged 12 years and 22 days, and was solemnly buried there on the 24th.

I. H. Rademacher.

Ordination and Introductions.

On Sunday Lätare, Mr. L. Schümperlin, who had been called by the congregations in Chats worth, Wilson and Piper, after having passed his colloquium well, was ordained and introduced by the undersigned on behalf of the honorable President of the Illinois District with the assistance of Mr. Blanken.

G. N. Müller.

Address: Ucv. I,. LelluLMperlln, 6Iürl,8vvortk, Hin^ton Oo., III.

On Judica Sunday, Mr. U. H. Wisch mey er was ordained by the undersigned, by order of the honorable Presidency of the Western District, with the assistance of Mr. ?. A. Wilder in the Lutheran congregation at Spring Creek, Harris Co., Texas. Timotheus Stiemke.

Address: Uev. H.

Uo8o Ilill, Uurri8 6o., Döxns.

Church consecration.

On the Sunday after New Year's Day, the church of the Lutheran congregation at Town Carlos, Douglas Co, Minn. (a log building, 20X28), was dedicated to the service of the Triune God.

A. Hertwig.

Conferenz - Ads.

The Third District of the Minnesota Mixed Pastoral Conference will meet, s. G. w-, May 10-12, at the home of Mr. Rev. Dageförde, at Nicollet.

Pick up from Nicollet Station.

By order of K . F. Schulze.

The mixed Dubuque Conference will meet, s. G. w., May 3 and 4, at Mr. i?. Klindworth at Galena, III - registration is desired. Desung.

Warning.

The undersigned hereby warn against a certain Friedr. Nestmann, who is wandering about the country and pretending to be a doctor; he has been revealed as a shameful hypocrite and liar.

Luzerne, Iowa, March 30, 1881. p h. Studt, Rev.

St. Clair, Iowa, April 1, 1881, H. Semmann, Rev.

Synodal Ad.

The General Synod of Missouri, Ohio, &c., will meet at Fort Wayne, Jnd. on the 11th of May this year, for its 18th convention (resp. 3rd Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a letter of accreditation from the congregation concerned. (See "Synodal Handbook", 2nd ed., p. 29).

All pastors of our synod have to submit their parochial reports of the year 1880 to the undersigned in this year; delegates during, nod delegates by letter - resp, by postcard - before the session time of the forthcoming synod. (See "Synodal Handbuck," 2nd ed., p. 106.)

The reception of the reports of the Presidency from the last session of the Synods of the Districts concerned until the meeting of the forthcoming Synod of Delegates shall take place on the occasion of the meetings of the latter Synod.

All those who wish to present an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidency at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, secretary.

* * *

Price - discount to Fort Wayne.

Pittsburgh - Fort W ayne railroad, east and
west of Fort Wayne .....1^ kare
Illinois Central, Iowa Division, to Chicago j kure Illinois Central, south via Chicago to Fort.
Wayne .....Lkare
Lake Shore L Michigan Southern to Toledo lj kure (from there the Wabash R. R. goes to Ft. Wayne).
St. Louis to Chicago to Fort Wayne, Round
Trip Tickets $10.45
You should contact

Alr. N. 0. Servant,
670 Union str., OineaZo.

From Indianapolis to Fort Wayne-- 1H kare One turn upon arrival in Indianapolis to

^Vin. Ooolc L Oo.
247 ?. ^VasinnAton 8tr.

Price reduction to Fort Wahne.

The Grand Rapids L Indian" R. R. offers to sell Round - Trip tickets from the two termini (Grand Rapids, Mich., and Richmond, Jnd.) at I^H of the full amount.

The Wabash, St. Louis L Pacific R. R. offers to carry the delegates to Fort Wayne at as low a rate as any other railroad company.

Please contact the undersigned as soon as possible regarding the necessary certificate for one of the two railways.

H. G. Sauer.

For your consideration.

All those who intend to attend this year's Synod of Delegates or Pastoral Conference in Kendallville are requested to notify the undersigned local pastor at least 14 days prior to the beginning of the sessions.

This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or the Schwestev community.

Fort Wayne, Jnd, March 11, 1881. H. G. Sauer.

All those traveling to Kendallville by way of Fort Wayne for the convention can obtain round-trip tickets at 4 cents per mile when using the Grand Rapids R. R. trains on Tuesday, April 19. The early train leaves Fort Wayne at 8 o'clock in the morning. H. G. Sauer.

Solicitation.

The delegates of the Northwestern District who intend to travel to Fort Wayne by way of Milwaukee are requested to notify us immediately by postcard, so that we may negotiate for a reduction in railroad fares.

'1-
809 ?rairie st., Llilvvaulrve, IVis.

Notice.

Return ti ckets valid from 8 to 30 May
by Buffalo for $12.00
from Dunkirk for $11.00
by Cleveland for K7.00
will be sent by mail in a timely manner at the request of the purchaser fromI . H. Welcher,
190 L 192 Urospoot st., Oloveiuncl, O.

Proceeds to the Western District treasury:

To the synodal treasury: From the cross - congregation ?. Buchschachers at Warda, Tex., K7.00. ?. Roschkes-Oem. at Pierce City, Mo., 2.70. Trinity-Distr. in St. Louis, 12.35. ?. Krämers Gem. at Humboldt, Kans., 8.00. ?.

For college maintenance:?. Kösterings Gem. in Altenburg, Mon., 25.00.

For inner mission: Coll. at S. Honold's wedding by ?. Müller in Franklin Co, Mon, 9.00. Mrs. Rosina Schmidt in Altenburg, Wo, 5.00. Coll. of Gem. ?. Mueller's at Clarks Creek, Kans., 2.85. C. Herrmann through F. Schuricht. in St. Louis, 1.00. ?. Biltz's Gem. at Concordia, Mo., 2.60. By ?. Biltz at Concordia, Mo. by W. Jnngklaus, 5.00, Ad. Frerking 1.00. A. W. Homeier at Waukon, Iowa, 5.00. F. Butzke at Webster, Minn. 1.00. Two Ung. each 1.00 by ?. Kaspar in Lee Co. of Tex.

For Negro Mission: Coll. of Gem. ?. Michels' in Franklin Co, Mon, 3.00. Coll. onHcinge's wedding by ?. Kaspar in Lee Co, Tex, 2.45.

For Negro Mission in New Orleans: Salsms-Gem. of ?. Polack in Uniontown, Mon., 6.10. H. Mießner through ?. JanzMv in Frohna, Mon., 1.00.

For Negro children in New Orleans: N. N. by ?. Polack at Uniontown, Mon., 1.00. ?. Grocer at Humboldt, Kans., 5.00, Elis. Barth at Jndependcnce .50.

For the deaf and dumb: N. N. through ?. Michels in Franklin Co, Mm, 3.00. Dr. Bartens through ?. Biltz at Concordia, Mm, 2.00.. ,

For E in igr. mission: coll. on Mattyetz's wedding by ?. Kaspar in Lee Co, Tex, 7.00.

For student Th. Claus at Ft. Wayne: H. Schlesselmann through ?. Biltz at Concordia, Mo., 2.00.

For the comm. in Tuscumbia, Ala.: Coll. at the be. Uphoff's burial by ?. Michels in Franklin Co., Wo., 4.00. Coll. of Gem. ?. Kaspars in Lee Co., Tex, 5.75. By ?. Janzow in Frohna, Mo. by Aug. Schrötcr 3.00, Karl Lüders 3.75, Aug. Lüders 2.00, Wart. Weinhold 5.00.

For the ??. M. Wyneken and H. Crämer: Mrs. Ro- slna Schmidt in Altenburg, Mon., 10.00. ?. Roschke at Pierce City, Mon., 1:00.

For poor students in St. Louis: By ?. Krämer in Humboldt, Kans., Coll. on I. Ritter's wedding 4.50, Mrs. K. Baden in Jndcpcndence 1.50. F. Schuricht in St. Louis 5.00.

For the needy in Kansas, A. W. Homeier at Waukon, Iowa, 5.00.

For the comm. at SiouxCity, Iowa: ?. Roschke's Gem. at Pierce City, Mo., 5.75. Coll. of the Gem. of ?. Michels at Franklin Co., Mo., 3.00.

St. Louis, Mo. d. April 8, '81, E. Roschke, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(Western Districts)

have been received:

1. contributions:

From the ?? .: C.Bock, T. Stiemke, G.H.Hörnicke, P. Wese- loh, P. Gräbner, I. Roschke, A. D. Krämer, A. Charts each 4.00, E. Lehman", H. Bremer, H. E. Michels each 2.00, I. A. Proft 20.00, G. Stöckhardt 5.00, Dr. C. F. W. Walther 5.00, I. Matthias 5.00.

Two. Gifts:

From?. Bock's parish 1.85. From the virgins' association of the parish of I?. C. C. E. Brandt 5.00. By ?. Griebel by G. I. Meyer 2.50. By ?. F. I. Biltz by A. Frerking 1.00, H. Schlesselmann 2.00; on Mr. Steffen's wedding 7.50. By ?. Sapper, on Mr. W. Lindhorlts silb. Wedding, 9.05. By W. Hcnges 2.00. ?. A. Cbarts 1.00.

St. Louis, April 2, 1881. C. F. Guenther, Cassirer.

For poor students received with heartfelt thanks through Mr. ?. E. G. Frank at Steele's Mills, Randolph Co., III, from Mrs. Begemann $1.00. By Mr. ?. A. Lohr at Jackson, Mo. to pay the board money of Mrs. Nothdurft $5.00, likewise from Wittwe Herzinger $5.00. From Mr. ?. C. F. W. Brandt in Clariuda, Iowa, 5.00. Through him from Mrs. N. N. of Page City 1.00. Through Mr. ?. Bünger in St. Louis, Mo. collectirt on the silver wedding anniversary of Mr. C. Steting, 5.00. From Mrs. Hüsemann in Page City, Iowa, a quilt. By Mr. ?. H. Schlesselmann in Bremen, Jnd, from the valuable women's association there 10.00, and through the same from several members of his congregation there 14.00. Through Mr. ?. I. v. Brandt in Blue Earth City, Minn. the church collecte of his congregation "for the luncheon of poor students." 1.80. By Mr. ?. Biedermann at Friedensau, Nebr. 11.00 (containing a communion collection of his congregation 3.74, from individual members of the same 6.90, the remainder from himself). By Mr. I?. F. W. Brüggemann in Darmstadt, Jnd, a bequest from Mr. Karl Strube, a member of his St. Peter congregation (and "an old Lutheran reader), in the amount of 50.00. By Mr. ?. Nething in Lincoln, Mo., by Mr. H. Keuper 3.00. By Mr. Busse by members of St. Paul's congregation in Lowell (L>t. Louis) still subsequently collectirt, namely, by Kl. 2.00, by K. 1.50, by S. 1.25, by Sch. 1.00, voirA. 1.00, by R. 1.00, and by B. 1.00.

We cannot conclude the foregoing receipt without expressing our heartfelt thanks to all the dear brothers and sisters and all the lovely women's and virgins' associations who have again so kindly thought of the need of our poor students and have so generously given them gifts of love. May He who has risen gloriously from the dead for our vindication be their reward, in this life and in the next; He who says, "Truly I say to you, whatever you did to one of the least of these my brethren, you did to me." (Matt. 25:40.)

Typographical error: In our receipt in the previous number, instead of: From "I. M." in Baltimore, read: From "d. M." inBaltimore. C. F. W. Walther.

Received for the English Lutheran mission in the West:

By Mr. ?. A. Grimm from Mr. W. Otto at Washington, Mo., $1.00. From Mr. I. H. Myers at Ambia, Jnd., $10.00. From Wittwe Sommer at St. Louis, $1.50.

C. F. Lange, Kassirer.
509 ?rulllcliO ^vo., 8t. Douis, Llo.

Received for poor students:

By Mr. ?. L. Frese H6.00, namely by Dr. S. 1.00, Mrs. K. (thank offering) 2.00, by the Concordia Association 3.00. For Stud. Gläß from the women's club in the parish of Mr.?. Michels 10.00. For Stud. Chr. Qtto 13.00 from Mr. ?. Grossberger and his parish. **Günther.**

Received in arrears **for the needy in Kansas:** From N. N. in Collinsville -1.00. k.. A. D. Krämer and H. Baden in Jndependence clothes to the value of 8.00. By Kassirer Schuricht 71.77. The total of the money received by me therefore amounts to -579.05.

Of which have received: Fr. Krenzel and I. Wilshusen 5.00. The parish at Stafford 27.50. and clothing. H. Wein- mann in Mound 1.00. The comm. at Logan 81.00 for spring wheat, 140.00. for food and clothing. A. Kämmerer, I. Müller, G. Graf there together 17.00. U. H. Krause in Ellinwood 20.00. H. Schmid there 15.00. Karl Hermann in Leoville 15.00. I. Hempken in Clarence 5.00. The comm. at Eagle Creek 50.00. Ch. Schröder in Pittsburg 7.50. C. Fischer there 5.00. I. Hacker 5.00. I. Boljcs 5.00. ?. John 10.00. Community at Cac- tus 40.00. H. Mühlberger in Russell 10.00. Leo Schiefelbein in Belfield 7.35. Travel money for Mr. Krause in matters of the poor in Ford Co. 3".85. Myself, according to the express provision of the community of Mr. U. Wille 20.00, which I have used in part to build a stable for the mission horses. The comm. at Hutton 45.00. W. Schiefelbein that. 5.00. E. Delto in Clarence 10.00. Chr. Rodemann in Hampton 20.00. Lippcrt in Cactus 1.25. For stamps, money orders and rcgistrirtc letters 2.60.. Summa 579.05.

Ruffell, Ruffel Co, Kans, March 16, 1881, G. Toenjes.

Received **for the seminary household in St. Louis:**

From Mr. John Dittmar one slaughtered pig. From Mr. Schürmann 1 sack of flour. From Mr. Rohlfing 3 bushels of garden produce. From Mr. I. Köchel in Macon City, Mo. 1 doz. Brooms. By Mr. Prof. Pieper from the venerable Pastoral Conference in St. Louis -12.65. From the congregation of Mr. U. Achenbach in Venedy 36 sacks of flour. By Mr. Kassirer E. Roschke 12.30. From Mr. Huber 1 sack of potatoes.

St. Louis, April 6, '81. Heinrich Jungkuntz.

New printed matter.

The Doctrine of Election by Grace Presented in Question and Answer from the Eleventh Article of the Formula of Concord of the Evangelical Lutheran Church, with a Preface and Epilogue by C. F. W. Walther. St. Louis, Mo. 1881.

The first tract, "The Doctrine of the Election of Grace," 2c., which is probably in the hands of all our readers, is now followed by the second, much sought-after one, in which the pure Lutheran doctrine of the election of grace itself is expounded. The dear author, for reasons which he gives, has preferred to give the exposition in question and answer, and to take the answers word for word from the ecclesiastical confession, the Formula of Concord. The actual doctrinal exposition is preceded by a preface of 9 pages and followed by an epilogue of 17 pages. Both contain even important arguments, hints, advice 2c. The following brief, simple summary of the doctrine of election by grace in the epilogue may show how splendidly, clearly and distinctly everything is presented even to the most simple-minded: "If you are already in living faith by the grace of God, let me ask you: Have you given your faith to yourself? - Thou wilt say, Oh no; I have not been able to do the least thing to obtain a living faith by the word of the gospel, and I have not come to the word, but the word has come to me. - Well done! But do you think that you came to faith by chance? - Thou wilt doubtless answer, Oh no! if I meant that, I should be a pure heathen; nothing happens by chance. - Well then, let me ask thee further: To whom then hast thou to thank that thou hast come to faith through the word of God? - Thou sayest, I have only the mercy of God to thank for this, and the most holy merit of Jesus Christ. It was God who, like Lydia, opened my closed heart, so that I paid attention to what I read and heard from the Word of God. I truly deserved this with nothing! For the sake of my many sins I would rather have been worthy that God had neither called me nor brought me to faith, but rather that he had let me die and perish in my sins. My conversion is a secret to myself; only this much I know, that I have done nothing for it. -Do you think that it was only at that time that God thought of bringing you to faith, when your eyes went out, when you recognized your misery and God's grace in Christ, that you came to faith and became a different person? - You will say: How could I mean that! For I know from God's word that God not only foreknew from eternity all the good things he does in time, but also foreknew them from eternity. - Now then, let me ask you only one thing: Do you also hope to be saved? - You will answer: Yes, I hope so. If I did not hope so, I would have to reject Luther's 'Christian Questions'; then I would not even be able to recite with the whole holy Christian church the third article in the firmest faith, in which it says: 'I believe ... an eternal life, and not speak with our catechism: 'I believe ... that God will give **me**, together with all believers in Christ, an eternal life; this is certainly true'. And my dear Lord Jesus Christ says: "My sheep hear my voice, and I know them, and they follow me, and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28). (Joh. 10, 27. 28.) How, then, should I doubt my blessedness? - Rightly so, beloved reader! - Behold, then, in very brief words, thou hast the whole doctrine of the election of grace as in one summa. For this, and nothing else, is what the Concordia formula teaches of the election of grace, and what we teach with it; and only that which is inconsistent with this simple doctrine, that our confession rejects, and we with it. Can you not, then, find yourself in the many disputations which are now being made, orally and in writing, concerning the election of grace? be of good cheer! If you keep that simple faith, you will have the right doctrine of election to grace, even if you have never heard of the word 'election to grace' in your life. In this faith, then, let nothing mislead you!"

Price: 15 Cts. Per dozen -1.50. G.

Sermon preached on the Sunday after New Year's Day, January 2, 1881, in the German Lutheran Church of St. Paul, San Francisco, Cal. For the encouragement of a Christian congregation to work with cheerful zeal for the preservation and promotion of its **parochial school. Submitted to** print at the request of the Board by J. **M. Buhler,** Rev. San Francisco, Cal. 1881.

"Another advertisement for a school sermon!" I hope none of our readers will say this after seeing the foregoing. We live here among a people who are proud of their religionless state schools as one of their most beautiful crowns, and therefore cannot praise them enough. But this also makes such a great impression on many German Lutherans here that they look down disdainfully on our parochial schools. The evil flesh of the Christians also does its part, so that even if they have recognized the necessity and the great benefit of Christian parochial schools, they still easily become sluggish and therefore always need new exhortation and encouragement. Therefore, we are heartily pleased that once again a voice is heard reminding Lutheran Christians of their duty with regard to Christian schools; and we are all the more pleased that this voice is once again raised in the farthest West on the shores of the silent ocean. The sermon is delicious. It testifies to the burning zeal of the author, for although there has been a flourishing four-grade school within his dear congregation for eight years, in which equal instruction is given in the German and English languages, according to a curriculum embracing all the subjects of the primary and grammar schools; yet he and his board have deemed it necessary, lest the zeal for Christian schools should grow cold, to kindle the fire anew in the congregation. The text of the sermon is most appropriately chosen, it is taken from Ps. 78, 5. 6. 7. In it, evangelical mildness is paired with Christian seriousness. We would prefer to share the entire sermon with our readers. But since space does not permit this, we are content to share only one passage, which deals with a seldom touched upon and yet so important point. It is the following: "O it is a terribly true word: Our children will be our judges! And how often is this already evident in this life? I will not give an example of the most shameful kind, how neglected education of children often takes terrible revenge on the parents themselves; I will only speak of what we German, Evangelical Lutheran Christians only too often experience. There are Christian parents who desire from the bottom of their souls that their children should go the same way with them, walk with them to the house of God, appear with them at the table of the Lord, but what happens? Soon after Confirmation all this ceases, and to all imaginings, exhortations, and entreaties comes the reply, "We no longer understand! But how? dear parents, is this not sad beyond measure? Your children are already so estranged from you that they can no longer understand your language, can no longer attend your services, can no longer sit with you at the table of the Lord! Should you not lament this with tears? Should you not henceforth do everything possible to prevent the same thing from happening to your remaining children? Should not every father, every mother among us learn wisdom from such an experience, and at times provide for instruction in the German language and in the dear catechism, in addition to all other school instruction?" - May God bestow a rich blessing on this faithful testimony! W. [Walther

Sorcery in the light of the Word of God. From F. P. Mayser, pastor of the Lutheran Zion church at Lancaster, Pa. Reading, Pa. Pilgrim's Bookstore, 1881. price 15 cents, paperback.

Sorcery not only prevails in the heathen world, but is unfortunately still found among Christians, and is more widespread, in gross or subtle form, than is usually supposed. Every luthexical preacher, therefore, should also give serious warning against this sin of the first and second commandments. The author has done well not only to have testified against this abomination, this remnant of dark paganism, in several sermons, but now also to let his voice of warning be heard in wide circles. We gladly welcome this voice from the Pennsylvanian Synod. G.

Frankenmuther Kirchweih - Predigt Ao 1. sermon on the Kirchweih - Gospel St. Luke 19, I-10. held at the dedication of the new church at Frankenmuth, Mich. and given to print at the request of the congregation by the first pastor of the congregation Prof. Ä. Crämer. Printed by Louis Lange. St. Louis, Mo. 1880.

Frankenmuth church dedication - sermon 2. sermon on 1 Job. 2, 24-29. prepared for the celebration of the consecration of the church in^Frankenmuth, Mich. Submitted to printing at the request of the congregation by F. Sievers, gen. Printing by Louis Lange. St. Louis, Mo. 1880.

The reason why we did not publish these sermons, which were published last year, earlier is that they have only recently come into our hands. Now that this has happened, we hasten to draw the attention of our dear readers to these sermons. What makes the first of these sermons so valuable is the following. The dear Frankenmuth congregation was originally an immigrant mission congregation as long as 35 years ago, and Mr.

It was under the best leadership of Prof. Crämer, the first pastor chosen by her in Germany, that she once came to this country. In his sermon on the occasion of the dedication of the third, exceedingly stately church, Prof. Crämer therefore sketches a vivid picture of God's blessed guidance, which the congregation has experienced over a period of more than a century up to the present time, and in so doing encourages the congregation in forceful, heart-warming words as their former pastor to continued faithfulness in doctrine and life, in faith and love until death.

As far as the second Kirchweih sermon is concerned, the author only wrote it down, but did not deliver it, since Father Sievers was prevented by pouring rain from arriving in time for the celebration. However, the dear congregation was right to request the manuscript from the author and to put it into print. Mr. U. Sie Vers is not only one of the closest Lutheran preachers of the dear congregation of Frankenmuth, but has also, as he mentions in the sermon itself, experienced the first beginnings of the said congregation and has had the opportunity to follow the development of the same outwardly and inwardly up to the present. This second sermon therefore completes the picture sketched in the first in an excellent, most edifying and awakening! It also introduces the reader to the later 'strange inner history of the congregation. The history of a whole congregation of Bereans (Acts 17, 10. 11.), which is innately alive and filled with holy zeal for God's pure Word and the church confession, as the congregation of Frankenmuth is by God's grace, cannot but be exceedingly instructive, strengthening in faith and encouraging to unshakable faithfulness. Whoever obtains these sermons will therefore certainly not regret it. Both sermons can be obtained from the school teachers of the Frankenmuth congregation. Probably for 5 cents each. W. [Walther]

Children - Blättchen. I. and 2nd Vol. Published by Rev. F. W. Weiskotten, Bethlehem, Pa.

A lovely little book in quarto format with many beautiful pictures for small children who have already learned to read. It can be obtained from the publisher. Unbound, the price for both volumes is 30 cents; unfortunately, we cannot say whether bound is higher. W. [Walther]

Lament and Consolation of the Sick. Poem by K. Gerok, German and in English translation. Composed by C. Wonnberger. Published by Pilger-Buch- Handlung. Reading, Pa. Price: 50 cents, by the dozen 30 cents.

Contains at the beginning a solo for tenor or baryton and thereupon a choral song for mixed voices, with solo for soprano, alto, tenor and bass, under obbligato accompaniment of the pianoforte or the organ. Intended for use in family conversations and in public circles, this composition is perfectly suited to its purpose, since it is both melodic and easy to perform. The arrangement is excellent. In addition to the title, it contains 6 pages of notes with German and English text underneath, in folio. W. [Walther]

Tempclklänge. New collection of four-part chants for church singing choirs. Collected by I. C. Haas. Volume 2. published by Schäfer and Koradi. Philadelphia, southwest corner of 4th and Wood - Street. Price: 25 cents.

This booklet contains 8 pieces by F. Silcher, H. Küster, M. Prätorius, C. Gläser, P. H. Kirnberger, Graun, L. Cherubini and H. Molk. This booklet also contains 32 pages in beautiful print. Lacking the time to examine it more closely, we must content ourselves with announcing the appearance of this issue only by this means. We therefore take the liberty of taking this opportunity to draw the attention of publishers, composers and collectors of musical works to the fact that at present we have absolutely no leisure to examine musical works for the purpose of an evaluative announcement, however much we would otherwise be prepared to serve them in the interest of the dissemination of good music. With respect to other literary publications, we must also declare that we are not in a position to inspect all submissions of printed matter, and that therefore the friendly senders always run the risk that what they send will not be taken into consideration.

_____ _____ W. [Walther]

The invitation to subscribe

The publication of "Stories from the Kitchen and the World on Dr. M. Luther's Small Catechism for Use in the Kitchen, School and Home" has met with a very friendly reception. However, about 2000 subscribers are still necessary to be able to begin printing.

That such a large number of subscribers is necessary has its reason in the great cheapness of the book. It should, nicely furnished and 500 pages strong, cost the subscriber only 50 Cts, late! NU! 75 cts. It was our plan to produce a story book to accompany the catechism, which could be read with pleasure and benefit not only by adults, but also by school children.

We therefore take the liberty of asking all those who approve of our enterprise to collect subscribers for it and to send them to the undersigned by June 1. Success will show whether the booklet can then be printed on subscription. The money is to be sent in by the subscribers, as was noted earlier, only when they have the book in their hands. - Letters should be addressed to:

Uev. II. l^iok, 286 8üu^vmut ^.v"., Lo8ton, Ll "88.

Ab" The receipt of Mr. Kassirer Bartling had to be left behind due to lack of space.

Lllterecl at tü" ?o8t Otlloe at 8t. I-ouis, Llo., LK 8660Ntl-6l "88 matter.

Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Leh

Year 37.

(Submitted.)

The old father's heart.

How hath God so loved the world, That he rewarded it not according to merit: Nay! that his mercy drove him, That he spared not his own Son; But gave him to all sinners, When he sank into our flesh!

But God's love for us poor is not only born of time; Oh, no! God's ardent mercy is kindled from eternity, Which moved him to prepare salvation for all before all time.

God from eternity saw the sorrow that our sins brought... Therefore his Father's heart broke, That in mercy he considered us, For Christ's sake chose us, And numbered us among the blessed.

God hath not looked upon any thing in us as a cause to choose us, Not our faith, our supplications, nor any good thing in our nature; For before we were born he enrolled us among his multitudes.

So my salvation is in God's hand, And not in my weak hands. God has recognized me as his child, He wants to complete his work in me, Keep me in true faith, And always work for my good.

God wants to show us faithfully always anew the old father's heart, Only that we incline with true repentance from the heart faithfully to him And eagerly wrestle, pray, watch, To make our election firm.

My JEsu! You are mine forever. Thou hast promised me forgiveness. Thou wilt be my faithful Saviour; Nothing shall snatch me out of Thy hand.

I also am chosen in Thee: therefore I believe I shall not perish.

H. Fick.

gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. May 1, 1881st, No. 9.

Sin and Grace.

A man who wants to be saved must recognize two things from the word of God: his sin and his natural ruin, and then God's grace and saving love. But this grace and love of God appeared in Christ Jesus. St. John writes: "The love of God toward us was manifested in this, that God sent his only begotten Son into the world, that we should live through him" (1 John 3:9). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16.). We may therefore also say, that he that would be saved must know himself and Christ aright. It must be rightly discerned in faith from the word of God, first, who Christ is, and what Christ has done for man's salvation; secondly, who we are according to our natural constitution, and what we ourselves are able to do to attain our salvation.

The right knowledge of these two parts of the Christian faith has always been in the Christian church as long as there has been a Christian church. Without this knowledge there is no saving faith in the heart of man, no believing Christians, and therefore no Christian church. For this reason the devil, the arch-enemy of the church, who constantly seeks to destroy it, has at all times been busy to pervert the true doctrine revealed in God's Word, and to substitute error and falsehood for it. He knows well that if he succeeds in falsifying the Christian faith, he will have won everything. That is why the faithful Christian teachers of all times have always endeavored to preserve the right doctrine and to cut down with the sword of the spirit the mirages of error, no matter how beautifully they may appear.

These two aspects of Christian knowledge are closely related to each other. He who does not rightly recognize himself and his natural corruption cannot rightly recognize Christ and his work. Luther writes: "So you see that without this point no one can know Christ, And that these two things are the chief things in which a Christian has all power and all his happiness. First, that he may know himself, and know what free will is able to do. Secondly, that he may know Christ. And so let him take hold, that without this we may know neither ourselves nor our faults, neither Christ nor God, his praise, riches, or glory of grace." (That free-will is nothing. Dresden edition p. 25.) And conversely, he who does not rightly recognize Christ and his work, will still make an attempt to get to heaven by his works. What he does not recognize as already done and acquired by Christ, he will still strive to do and acquire through his own work.

What is the Christian belief of Christ's person and work? Christ is true God and true man in one person, truly God born of the Father in eternity and also truly man born in time of the Virgin Mary. Without this Christ there is no Christianity and no Christian faith. Only a Christ who, as truly man, is also truly God, can be a Saviour to our blessedness. "He had to be a man," says our Catechism, "in order that he might suffer and die; but since no mere man could bear the sin of the human race together with the wrath of God and the curse of the law, nor do enough for the infinite divine justice, nor overcome death, the devil, and hell, he had to be true God at the same time." Now Christ is God and man in one person. Christ, the God-man, came under the law for the whole human race, fulfilled the law by his perfect obedience in action and suffering, and thus reconciled the whole human race, not one man excepted, to God and redeemed it from death, the devil, and hell. Reconciled to all men by Christ's work, God now desires that all men, through the preaching of the gospel, should come to the knowledge of the truth, to faith in the blessedness acquired for them. For the sake of Christ, God always adds to the preached word the Holy Spirit, who works faith in all who hear the word and brings faith to all who have come to believe.

He wants to keep it until the end, so that only the person who wilfully and stubbornly closes his heart to the effect of the Holy Spirit will not be able to enjoy the blessedness he has received. This, in brief, is the Christian faith in the person and work of Christ. This is the central point of the whole Christian religion. On this hangs the Christian's hope and blessedness.

For this very reason, however, Satan and his scales have stormed against this central point of the Christian faith from the beginning, and the faithful teachers of the church have always been forced to defend the fortress of the Christian faith against the encroaching enemies in public battle. Already at the end of the first and then in the second century false teachers appeared, some of whom decisively denied the divinity of Christ and declared that Christ was a mere man, while others taught just as decisively that Christ was not a true man, but had only appeared on earth in an illusory body. Both the first and the second false doctrine deny the whole work of redemption along with the person of Christ. Irenaeus writes against those who denied the deity of Christ: "How can they attain to blessedness, unless it was God who purchased it for them on earth? Or how can man come to God, unless God came to man?" Further, the same writes, "They that call Christ a mere man, begotten of Joseph, fall unto death." Against those who deny Christ true human nature (pretending that it is not worthy of God to unite with a true human body), Irenaeus lets himself be heard in holy! Those who say that Christ appeared only in an illusory form, and was neither born in the flesh nor really became man, are still in the old condemnation, because in their opinion death is not yet conquered." "If Christ is only a sham, his life and suffering, his death and resurrection, have no truth, no meaning, there is for us no reconciliation of sins and no resurrection from death, the whole event of salvation is a lie, the whole Christian life madness, the Christian hope an empty pretence." And against the objection of blind reason that a true incarnation is not worthy of God, Tertullian replies, "All that ye call a reproach of my God is the mystery of man's blessedness. God walked among men that man might learn to walk divinely. God walked with men as with his own kind, that man might walk with God as with his own kind. God was invented small that man might become great."

This the combat and the defense of the right doctrine of Christ's person, and therefore also of Christ's work, in the three first centuries of the Christian Church.

In the fourth and fifth centuries Satan, in a somewhat more subtle way, sought to rob the Church of God of the Saviour of God and thus of His universal and perfect work of redemption. Whereas false teachers of the first period had said nakedly and roundly that Christ was a mere man like all other men, now (in the fourth century) Arius and his followers asserted that Christ was far superior to men and all creatures and was to be called God. But one must understand the word "God" correctly. Not in such a way that the Son is from the Father in eternity. He said that the Son was born of the Father and therefore of the same nature as the Father, but that the Son was the noblest creature of the Father and had only a nature similar to that of God. In the face of this false doctrine, God raised up for the service of His Church one Athanasius in particular, who not only proved powerfully from the Scriptures that Christ was eternal, true God, coeternal with the Father, but also showed how Arianism, in spite of all the fine phrases and cloaks, was destroying Christian faith and hope. Athanasius wrote: "No creature can bring about salvation, but only he who as man is at the same time consubstantial with God. Only God incarnate can redeem mankind from sin, curse, and death; only God can unite the creature with God. If the Son was a creature, he did not abolish sin and the curse of sin, did not conquer death, did not share life; we then still lie in death under the old spell, we are not clothed with incorruption, not glorified with Christ."

At the same time (in the fourth century) a new error had to be fought concerning the human nature of Christ. Apollinaris, bishop of Laodicea, who had recently defended the true deity of Christ with Athanasius against the Arians, openly asserted the doctrine that the Son of God had indeed assumed a true human body, but not the human soul through the Incarnation. But the faithful teachers of the Church (among them also Athanasius), through the illumination of the Holy Spirit, immediately recognized how this error also endangered the Christian faith, and immediately opposed it most decisively. They reproached Apollinaris and his followers: "What is not accepted by Christ is not healed. Further, "The body of the Savior made man for our sake could not be without a soul, since not only the salvation of the body, but also of the soul, was effected by the Word made man." And Athanasius elaborated, "One thing could not be given for another for salvation, but the body he gave for the body, and the soul for the soul, and his whole person for the whole man. This is the substitution of Christ. Or how would he have given the ransom for the whole man, or completely abolished the dominion of death, if he had not unholy joined to himself the soul that sinned in the spirit? Death would then still have reigned over the inner man, and the man would have remained subject to the judgment which, according to Ezek. 18:13, which is threatened to the sinning soul." Therefore it is to be noted that the Son of God assumed a perfect human nature in the Incarnation.

Thus was preserved in a hot struggle what is known in the so-called Athanasian Symbolum, written a little later, with the following words: "This then is the true faith, if we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God he is born of the Father's nature before the world, man he is born of the Mother's nature in the world. A perfect God, a perfect man with a rational soul and a human body. (Concordienbuch. Jubelausg. St. Louis, Mo., p. 20.) F. P. [**Beeper**]

(To be continued.)

Christian Unity.

Eph. 4, 1. f.

The apostles St. Paul and St. Peter diligently practice this virtue, which is called being of one mind; for it is also the most necessary and beautiful virtue among Christians, so that Christianity is kept together and bound, and does not become divided and separated. For this reason St. Paul exhorts us to be diligent to keep it, and (as he says) to be careful to keep it. But he calls it unity of the Spirit, to show that he speaks of the unity of right doctrine and faith; otherwise it cannot be called one or the same Spirit, since there is no Holy Spirit without the knowledge and faith of the gospel of Christ; wherefore it must be sought above all things, that the right doctrine of the Scriptures may be kept pure and in one accord.

For it is also the greatest and most injurious vexation of the church to cause dissension and division of doctrine, which also the devil drives to the highest, and commonly comes from some arrogant, obstinate, and ambitious heads, who want to be something special, contending for their honor and glory; They are not able to hold themselves equal with anyone, and think it is their shame if they are not praised as being more learned and of a greater spirit (which they do not have) than others; they do not grant anyone the honor, even though they see that he has greater gifts. Item, out of envy, anger, hatred, or revenge against others, they seek to make ruthlessness and to hang people on themselves. Therefore he first exhorted them to the necessary works of love. Works of love, that they may exercise humility, patience, 2c. toward one another, and that one may bear with another, 2c.

It is clear and evident enough from experience what harm and ruin the church suffers from the trouble of separation and discord of doctrine; for besides that many people are deceived, and the multitude fall in with a start when they hear something new from the hopeful, meager spirits, pretended with great pretense and excellent words; It also follows that many of the weak and otherwise good-hearted people fall into doubt, not knowing which they should abide by; from which it further follows that the doctrine is despised and blasphemed by many who seek cause to contradict it. Many, then, are becoming reprobate and epicurious, and regard all religion, and what is said of the word of God, as nothing at all. Even those who are called Christians are embittered by such quarrels against one another, biting and devouring themselves with hatred, envy, and other vices, so that love grows cold and faith is extinguished.

Of such disruption in the church, and of all the corruption of souls that results from it, are guilty such obstinate, red-blooded minds, as do not abide in the united doctrine, nor keep the unity of the Spirit, but for the sake of their own conceit, honor, or vindictiveness, seek and cause something new; and thus bring upon themselves much more terrible and intolerable condemnation than others. Therefore Christians should be careful here that they do not also give cause for division or discord, and with all diligence and care (as St. Paul admonishes here) keep on helping unity. For it is not so easy to keep them; there are also many and various causes among Christians, which easily move them to dislike, anger, and hatred; so the devil also seeks causes, and stirs up and blows where he can; therefore they must take care that they do not give place to such irritation, so the devil

or their own flesh in them; but fight against it, and do and suffer all things whatsoever they shall, whether it be honour, or goods, or body, or life; that, as much as there be in them, they may not suffer the unity of doctrine, faith, and spirit to be divided.

One body and one Spirit, even as ye are called unto one hope of your profession. One Lord, One Faith, One Baptism, One God, One Father 2c.

This is the cause that should move Christians to hold fast to the unity of the Spirit, because they are all members of one body with one another, and partakers of all spiritual goods; for they all have at the same time one treasure, namely, one God and Father in heaven, one Lord and Savior, one word, baptism, and faith, and summa, one blessedness; For since such goods are common to them all, in which each has as much as the other, and none can obtain anything more nor better, what cause can he have to make separation or to seek anything else?

And herewith St. Paul showeth and teacheth what the true Christian church is, and how it ought to be known. Namely, that there is no more than one church, or God's people on earth, having one faith, one baptism, one confession of God the Father and of Christ, 2c. and holding and abiding in this one with one another. In whom every man must be found, and be incorporated therein, whoever will be saved, and come unto God; and none shall be saved but he.

Wherefore this unity of the church is not called and is, to have and to keep one and the same outward government, law, or statute, and church customs, as the pope pretends with his multitude, and wants to shut out of the church all who do not want to be obedient to him in this, but where this unity of the one faith, baptism 2c. is. Hence it is called a single, holy, *catholic*, or Christian church, that there be one pure and sincere doctrine of the gospel, and outward confession of the same in all places of the world, and at all times, no matter what other inequality and difference of outward bodily life, or outward ordinances, customs, and ceremonies there be.

Again, they that keep not this unity of doctrine and faith in Christ, but cause separation and offence (as St. Paul saith, Rom. 16:17) by their doctrine of men, and their own chosen work, whereunto they contend, and command as necessary all Christians to keep, are not the true church of Christ, nor of the members thereof, but abominators and destroyers, as we have often proved elsewhere. This certain doctrine and consolation we have against the papacy, which accuses and condemns us because we have departed and gone away from them, and reproach us as apostates from the church; when they themselves are the true apostates from the church, persecuting the truth and tearing asunder the unity of the Spirit (under the name and title of the church and of Christ). Therefore every man is guilty, out of God's commandment, to oppose them, yea, to shun and flee them.

(Luther, Church Poft. Epistle on the 17th of Sonnt, after Trin.)

(Submitted.)

The pastor's visit.

(From English.)

"Good morning, Mrs. Müller!" called the pastor, when the door opened at his knock. The door seemed to be missing something, and it barely opened wide enough to let the pastor in, although Mrs. Müller was not there.

M. invited him to enter, and, wiping the dust from a chair with her apron, motioned him to take a seat.

The pastor saw at first glance that Mrs. M. was not in a good mood, without being able to think what the cause might be. He had happened to hear today that Mrs. M.'s daughter was ill, and had come to see her at the first opportunity, and, pretending not to notice her mother's bad temper, he said: "I hear that Marie is ill."

"Yes, and she might as well have died before she got to see anything of you," Mrs. M. answered, with such emphasis as almost lifted the pastor out of his seat. But he, a humble man, overlooking the crudeness that lay in this answer, asked, "How long has she been ill?"

"Two weeks and over already," the mother said.

"Have you had a doctor?" inquired the pastor further.

"Did we have a doctor! What a question! Yes, the girl was nearly dead! I only wonder you came here before she died! Did we have a doctor!" These last words Mrs. M. had literally ground out between her teeth with ill-concealed derision.

It now became apparent that Mrs. M.'s anger was increasing with each day of her daughter's illness and the absence of the pastor, and had now reached such a height that it seemed advisable to either use an (innocent) ruse or to take flight. The pastor decided to try the former for the time being.

"So, you have had a doctor?" he remarked. "How did he come to visit you?"

"How did he come to visit you? But has anyone heard such a question?"

"Perhaps some one told him that Marie was ill; or perhaps he was just passing by, and entered your house just now as he passed," the pastor interposed to her.

"Do you think, then, that I would let my own daughter lie ill in the house without sending for the doctor?" now cried Mrs. M. formally.

"Ah! They sent for him, and sent for him," said the parson.

"Do you think, then, that he would have come if we had not sent for him? How else could he have known that Marie was ill?" replied the mother, as if she regretted the pastor's simplicity.

"Do you always send for the doctor when you want him?" asked with challenging mildness now the pastor.

"Nu, look at that," exclaimed Mrs. M. "What kind of questions are those?"

"Since you expected the pastor to find out as well as he could that your daughter was ill without your letting him know, I didn't know if you wouldn't do the same to the doctor in the end."

Now a light had gradually dawned on Mrs. M., and during the last words which the pastor had uttered with the greatest good-naturedness, it became clear to her where the pastor wanted to get at. Her frown turned into a friendly smile and she replied: "I see! I thought earlier that these were most peculiar questions after all. Well, I suppose I ought to have sent for you, too, sintemal I've seen the doctor. I sent for her, too. And you really didn't know that Marie was ill?"

"No," gave the pastor in reply. "If I had known, I should certainly have come sooner. It was quite by chance that I first heard of her illness this morning."

"Now really, I hope you will excuse me. Come with me, Vicar! Marie is in the back room; she will be very glad to see you. "

Ad. Bd.

To the ecclesiastical chronicle.

Abroad.

Allendorf a. d. Ulm: The dear readers will remember the very joyful divine path of grace, which the "Lutheran" reported to you last year, namely that God brought a congregation of 50 families out of the deepest darkness of the unchurched state church a few hours from here in Allendorf a. d. Ulm in a way that was so completely unexpected for us, and brought them to us. Also the appointment and introduction of our own pastor to this new congregation in October of last year in the person of Mr. Cand. Hempfing was reported in the "Lutheran". It will please our dear readers all the more to hear of the prosperous progress of God's work in Allendorf a. d. Ulm. Not only have a number of new families joined us, but what pleases us most is the unceasing joy and delight with which God's Word is heard on Sundays and during the week, and all church meetings are attended to the utmost. Except in very isolated cases, the new congregation has willingly adopted the beautiful old ordinances of an unferior church, and has introduced church discipline, the Missouri hymnal, and Dietrich's catechism. A firm inner union of the congregation, an ecclesiastical consciousness, with which one also learns to bear the various challenges from the outside, which have not been absent, firmly and cheerfully, has formed more and more. But now, of course, there is still another important step to be taken: a church and a parsonage are necessary for the future existence of the congregation, and where are the means for this to come from? In view of their poverty, the congregation could only promise Hempfing a salary of 400 marks (100 dollars) when he was appointed, a sum on which it is impossible for a man to live with his wife and child. Therefore, whatever the congregation can somehow raise from its own resources, it must first give to its pastor. And yet it is impossible to continue without church and parsonage. Up to now the services have been held on the upper floor of a farmhouse, where about 150 people are crowded together in the parlor and the forecourt, and yet many have to stay at home or take turns in attending church, because not everyone can enter the narrow space at the same time. Especially the latter hinders all greater growth of the congregation. Likewise, I>. Hempfing has been living in a small, low farmer's room, which is divided into 2 parts by a board wall, each part 10-12 feet square, and this must now be living room, sleeping room, study room and everything else. In spite of all the external difficulties, we have therefore drawn up a building plan for the church and the parsonage, naturally in the most modest and simple way, the parish itself hopes to be able to raise 1000 Marks from its own resources, we other closest friends and fellow believers also want to help to the best of our ability, but nevertheless, nevertheless, alone we will not be able to do it, we will again ask and call on our dear old friends and brothers in America.

Help us not to abandon our new congregation in Allendorf a. d. Ulm, but to make a church existence possible for it, even if it is only meager. In addition to the congregation itself and its pastor, the undersigned, who through God's grace was especially able to gather and help found the congregation last year, and who is therefore all the more deeply concerned about the completion of the work he has begun, also asks for this. Yes, the faithful, gracious God, who has awakened the desire for His Word in so many hearts in Allendorf a. d. Ulm, will also create ways and means to satisfy it. Steeden, April 1881, Brunn.

The kneeling at the blessing of the children. When the parish vicar of Altenglan in the Palatinate recently declared that he would have the confirmands kneel for the blessing, which had not been done there for a long time, 18 families protested against it with great seriousness, because kneeling was "unprotestant", that is, something papist! According to this, David and all the apostles must also have been papists. For David wrote: "Come, let us worship, and kneel, and fall down before the Lord that made us." (Ps. 95:6.) And Paul says of himself, "For this cause 'I bow my knees unto the Father of our Lord JESUS CHRIST, who is the true Father of all that are called children in heaven and in earth.'" (Ephes. 3, 14. 15.) And what do those Palatine "Protestants" finally say to the fact that Paul says of Christ: "Therefore God also hath highly exalted him, and given him a name which is above every name; that at the name of JEsu should all their knees bow, which are in heaven, and in earth, and under the earth" ? (Phil. 2, 9. 10.) W. [Walther].

The so-called "golden mean". The "Kropper kirchliche Anzeiger", edited by Pastor Paulsen, closes the first article of its latest year with the following words: "In the past year, I have not lacked nathors who admonished me not to leave the golden mean. But I do not know a 'golden' middle, I only know a 'devilish' middle; for in my Bible there is no middle between heaven and hell, between the narrow way and the broad way. Therefore I can only keep it with the extreme right, with those people who do not hope for it, but strive to stand one day at the right hand of Jesus Christ, and who are therefore sure of their cause. It is exceedingly pleasant to the flesh to have peace with every man, but he that hath peace with every man hath not peace in Christ."

The Irish milkman and his Bible.

In Ireland, that beautiful island to the north, the Roman Church still prevails far and wide; but for a number of years the Holy Scriptures have been circulated in great numbers among the poor people. Many have welcomed it with joy, many have been enlightened and converted by it, and have found in it their highest and only treasure. Among them was a simple honest milkman in County Kerry. The Bible had become his everything.

When the priest of the village heard this, he hurried to the milkman, his parishioner, full of displeasure, and, entering his poor hut, spoke to him thus: "Now, my good man, I am listening. You are reading the Bible. Is that true?"

"To serve. Your Honor, 'tis true indeed," was the reply. "And," he added, "I can tell you it is a delicious book!"

"But you know," cried the priest, "that it is not at all proper for an ignorant man, such as you are, to read such a book as the Bible."

"Ah really?" replied the milkman with.a sly smile. "If your reverence can really prove it to me," he added, "I will gladly spend my Bible reading."

"Well," replied he, "I will prove it to thee from the book itself." With that he opened the Bible that lay on the table and read the passage 1 Peter 2:2: "And be eager for the good, pure milk, as the little children now born, that ye may increase by it." - "There thou seest it," cried the priest. "You are only a child now, and so you do wrong to read the Bible for yourself. Here it is said that you are to be eager for the 'pure milk of the word,' and therefore someone who knows what the 'pure milk' is must give it to you and you must be given it. must offer it to you and nurture you like a newborn babe."

The man listened attentively to his priest's argument; but without being at a loss for an answer, he replied, "But hold it to good account. Your Reverence, if I say anything. Some time ago I fell ill, and there I had to take a man to milk my cows; and what do your reverence think that man did? Imagine, instead of giving me the pure, clean milk, he poured water into it, and deceived me. I fear your reverence would make it just so, if you would take my Bible from me and then give me the "pure milk" out of it. No, no, I will keep my cow and milk it myself, and then I will get the "louder milk," and not, as I get it from your reverence, mixed with water."

The priest was not quite at ease about the matter; so he said, in a kindly placating tone: "Well, friend, I see that you are a little more sensible than I thought; and as you are no longer quite a 'child,' you may keep your Bible; but one thing I ask of you, that you do not lend or read it to any of your neighbors."

The milkman looked at his counsellor, a little whistling, and yet with a peculiar earnestness, and said, "Take it well. Your Honor, as long as I have a cow, and can give some of the rest of the milk to my poor neighbors, who have none, it is my Christian duty to tell them also; and I will do so, Your Honor may say what you will."

The priest now gave up all hope of instructing him, and went away unwillingly. (Sdbte.)

Luther, no patron saint of drunks.

In the present so-called Temperen; movement, the well-known rhyme is not infrequently cited:

> He who does not love wine, women and song, remains a fool all his life",

and it is usually claimed that this rhyme is from the great reformer Luther. But this is quite untrue. Luther never made such a rhyme. The history of its origin is rather the following. In the year 1777, a well-known German poet by the name of Johann Heinrich Voß published in a paperback book, which bore the title "Musenalmanach," a poem which concluded with that rhyme, and placed under it: "Dr. M. Luther." The Lutheran preachers in Hamburg at that time were so indignant about this that they protested against the intended election of this poet as a teacher at the local grammar school. They did not want to have a man as a teacher at such an important institution who had foisted such a frivolous rhyme upon the godly Luther and thus made him a patron of drunkards. But the world liked that rhyme so much that it finally got into the mouths of all the world. Yes, one has even gone so far in more recent times

Luther's room at Wartburg Castle with this saying. But, as I said, it is not older than 104 years and did not flow from Luther's heart or pen, but from the heart and pen of a world poet. Luther, of course, did not make it a sin to drink a glass of beer or a glass of wine. As is well known, when he had confessed Christ in Worms before emperor and empire in two long speeches and was now very weary, he accepted it with great thanks when the pontifical Duke Erich of Brunswick sent him a silver jug of Eimbeck beer and told him to refresh himself with it. Yes, he acknowledged this to be such a great boon that, as he drank from the jug, he said: "As Duke Erich remembers me today, so our Lord Christ remembers him in his last battle." Which words the said duke really thought of in his last hour, whereupon he desired of his noble boy, Franz von Kramm, standing by his bed, that he should refresh him with evangelical consolation. But as firmly as Luther held the words of Paul, "All God's creatures are good, and nothing reprobate that is received with thanksgiving" (1 Tim. 4:3.), and as much as Luther was of all false, hypocritical holiness, he led a most temperate life. What the Jesuits write and cry of Luther's alleged intemperance are nothing but unworthy, gross lies. Melanchthon tells of Luther after his death: "He was by nature of little eating and drinking. ... I have seen that at times he did not eat or drink in four whole days, when he was already healthy. I have also often seen that he was content with only a little bread and a herring every day, and that in lines for many days." A right Lutheran, therefore, while he does not allow himself to be made conscience of what God has set free (Col. 2, 16-23.), also allows himself to be told what Peter writes: "Be ye therefore temperate and sober unto prayer." (1 Pet. 4, 8.)

W.

[Walther]

The volatility.

Nothing is more constant than impermanence. Like time, like joy! Both pass away with each other. The time that has passed will not return, for it is no more; the time to come is uncertain, and the present flits faster than the thoughts of men. Our life also keeps company with the passing of time. Many now lie among the stones and under the earth, who before sat on them and were merry, and who knows how soon we shall be with them. We are like the flowers: today before the bosom, tomorrow before the broom. The world a sea of glass (Revelation 4): how easily does that fall to pieces? What is it then that we trust in our lives? That may be required of us this day; for we have it but in bondage from our Lord. Why do we insist on our youth? David's son died in the cradle, the widow's son in Nain in his prime. What great work do we do with our health? It is a small breeze that can damage it. Why does the rich man love his money and his goods so? Who knows where the thief is born that shall take it, or the misfortune hid that shall take it from him? What letters hath he that ascendeth high, that he shall never fall? We seldom trust the ice, because there are no beams under it; to fortune only too much; both are deceitful! That which the sun does not melt, the moon may corrupt; that which the heat does not harm, may come from the cold around the neck. We deceive ourselves, when we write in the sand, and make letters in the water: of both is the world: therefore it perisheth as dust and foam, and we with it. Houses that are built on the earth, though they be strong

The walls of the earth pass away with the time. Eternity is the most enduring thing; it knows no time. Let us seek the most enduring thing, God and heaven, so that we may enter into happiness. Heaven and earth pass away, but God and his heaven never pass away. Let us be steadfast in God; He will not depart, for the Lord is our rock; When all things have left us, in Him, after all unsteadiness, will be our blessed refuge.

> In this land is Vnbestand, permanence in the fatherland.

(Joh. Lassenius.)

The distinguished guest.

A devout countryman heard the Gospel story of John 21:5-14 read in a sermon. He was so moved that he prayed half aloud to his neighbor: "My dearest Lord Jesus, I beg you to come and dine with me and my children next Sunday. I am a simple man, but You have often eaten and drunk with lesser people; You will also be pleased with me." He repeated his prayer every following day. On Saturday, early in the morning, he said to his wife: "My child, kill our best hen; tomorrow we have a guest, a very dear and distinguished guest; dress the children neatly, and see to it that everything is quite clean." Mother and children asked in vain for the name and person of the guest. The woman, however, did everything most punctually. The husband came home from his sermon on the appointed Sunday; the noon hour struck; the table and the food were prepared. They wait, the woman anxious, the man calm and cheerful. "Oh, he will not come, will he?" asked Jene. "He will certainly come, and soon." - They waited for some time. The children were hungry; the good woman was afraid that the food would be spoiled by the fire. The man, sure of what he is doing, at last orders the food to be served. "Come, children," he says, "let us pray. Our guest will soon be here." He prays loudly and devoutly:

> Come, Lord Jesus, be our guest and bless what you have given.

There is a knock. The woman goes and opens the door. A hoary, starving old man asks for a piece of bread for the sake of Christ. The man hurries to meet him and leads him arm in arm to the table. "Be welcome to us, dear guest," he speaks, "a place was already appointed for you here. See, mother, I had asked the Lord JEsum to the table; I knew He would not refuse. Here He is in His poor brother." (Messenger of Peace from Alsace-Lorraine.)

Even the wicked will one day be resurrected.

It is true that there are sects that teach that the wicked will be destroyed, and that this will be their punishment. But Johann Gerhard refutes this with the following reasons: "1. The holy Scriptures describe the punishments of hell for the wicked not in terms of destruction, but in terms of the most severe torments and tortures which they will have to endure in soul and body for eternity. The rich wicked man who is in hell certainly testifies by his example that hell is a place of torment, but not a transformation into nothing. 2 Revelation Cap. 9, verse 6. it is written, that the damned seek death, and find it not, and that death shall flee from them. (3) When eternal death is ascribed to them, it signifies their eternal torment, both of body and soul, and not their destruction. 004 The conscience of the wicked also testifieth unto them that other punishments of their iniquities await them after this life, and that all is not ended with death. 005 Christ

stus says of Judas: It would be better for him if he had never been born. (Mark 14:21.) But if the wicked had not to expect a more severe punishment than to be turned into nothing, it would not be best for them never to have been born. (Then they would be glad to be able to live merrily on earth for a time at least). (6) The opinion of the Socinians, that the wicked will not rise again, but will be destroyed after death, is a mother of safety and impiety." (*Loc. de inferno* 78.) Alas, therefore, let no man comfort himself with this vain delusion, but repent and turn righteously to God, and he shall escape from hell, and not only not be destroyed after death, but shall live in unspeakable joy and blessedness with God with all the angels and elect for ever and ever. May Jesus Christ, the Saviour of all sinners, help us all in this for the sake of his bitter suffering and death and for the sake of his glorious resurrection. Amen!

W. [Walther]

An appalling waste.

The infamous unbelieving scholar, David Strauss, who died in 1873, wrote a life of Jesus, but declared it to be a fable, and was in his younger years a revived Christian. At that time he composed a beautiful hymn, in which it is said:

> "Yea, let me never be rich and mine, Only poor and thine, Lord JEsu."

A German newspaper writes about this: That was in 1827, when he still belonged to the faithful and prayed for constancy. But because he did not manage with fear and trembling to become blessed, his faith came to a sad end. He soon fell away and made the denial of Christ and God his life's occupation. Notice from this, dear Christian, that it is not enough to be awakened. We must also increase and grow in faith and in the grace of God, and work diligently to establish our calling and election. 2 Petr. 1, 10.

(Submitted.)

Eighth Annual Report on the Lutheran Institute for the Deaf and Dumb at Norris, Wayne Co, Mich.

Once again a year has passed, a period of time before the great day of salvation, on which it is important to work and be active in the kingdom of God before night falls, when no one can work any longer. Holy earnestness must pervade everyone who recognizes his high calling as a Christian and strives to fulfill it conscientiously when he sees how, with the dwindling time, he is approaching the day when it will be necessary to give account before God's throne for the pound entrusted to him. It is therefore no small thing to give an account by means of an annual report of an association, consisting of members of several Lutheran congregations in and around Detroit, Mich, which since the year 1873 has made it its profession and its task to hold out the hand of love to several Lutheran synodical churches.Lutheran synodal churches in the care and education of deaf-mute children; for such a report is made not only before men, but before Him who has eyes like flames of fire, to whom nothing is hidden, and who weighs our doings and burdens on a scale such as we are not able to do according to our short-sighted judgment, and before whom we would not like to be found out too easily. With all humility, therefore, we come before the Lutheran synodal churches, whose sacred cause it is, what we have undertaken to do together, to report what has been done and accomplished through them and in this past year; for what we have or have not been able to accomplish here is not only our work, but also theirs.

Much has been done this year, but more could have been accomplished if all Christian hearts that heard our report and plea last year had taken it more to heart, to be moved by the love of Christ, to enter into our The deaf and dumb institute is supported according to God's ability to provide. Even though many have not done what the love of Christ should have urged them to do, and even though many have neglected to lend a helping hand for dishonest reasons, many hearts and congregations have nevertheless, praise and thanks be to God! many hearts and congregations, through the faith that is active through love, have been willing to support the institution for the deaf and dumb with many and various gifts. Yes, to the great shame of our small faith, the love of Christ has done more in this year than in previous years, and gives us the testimony that the work of love and mercy on the poor deaf children is flourishing, and this increases our courage and strengthens our faith, which we often need so much. The Association for the Support of the Deaf and Dumb had to begin its work here with large debts, and therefore has had to struggle for years with many worries and hardships, so no greater good can come to it than if this burden were lightened and the prospect opened up of being freed quite soon from all these oppressive hardships. This prospect exists if the dear co-workers continue in this way and many others support this work of love and mercy with their offerings and unite with us in believing prayer for God's blessing, without which we can do nothing. That we do not cherish this hope without reason is shown by this year's financial report in comparison with previous years: In 1878, a debt of 697 dollars had to be incurred in order to cover the current expenses; and in 1879, not only was the deficit covered, but 600 dollars of the total debt was paid off; and in this year, although the income was over 300 dollars higher, due to the changes in the household staff and the greater number of children, not so much of the total debt could be paid off; but nevertheless, the total debt was reduced from Hl 1,644.73 to Hl0,412.00. Through the establishment of interest-bearing and non-interest-bearing bonds, and especially through the H5-bonds, which had to be issued out of necessity and found ample acceptance, the association has been put in a position to be able to pay off a mortgage, with high interest, of 400 dollars, which rested on the institution building; also, through interest-free and low interest bonds, the prospect is granted of having to pay less and less interest, and the association has confidence in all employees that they will help to be able to pay all debts with non-interest-bearing bonds quite soon. At the last annual meeting the officers were re-elected, without any considerable change, and in consequence of the good impression made upon the assembled association by the financial report, it was unanimously resolved: To express in this report our heartfelt thanks to all honored pastors, teachers, and congregations, as well as to all who during the past year have endowed the Institute for the Deaf and Dumb with various gifts of love, and have abundantly supported the same, with the assurance that the Association will always endeavor to make the most conscientious use of these offerings of love from the poor and the rich, so that the prosperity of the Institute will be promoted in the best possible manner, both within and without, and will be maintained with God's help; and that our faithful prayer will always be: that God the Lord will fulfill the promises which he has placed on such works and gifts of love through temporal and eternal blessings. The task which the association has set itself: to take care of the poor deaf-mute children among the various suffering people, is recognized by all benevolent people as good and useful, and especially praised by all true Christians as a work of love; for it is not only necessary to educate these poor deaf-mute children to become useful people and citizens, but also to bring them under the influence of the beatifying Gospel. These unfortunate children lack the natural organ through which the sound of the gospel penetrates the soul, but the spirit of life is not bound to this organ and knows how to gain access to the heart through the eye, for example, which we therefore also use faithfully; for it is highly necessary that they learn to recognize the truth of the gospel, for without knowledge there is no true faith. How shall they believe if they are not instructed in the gospel? - It is therefore the most sacred duty of Christianity to take the poorest of children, since parents can hardly do it, into their care and education, so that these children may also come to the knowledge of the gospel and to the saving faith, if they do not have hope in the gospel.

live and die without them. Thus, the Association for the Support of the Deaf and Dumb has set itself the task of enabling deaf and dumb children through the necessary instruction, so that they learn to read and understand the Word of God, so that the Lutheran catechism is imprinted on their hearts and memories, and so that they can live and work as Christian citizens. They will also be taught to speak by the phonetic method, for even if sign language is easier to learn, experience teaches and all experts agree that language instruction is preferable. In order to solve this task, time and patience, much effort and diligence are necessary; and although we must give the teachers of the Institute the testimony that they do everything in their power, it is not possible to reach the same goal with all children, since they are very different according to their age, power of comprehension, linguistic organ and nature. How far one or the other can be brought or not, is shown, among other things, by the examination before the confirmation, as can be seen, for example, from an article in the "Jndiana Staatszeitung" of Fort Wayne, where it says: "The deaf-mute institution of the Lutheran Missouri Synod in Norris is greatly honored by the following: Yesterday, in the Lutheran St. Paul's Church here, the confirmation of two deaf-mute boys took place before a large audience. They were examined by Mr. H. Uhlig, teacher of this institute. No thinking person could listen to the testimony of these deaf-mutes about their faith without being deeply moved. Even if, as far as their pronunciation was concerned, the individual words came out in a jerky, harsh manner, completely lacking the soft melodic tone of the human voice, we were still able to understand most of them, even though we were sitting far away from the boys. With astonishment we repeatedly had to ask ourselves how it was possible to achieve such results with deaf-mutes? What effort, work, sacrifice, and above all, what love for the poor deaf-mutes is required on the part of the teachers to bring these poorest so far! If any work deserves recognition, it is the work of these teachers at the Institute for the Deaf and Dumb. And if any institution can claim the charity of all, it is the institution at Norris, Mich."

Another testimony can be given by the writer of this with several friends of the Institute for the Deaf and Dumb, who took part in the Christmas joy of the dear deaf and dumb children in the institution. It was a touching sight to see the poor deaf-mute children gathered around the beautifully decorated Christmas tree. - If the Christmas tree with its many lights and gifts of various kinds is a symbol of God's love in Christ Jesus, and old and young rejoice and delight in it, although they do not need an actual symbol for it (for they can see the archetype in the Gospel), (For they can see the archetype in the Gospel, which enters the heart through the ears and sets up in the mind the "most beautiful" Christmas tree), so the deaf and dumb need such a one, who receive the sense and understanding of the word through figurative language, whose mind and imagination are formed in general according to what falls into their eyes and seizes their senses. How their eyes shone with joy, and in their expressions and gestures they showed what was going on in their souls, when the Christmas tree stood before their eyes in full splendor, which had been made for them by the gifts of love of a Christian association in the Lutheran congregation of Pastor Moll in Detroit, along with other gifts. That they had also learned to understand and believe in this symbol was evidenced by their devout attitude and answers to the various questions which were now put to them by the teachers of the institution". Teacher Uhlig presented them with questions from Dietrich's Lutheran Catechism on the Incarnation of Christ and its fruit for all mankind. Two students took turns singing the well-known song of the Christmas journey: "Where to, little children, where to? You are well on your way" 2c. was recited. Teacher Zeile asked them questions about the story of the Nativity from Biblical history, whereby one of them recited the entire Gospel of the Feast without error, and whereupon a small boy stood up and prayed with a moving voice and agile gestures: "Oh, my dearest JEsulein, make thee a pure and gentle bed to rest in the shrine of my heart, that I may never forget thee. Teacher Witte finally asked questions about the story of the Wise Men from the East, whereupon all spoke in unison: "Let us all be glad, praising God the Lord!" 2c. All the questions were answered in a fairly comprehensible way, and I feel and to say: Whoever has no heart for these poorest of children, let him come here and hear and see how the deaf and dumb speak and proclaim the great deeds of God.

At the end of the last school year (July 1880) there were 80 deaf-mute children of both sexes in the institution, of whom 6 were to be confirmed, but only 5 were confirmed, as the sixth was taken home as a result of a long-lasting illness (articular rheumatism), but is now so far recovered that he could return to the institution and, God willing, will be confirmed shortly after receiving further confirmation instruction. Besides this 2 other children were taken home by their parents. There are 11 new students and one former student, who was taken home in order to test an allegedly newly discovered remedy on him, but who did not want to stay there any longer, nor did he want to go to the state institution, but demanded to return to our institution, so that at present there are 40 students in the institution and they are being taught. Of the confirmands, 2 were confirmed by Pastor I. A. Hügli in Detroit on the 16th Sunday after Trinity, and 2 by Pastor H. G. Sauer in Fort Wayne on the 17th Sunday after Trinity; and 1 by Pastor A. Saupert in Evansville, Jnd. The examination before Confirmation, was conducted by Mr. Uhlig, the teacher, while the act of Confirmation was performed by the local pastor, whereby this new institution proved itself in the best way, and of the blessing of this act the congregations concerned can best testify. Of these newly confirmed 2 have taken up the tailor's trade and 1 the shoemaker's trade, while the other has chosen farm work.

In the middle of the now present 40 deaf-mute children of both sexes, the teachers H. Uhlig, L. Zeile and H. Witte work in 3 mixed classes. The school subjects are: Catechism, Biblical history, visual instruction, reading, writing, arithmetic, grammatical forms of language, drawing and the most necessary things from geography, natural history, etc. Teacher H. Witte, called here from the school teacher seminary in Addison, III, was solemnly inducted into his office by me in the Lutheran church here on September 5, 1880. He has started an English class with the older children in order to make it possible for them to express themselves in this language. This instruction can only be limited to the most necessary, since it would be too difficult to teach two languages at the same time. - To allow the deaf-mute children to learn and practice a trade or any other art in the institution is impossible with the present set-up of the institution, and would also be very detrimental to the teaching of all the otherwise so necessary subjects, since it would take up all the time and energy. In the choice of children to be admitted, those under the age of 12 are considered first, since older children are no longer so suitable for more beneficial instruction, and those who have already passed the age of 16 are no longer suitable for an institution where both sexes live so closely together. Therefore, such adults can only be admitted under special circumstances; otherwise, however, the old rules regarding admission, school fees, etc. still apply.

Since the association decided last year that in view of the teachers and the space it is not possible to take in more than 40 deaf-mute children, only 5 can be taken in this year, although 12 children have been urgently sought for admission. It would therefore be very sad if the director of the institution, teacher H. Uhlig, would have to turn away the others for several years or completely; since only one will be confirmed next year and therefore only a small number of children can be expected to be admitted next year. The applications for admission will increase with each year, the more the parents and guardians of such deaf-mute children learn to recognize that the state institutions let these poor children go to ruin spiritually without religious instruction, and how highly necessary it is to instruct the children in the divine Word, which alone gives them the right support and standing in life and death.

Since the teacher's quarters take up too much space in the institution, so that there is already a shortage of suitable teaching rooms, it would be necessary to build a teacher's quarters, and the dear co-workers in our work would like to consider this, especially when they send in their gifts of love! Since the Lutheran Institute for the Deaf and Dumb here is the only one of its kind in the United States, it would be desirable,

that still others of this kind would be founded; but since up to now there is no prospect that this will happen so soon, the Deaf-Mute Support Association here is forced to do everything in its power, and it is willing and ready to expand its field of work, if it finds the necessary help. Therefore, dear Christians and congregations, help us, and do not let us have to turn away one of the poor deaf-mute children who beg us to take them in. The word of the Lord applies here also, when he says, "Whosoever shall receive one such child in my name, the same receiveth me." O open your mouths for the dumb and for the cause of all who are forsaken, and work with us that many may still go into the vineyard of the Lord who are still standing idle in the marketplace.

It would also be very desirable if the dear women's and virgins' associations would remember our poor deaf-mute children, in order to provide them with underwear and with new or still usable clothes; for the mending work is hardly manageable, in spite of the untiring diligence of the dear housemother and her daughter. The former has been very precariously ill this year, but the Lord has heard the prayer of the children who cling to her in love.

The Lord and Physician of all suffering people, who is especially the comfort and help of challenged Christians, has also helped our institution in this lost year through petition and understanding, and crowned it with His grace. May He continue to help us and create the will to accomplish, and place His blessing on all our work, for the salvation of the children entrusted to us, as well as for the praise of His glorious grace. Amen!

Finally, the Association for the Support of the Deaf and Dumb expresses its heartfelt thanks to the editors and publishers of the following publications for sending them regularly and free of charge: "Gemeindeblatt der ehrwürdigen Wisconsin-Synode," "Lutherische Kirchenzeitung der ehrw. Ohio-Synode," "Missionsbote" from Philadelphia, and 15 copies each of "Kinder-Blättchen" from Father Weiskotten in Bethlehem, Pa. about which the deaf and dumb children are very pleased.

Lutheran journals are kindly requested to include the above annual report, or to share an excerpt from it with their readers, so that our association's cause may become more widely known and find more help.

Norris, Wayne Co, Mich, in April 1881.

C. Schwankovsky, Lutheran pastor.

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Kaffen Report of the Lutheran Deaf SupportSVercins in Detroit, Mich,

March 10, 1880 to March 9, 1881.

Intake.

Contributions in BaarK3	,994.79
Cost money	771.40
Rent for the farm in Royal Oak	50.00
Interest-bearing shares and bonds	3,377.00
Interest-free shares and bonds 2, ...	615.00§
Miscellaneous revenue	44.05
	K10,852.24
Cash on hand on 9 March 1880	18.00
	$10,870.24

Issuance.

For grades, firing and repair . K 1,569.73		
For provisions 1.....	,027.71	
Tax & Fire Insurance from Royal Oak Building	20.05	
For livestock purchased and for labor wages on the Norris farm.	359.90	
For interest on borrowed capital - -671	.59	
For repayment of a mortgage	4,000.00	
interest-bearing shares and Promissory notes	2,375.00	
"Interest-free shares and promissory notes	829.00	
Miscellaneous expenditure	15.45	
		K10,868.43
Cash balance at date	1.81	
		---------- K10,870.24
Contributions in kind (used up)	H 51.77	
Products of the Norris farm (desgl.)	366.55	
		---------- H418.3L
Debts of the Institute on March 10, 1880		$1I,644.73.
Gcsammtschuld on March 2, 1881, as follows:		
Interest-bearing shares and debentures - H6,071.00		
Interest-free shares and debentures . -. 4,341.00		------- K 10,412.73
Paid off in the past yearH	1,232.00	

C. H. Bey er, Secretary.

Inaugurations.

On behalf of Praeses Beyer, on the Sunday of SIXDAYS, Hers A. Henkel was inducted by the undersigned into his new office at Winfield, Long Island, N. U..

F. Traugott Körner.

Address: Uvv. Ilvnlcv,
äViliüvlck ckunvtlori, LonA
Islnnck, V.

By order of Mr. President H. Wunder, Rev. F. Behrens, of Morris, Ills. was installed in his new office.

August Schuessler.

Address: Uvv. I'. IlvNrvns.
Lox 1051st . Llorris, Oruuck^ Oo., IIIs.

Conferenz - Display.

St. Louis' next one-day conference will be held the Wednesday after Pentecost.

Church consecration.

On Sunday Judica, April 3, the Lutheran congregation in The Forks, Buchanan Co, Iowa, dedicated their newly built house of worship to the service of the Triune God.

K. H. Machmüller.

Synodal Ad.

The General Synod of Missouri, Ohio, &c., will meet at Fort Wayne, Jnd. on the 11th of May this year, for its I8th Convention (resp. 3rd DelegateN Synod).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the Synod, be accompanied by a letter of accreditation from the congregation concerned. (See "Synodal Handbook," 2. Also, p. 29.)

All pastors of our synod have to submit their parochial reports of the year 1880 this year to the undersigned; delegates during, non-delegates by letter - or by postcard - before the session of the upcoming synod. (See "Synodal-Handbuck", 2. Also, p. 106.)

The reception of the reports of the Presidency from the last session of the Synods of the Districts concerned until the meeting of the forthcoming Synod of Delegates shall take place on the occasion of the meetings of the latter Synod.

All those who wish to present an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidency at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, secretary.

* *
*

Price - reduction to Fort Wahne.

Pittsburgh - Fort Wayne railroad, east and

west of Fort Wayne .....1^kurv
Illinois Central, Iowa Division, to Chicago Z kurv Illinois Central, south via Chicago to Fort.
Wayne .....jkurv
Lake Shore L Michigan Southern to Toledo 1^ kurv
(from there weaves the Wabash N. R. to Ft. Wayne).
You should contact

Llr. 1. 0. Divnvr,
670 Diiion str., OlrivLAo.

From Indianapolis to Fort Wayne-- IH kurv You turn on arrival in Indianapolis to

VVnr. Oook L Oo.
247 L. äVuslüLAbvL 8tr.

The Illinois Central Railroad

Has withdrawn fare 310.45 from St. Louis to Fort Wayne via Chicago.

T. C. Diener.

Price reduction to Fort Wuhne.

The Grand Rapids L Indian" R. R. offers to sell round-trip tickets from the two end points (Grand Rapids, Mich., and Nichmond, Jnd.) at 1)^ of the full amount.

The Wabash, St. Louis <L Pacific R. R. offers to carry the delegates to Fort Wayne at as low a rate as any other railroad company.

Please contact the undersigned as soon as possible regarding the necessary certificate for one of the two railways.

H- G. Sauer.

Solicitation.

The gentlemen delegates of the Northwestern District who intend to travel to Fort Wayne by way of Milwaukee are requested to report this at once by postcard, in order that negotiations may be made for reduction of fares on the railroads. -7. äVv^nvr.
809 kralrie st., Llilvruulcvv, äVis.

Announcements.

Return tickets valid from 8 to 30 May

by Buffalo for $12.00

from Dunkirk for K11.00

by Cleveland for H7.00

will be sent by mail in a timely manner at the request of the purchaser fromI . H. Welcher,

190 L 192 krospeet st., Oiovolanck, O.

As already indicated, on the Wabash R. R. only pastors furnished with a "porinit" receive "lmlk kare tickcts" to travel to Fort Wayne. All pastors who do not live on the railroad, as well as all parishioners, must pay the full fare on this railroad, and on the Illinois Central R. R. (which, compelled by the Wabash R. R. to do so, has withdrawn its offer published in the "Lutheran") to Fort Wayne, and one-third of the same back.

All pastors and parishioners, without distinction, may travel on the Chicago L Alton R. R. from St. Louis via Chicago to Fort Wayne and return for half fare (HiO.45). The train to Fort Wayne leaves Chicago from the Chicago-Alton R. N. Depot at Canal St. and Madison St.

Those traveling from Kansas City to Fort Wayne via Chicago will have the cheapest transportation on the Chicago-Alton R. N.. Anyone wishing to use this railroad should contact the undersigned immediately and, upon arrival in St. Louis, report to the Chicago-Alton R. N. Ticket Office No. 117 at the southwest corner of 4th and Pine streets.

C. C. E. Brandt,

Lrzmn ^vo., 17. 8t. Donis, Ho.

Notice.

On behalf of the local supervisory authority, the undersigned hereby announces that due to the increased expenses for firing and due to the increased food prices, the cost money for the fourth quarter (due on May 15) had to be increased from K14.00 to K816.00.

Fort Wayne, Jnd, April 15, '81, H. D ümling.

Proceeds to the Treasury of the Illinois District:

To the synodical treasury: from D. Burfeind's congregation in Nich H9.02.?. Wartens' congregation in Danville 7.65.?. T. I. Große (contribution for 1881) 2.00.?. Hansen's congregation in Worden 5.10. H. Rathe by?.Döderlcin in Homewood 1.00. Mrs. Bcdubn by?. Wagner in Chicago 1.00 for the kingdom of God.?. Müller's church in Ckester 5.05. (Summa H30.82.).

To the cashier's office:?. Franck's church in Steelcville 10.00.

For inner mission: Mrs. C. Warncke through I'. Miracle in Clücago 5.00. Fr. Rauh through?. Rush in Dalton 6.00. (p. P11.00.)

For inner mission in the West: Through?. Burfeind in Rich by Mrs. Marie Bode 2.00, Mrs. Anna Grün Hagen 3.00. H. Sievers in Neu-Braunscbweig through I'. Karth 5.00. By Mrs. Mangelsdorf in Rock Island by Missionsvcrcin 10.00. ?. Hansen in Worden 2.00, N. N. 3.00, Mrs. Gerdom 2.00. By?. Hölter in Chicago from N. N. ^placed in the bell-bag) 2.50. (S. $29.50.)

For the English mission in Missouri: Mrs. Köritz through?. Engelbrccht in Chicago 5.00.

On the Gentile mission: H. Rodchorst by?. D öderlein in Homewood 2.00.?. Hcycrs Gcm. inColehour 1.65. (Summa H3.65.)

To the Negro Mission in New Orleans: N. N. by?. Große in Härlein 1.00. Wittwe Jäger by?. Mcrbitz in Veardstown 1.00. N. N. by?. Franck in L>teeles Mills 1.00. H. C. Buchholz in Addison .50. (<L>. H3.50.)

For the Negro children in New Orleans : By?. Dröge- müller in Arenzville, thank-offering for happy. Delivery of Mrs. N. N. 1.00, of himself .22. From Chieago: Wittwe St. by I?. Hölter 2.00, Joh. Nütz by... miracle 2.00. (p. H5.22.)

On the emigration mission: Dir. Lindemann's widow through I?. Wunder in Chicago 2.00. D. Wichmann through?. Succop das. 1.00 and through?. Hölter of N. N. (put in the bell bag) .50. (p. H3.50.)

On the Emigr. - Mission in New Uork:?. Frnncks Gem. in Steelcville 10.00. N. N. by I'. Hansen at Worden 2.00. (S. $12.00.)

For poor students in St. Louis: From Chicago: by ?. Wagner from the Women's Club 12.00, by ?. Lochner from the Young Men's Club 12.00, by I'. Wagner from the Young Men's Association (for C. Huth) 20.00. (p. K44.00.)

For "poor" students in Springfield: H. Sievers by ?. Karth in New Brunswick 5.00.

For poor students in Fort Wayne: From Chicago: by ?. Wagner from G. Koller for C. Koller 16.00, by ?. Hölter from the Young Men's Association for E. Tappenbeck 15.00 and from some women for E. Arndt 1.53. By ?. Drögemüller in Arenzville, from Mrs. N. N., thank offering for happy delivery. Delivery, for F. Drögemüller 1.00. (p. K33.53.)

For poor students in Addison: wedding coll. at W. Graue's in Addison 14.21, by N. N. .20. By Kassirer I. P. Rademacher for Th. Mertcns 3.00. Mrs. Frey, Sr. in Ehester for W. H. G. Mueller 5.00. (P. $22.41.)

For I?. Brunn in Steedeu : H. Niehus in Addison 3.00 and Theil der Hochzeits-Coll. bei A. Blecke 5.00. Wittwe Brandenburg durch?. Succop in Chicago 1.00. (S. H9.00.)

For sick pastors: W. Hülskötter by k. Achenbach in Venedy 5.00.

To the widow's fund:?. Müllers Gem. in Bremen 4.00. W. Hülskötter by?. Achenbach in Venedy 5.00.?. G. I. Müller and T. I. Große, contribution, 4.00 each. (p. K17.00.)

For the parish of Sioux City, Iowa:?. Hartmann's church in Woodworth, 9.00... Piffel's congregation in Benson 4.24. Through?. Engelbrcht in Chieago from the Young Men's Association 15.00. ?. Schuricht's parish in St. Paul, 9:60. Franck's church in Steeleville, 3.00. Hölter's church in Chicago, 8.79 . Mueller's compound in Ehester 5.55.?. Nöder's compound in Arlington Heights 11.15. (S. H66.33.)

For the commune at Tuscumbia, Ala.:?. Pissel's compound at Benson, 3.00. ..?

Franck's gem at Steelcville, 3.00. ..? Müller's compound in Bremen 5.00.?. Hölters Gem. in Ckicago 8.79. (S. K19.79.)

FürvieGem. at Ellinwood, Kans.: Through?. Dröge- müllcr at Arenzville, Kindtauf-Coll. at E. Breyer, 2.78.?. Franck's compound in Steeleville, 3.00... Hölter's Chicago compound, 8.79. (p. K14.57.)

For the parish in Cau ton, Mo.:?. Franck's parish in Steeleville 3.00.?. Hölter's church in Ckicago 8.79. (p. K11.79.)

For needy in Kansas: Mrs. Mangelsdorf iu Rock Island 2.00.?. Bergens Gem. in Prairie Town 9.05. (S. $11.05.)

For the deaf and dumb in Norris: By ?. Weisbrodt in Mount Olive, Wed. Coll. at H. Niehaus, 4.00. By ?. Schuricht in St. Paul by Father Boye 5.00. (S. H9.00.)

To the Orphan House near St. Louis: By?. Karth in Neu-Braunschweig, thank-offering by Mrs. L. Sicvers, 5.00. By ?. Mueller in Bremen, part of the collection at the Christmas gift, 2.70. By?. Bergen in Prairie Town, collection at H. Dustmann's wedding 5.20, at I. Paul's wedding 7.15. (p. $20.05.)

Addison, III, March 29, 1881. h. bartling, cassirer.

Proceeds to the treasury of the Northwest District:

For poor students in Addison: From E. B. in Allouez $10.00.

For poor students in Fort Wayne: E. B. in Allouez 10.00.

For poor students in Springfield: E. B. at Allouez 10.00. W. Bergmann 1.50. Henriette Bergmann 1.00.

For poor students in St. Louis: E. B. in Allouez 10.00.

For Heathen Mission: Tim. Moritz in Racine 1.00... A. Grünewald in Milwaukee 1.00. Misses. E. Martin and L. Krause 1.00 each.

For?. Bakke in New Orleans: Mrs. Adam 2.00. Karl Zerlow .75. Teacher Barthel .25.

For the Negro mission in New Orleans: E. B. in Allouez 10.00. Wedding coll. at H. Wiedenhöfcr in Hancock 10.12. Several women and virgins from the congregation in Oshkosh 10.25. Herm. Lohmann 5.00. Mrs. Rullmann 2.00. Mrs. Hofmeister m Milwaukee 1.00. W. Bergmann 1.00. A. Henke 1.00. K. Cäsar.10.

To the widow's fund: From the?..: F. Schumann, 4.00. C. M. Zorn, 5.00. I. Horst, 2.00. C. Strasen, 4.00. Teachers: E. Ehleu, Bärlin, A. Wilde, 4.00 each. St. Stephen's, Milwaukee, 4.05.?. H. Vetter's congregation in Fairfield 5.00. E. B. in Allouez 10.00.?. I. C. Heyner's congregation in Albany 2.00. W. Bergmann 2.00. A. Henke 4.00. Henriette Bergmann 1.00.

On the emigrant mission in Baltimore: W. Kunde in Milwaukee 1.00.

On the Emigr. - Mission in New York:?. I. G. Hilds Gem. in Town Hermann 8.40. Wedding coll. at Mrs. Below's in Oshkosh 4.17. W. Bergmann .50. W. Kunde in Milwaukee 1.00.

For the deaf and dumb: E. B. in Allouez 10.00. By ?. I. L. Daib by Mrs. F. Krüger .25, P. Wollangk .15, Job. Messner 1.00, wedding coll. by F. Dümel 1.31, by C. Krämer 4.12, by I. D. Kimme 5.46.

For the??. Crämer & Wyneken: From the??..: G. A. Barth, H. Sprengeler, I. Strasen 1.00 each, I. Horst, C. Strafen 2.00 each. C. Schubert in Milwaukee 1.00. N. N. 2.00.

For poor and sick pastors: C. Theiss & Co. in Milwaukee 1.50.

To the orphanage at Addison: E. B. in Allouez 10.00. Baptismal coll. at A. Müller in Alma 2.40. By?. Küchle of Mrs. N. N. 1.00. By?. F. Johl, baptismal coll. at H. Lützow, 3.00, in d. School ges. 2.00. ,

To the synodical treasury: Gem. in Freistadt 9.00.?. I. Horst's congregation to Hay Creek 6.00. G. Mohn in Racine for teachers' salaries in Addison 10.00.

For inner mission in the Northwest: congregations in Freistadt 5.35 and 9.37. St. Stephen's congregation in Milwaukee 17.50, Jmm. congregation (women's association) 25.00.?. I. Schulenburg's congregation in Josco 10.55. By?. Küchle of I. Neunübel 1.00.?. Schumann's church in Waterford 6.00. H. Tisza in Sheboygan 1.00.?. A. E. Winter 2.00...? I. Horst's Gem. on Hay Creek 5.00. G. Mohn in Racine 10.00. Tim. Moritz 1.00. Several women and virgins from the Oshkosh congregation 7.75. Th. Streißguth through?. C. Ross 10.00. T. H. Menk in St. Paul 2.00. Milwaukee congregation of virgins 10.00.

Milwaukee, Apr. 6, 1881. c. Eissfedt, Cassir.

Income to the coffers of the "Eastern" District:

To the synodical treasury: from the Wolcottsburg congregation H4.33. Triune congregation in Buffalo 10.91. Wolcottsburg congregation 2.16. Farn Grove congregation 2.52. Wellsville congregation 11.20. College Point congregation 17.00.

To the widow's fund: Gem. in Lonaconing 3.00.?. Michael 5.00... Andrees 4.00. Township of New Bergholz .85. Township of Eden Valley 7.00.

To the orphanage near Boston: Johann and Anna Reichet in Lonaconing 1.00. Hockzeits-Coll. at Carl Peters in Martinsville 1.32. School children of?. Andrees 1.00. Gem. in New Bergholz 1.45. S. S. by?. Stürken 5.00. Mrs. Z. by?. Stürken 3.50.

For the inner mission of the West: Heinr. Frenzel in Bar-

ton 2.00. M.'s children .48. L. Schäfele 1.00. Mrs. Frie 1.00. Marie Bernreuther 1.00. Gem. in Rockville 6.05.

For the congregations in Sioux City, Iowa: congregation in Williamsburg 12.43. St. Paul's congregation in Baltimore 20.00. congregation in Richmond 4.77. congregation in Cohocton 2.56. congregation in Philadelphia 11.00.?. Ahners congregation in Pittsburg 30.18.

For the parish of Tuscumbia, Ala..: St. Paul's Comm. in Baltimore 20.00. Comm. in Martinsville 4.44. Comm. in Cohocton 2.56.

For college maintenance: St. Iohannis Parish in Williamsburg 12.00.

To travel money to Australia: St. Paul's parish in Baltimore 8.00.

For negro mission: women's and virgins' club in?. Freys Gem. 7.25. Gem. in New Berqholz 9.41. C. M-.-dt 2.00.

For the deaf and dumb in Norris: Wedding coll. at Friedr. Kopp's in Martinsville 2.70. Gem. in Ashford 5.00.

For poor students in Fort Wayne: I*. Krafft for Kastenhuber 2.00.

For Mrs.?. Schmitt: Gem. in New Bergholz 1.86.

To the Orphanage at Mount Vernon: Fiddler at New Dort 5.00. Gem. at Yorkville 5.00.

For sick pastors: I. I. by?. Stürken 3.00.

For those in need in Kansas: I. I. through?. Strengths 2.00.

For poor students in St. Louis: Through?. Strength 5.00.

To the orphanage at Addison: Mrs. T. by U. Strengths 3.50.

New N "rk. April 10, 1881. I. Birkner, Kassirer.

Received for the Castle Garden Mission:

From the Hudson K2.45. congregation in Richmond 2.41. congregation in Rondout 3.78. women's missionary society in?. Frey's Albany congregation 10.00...? Reinhard. 25. Ulrick 1.00... Lothmann's church, 5.05.... Ebert 1.00... Dcjungs Gem. in Prairie du Chien 2.17, in McGregor.83. Mrs Ringel 1.00. ? Schneider 1.24. H. Voss 1.00. N. Hedrich 1.00. ? Theiss Gem. 4.00. ?. Wetzel, 90. Marie Kopp, 75. H. Georg, 50. H. Wutp, 50. Mrs. Burow, 2000. F. A. Groth's congregation 4.75. By Kassirer Bartling 80.17 and 34.00. Elise Müll 1.00. Cape Girardcau congregation 9.30. By Kassirer Simon 17.92. ? Lindemann's congregation in Pittsburg 5.00. By Kassirer Bartling 19.52, Kassirer Schuricht 97.02, Kassirer Grahl 90.98. ?. Trautmann sr. 1.00.?. Reitzs Gem. in St. Paul 7.00. Fr. Necke 1.00. Caspar Schmidt 3.00. W. Scholz 2.00. By ?. Hoyer coll. at Mr. Hoffmann's wedding 2.00... Hoyer's school children 2.11. Gem. in Port Richmond 25.29 and 5.10. Mrs. Caroline Bloß in Cysölden 5.00. "L>t. Matt. congreg. in Hoboken 15.88. C. H. Kabrs in College Point 2.00. congreg. in Olean 4.70. G. Erdmann 2.00.?. Wickemeyer 1.00. By ? A. Claus 2.00. Through?. E. Frey ges. through the Missionary Gazette 6.00. Women's Association of the Paterson congregation 3.00. M. Estel 5.00. H. Mohnke 1.00. Louis .25. W. Scholz sr. .55.?. E. Frey for poor immigrants 4.00. Desgl. of?. Weisbrodts Gem. 5.00. Gem. in Bayonne City 16.20. W. C. Farr in Bayonne City 10.00. Gem. in Reserve 3.60. By Kassirer Nademachcr 23.51. Fräulein Anna Dick 10.00. Kassirer Bartling 24.60. Gem. in Richmond 2.25. C. Bust 1.00.?. H. Niemann 2.00. G. D. Simen 5.00. G. & F. Trömcl 2.00. Haverstraw Women's Association 5.00. Arndt Jr. 2.00. Springfield Community 7.00.?. I. P. Hahn 1.00.?. H. Mare .65. Belige 5.00. By Kassirer Bartling 13.00.

New Dock, April 10, 1881. I. Birkner, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

1. contributions:

From the?..: G. A. Schieferdecker, W. Mertner each H5.00, W. Bartling 4.00, M. Otto 3.00. Teachers Ch. H. Brase 5.00. From the Chicago Teachers Conference 13.50.

Two. Gifts:

Thanksgiving offering from Mrs. M. E. by?. L. Lochner 5.00. Teacher A. Wilde and his pupils 5.00. N. N. in Neu-Gehlenbeck 5.00. Coll. at H. Helmkamp's wedding by?. Buszin 4.60.

By Kassirer Bartling were delivered $17.00.

Chicago, III, April 11, 1881. H. Wunder, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(middle districts)

have been received:

1. contributions:

Bonden?.: H. Schöncberg H5.00, A. K. W. Th. Siek4.00.

Two. Gifts:

By?. H. Schoenberg of I. Sattler 5.00. By?. I. H. Werfelmann of his. Marysville, O., Passion Collccten 15.00. By?. F. W. Brüggemann of Wittwe Strube 1.00. Coll. on H. Schomburg's wedding 2.40.

Indianapolis, April 23, 1881, M. Conzelmann.

For daS lnth. Orphanage near St. Louis, Mo., cooling since March 7: Wedding coll. at C. F. Rinker's at Her- born, III., H6.00. From members of the congregation at New Welle, Mo., 17.00. Unnamed from?. Dunsing's parish at Strasburg, III., 2.00. wedding coll. at G. Knörrschild's at Augusta, Mo., 7.00. from teacher Emrichs at Longtown, Mo., pupils 1.00. teacher Seehold 1.00. Mr. Dohe at Green View, III., 2.00. children of Mr. K. Neese at Fort Wayne worn dresses & .20. Ph. Rauscher at DesPeres, Mo., 1 Bush. Sweet potatoes, Mr. Ellerbrecht 1 bag of dried. Apples. Apoth. Lobeimer in Kirkwood, Mo. 1 pack of worn clothes. Ans the Zion District in St. Louis by Göhmann 12.60, from H. Schäperköttcr 10.00; from the Cross District by Schumann 3.00; from the Dreicinigk. Distr. by Brockmeyer 2.50; ans d. Jmm.-Distr. by Willhardt 3.00, bequest of the bl. Lydia Fienup 5.00,- Mrs. A. Belkc 1.00; on a double wedding in the Zions-District ges. by Gehner 10.00. W. Klöne by?. Bürger in Hampton, Nebr, 5.00. Mrs. Dora Claussen at Carondelet 3.00. Louise & Jda Kaiser at d. Gem. on Tandy Creek, Mo. 1 quilt.

?.F. Sievers in Minneapolis 3.00, Collecte 2.00, von Reichmuth 1.00, Cornelius, Schwendt each .50. Jmm. Z. in Sheboygan 6.00. Jakob Hofstädter in?. Holls' Kreuz-Gem. 1 ham, 1 pot apple butter, 1 do. Lard, 1 bag. pecans, 1 do. dried. Fruit. W. Henges at Blumenau, Col., 2.00. W. Körber by?. Gümmer at Cape Girardeau, Mo., 5.00. By?. W. Dorn of sr. Congreg. at Pleasant Ridge, III, 20.00. Willie Bruchhäuscr at Joncsboro, III, thank offering for convalescence, 1.00. From the sewing club at Collinsville, III, 19 boys' shirtscn, 3 pairs of stockings, 10 handkerchiefs. From Zion's District, St. Louis, by Goehmann, 12.20; from Triune District, by Mustard, 1.20, by Hanichen, 2.75; from Jmm.Distr. by Günther 5.65, by Huning 11.60, Wittwe Wolfrain 1.00, Jungfrauen- vercin 20.00. Karl Finsterbusch in San Francisco 2.00. Bequest of L. Kahle in Darmstadt, Jnd., 25.00. Mr. Will- hardt in St. Louis 1 pr. shoes, 3 hats. By? Matuschka in New Melle, Mon., by W. 10.00, by others 15.00. H. Uhlmannsick, Dankopfcr, 1.00. From St. Paul's parish in Lo- well, Mon., by Busse, Rodenbcrg, Messet & Bachmann 28.00. Palm Sunday coll. of parishes in Staunton, III., 6.55.?. Bartels' Gem. at Beckville, Mo., 8.80. H. Deckhoff at Alma, Mo., 2.00.

St. Louis, April 23, 1881. I. M. Estel, Cassirer.

before. ok 30 and Untrer 8ts.

With heartfelt thanks to God, the Norwegian Lutheran congregation of St. Paul's, Chicago, III, received the following gifts of love for the redemption of their church debt from members of the honorable Missouri Synod: By?.. A. Reinke from his congregation $26.43, Hans H. Einspahr 1.00, Carl Sylvester .25, Albert Scheid .50, Mr. Höppe .57. Parish $26.43, Hans H. Einspahr 1.00, Carl Sylvester .25, Albert Scheid .50, Mr. Höppe .57. By?. G. Link of his parish 14.30. By ?. Gem. 14.30. By ?. H. Engelbrecht von Gliedern sr. ...9.50. By...? A. Bie- wend and Gliedern sr. ...10.68. By?. I. Buehler 10.00. By?. A. Ernst 2.00. By?. T. H. Siebrandt, 2.00. Mrs. Weidmann 2.00...? E. Sitzmann 2.00. Through?. F. C. Besel 3.00.?. I. G. Kuntz 3.00...?. C. Strasens Gem. 5.00...? Fr. Erdmann 2.00.... E. G. C. Markworth 1.00...? A.G. Grimm 1.50. By?. I. M. Hahn von Gliedern sr. Gem. 2.00.?. E.G. Frank 1.00, by sr. Gem. 3.00... A. K. W. Th. Siek 1.00...?. I. A. Bokn 3.00...?: G. Heintz 2.00.?. I. Fackler 1.00.?. Aulich 1.00... H. Brenner 2.00.?. I. F. Müller 1.00.?. A. O. Engels Gem. 2.50...?. W. Harms 2.00. By W. Behrmann from the Lutheran parish of Bloomington, III, 5.00. By?. I. Nachtigall, 5.00. By...? F. Dreyer, of members of his congregation... ...commune, 3.00... G. Markworth's comm. 5.00...? H. Weseloh 5.00...? G. Küchle's church, 10 a.m.? H. Wunder 3.00... Th. Pissels Gem. 2.00...? F. Döderlein 4.00...? H. Gräbner 2.00... A. Wagner 2.00... I. M. Jokanncs 2.00. By?. P. Seuel von Gliedern sr. Gem. 11.50... E. I. Frese 3.00...?. G. Schwemley 2.00...?. C. Kretzmann 3.00. Bäpler 1.00. Through?. G. Polack von sr. Gem. zu Hermannsburg 6.00...? P. Hansen 3.00. Prof. Wyneken 2.00. Pros. Crämer 2.00. G. Ströhlein 2.00. By?. C. H. Hiller von Gliedern sr. Gem. 2.42.?. A. C. Großberger 2.00...?. I. G. F. Nützet 3.00...? F. Germann 2.00.?. O. Kolbe 2.00. X. U. Z. to Addison, III, 2.00. ?. O. Clöter and von sr. Gem. 5.00. By?. G. I. Müller of sr. Gem. 3.40. ?. E. Bangerter 2.00. ?. P.G. Hattermann, 2.00. Through?. H. Kanold, Sr. Congregation in Ellicottsville 6.00. Dir. Krauss, 2.00. Check. A. Landcock from his church. Township 5.00. By?. W. Hattstädt of Township... Township, 3.00. W. Mertner, 3.00... H. Loßner 3.51. By?. G. A. Schieferdecker of sr. Gem. 6.00... I. L. Hahn 2.00...?. I. H. C. Steege 2.50. By?. H. W. Heumann von sr. Gem. 3.70. By ?. M. Meyer von Gliedern sr. Gem. 3.00. By?. I. G. O. Katthain von sr. Community 6.00... G. S. Loeber 2.00... I. Matthias 2.00. Through?. I. Friedrich von sr. ...Gem. 2.00. Through?. Th. Buszin von sr. Gem. 3.00... K. A. Meyer 2.00. ?. C. Dreyer 2.00... F. Karth 1.00. By -w in St. L. 4.00. ?. Ph. Schmidt 1.00. By-?. E. Grothe von Gliedern sr. Gem. (?)... Succop 2.00. Heinrich Lühr 1.00. Joh. Lange.50. - In the name of his congregation...

Chicago, III, April 7, 1881. O. H. Lee.

Received

For inner mission in the West: By?. R-Eifert of Gustav Günther in Petawama, Ont., K4.00. By?. I. G. Sauer of two members of sr. Congregation in Dudleytown, Jnd, 10.00.

For? M. Wyneken: From N. N. in Springfield, Ills., 1.00.

For new seminary building in St. Louis: By?. C. A. Graves of sr. St. Iohannis congreg. in Meriden, Conn. 2 p.m . I. T. Schuricht.

For poor students received with hearty thanks by Mr. Steinkamp from Wittwe S. in Lowcll (St. Louis, Mo.) K1.00. By Anna B. Ries in Accident, Md, "so that poor "students njcht be turned away from the table" by Georg A. Miller .50, by Friedr. Engclhart .25, by Elisabeth Ries .25, by Friedr. Ries 1.00, by Anna B. Ries 1.00, by Mrs. B. Ries 1.00 and by Margaretha Kurtz 1.00. By Mr.?. Hahn in Staunton, III, of his. Parish the Palm Sunday Collect 6.00. By the same from N. N. 10.00. By Mr.?. Ottmann in Collinsville, III, from Mr. A. Junghans 2.00. By Mr. ?. Bretscher in Buena Vista, Iowa. OneMollecte sr. Gem. 6.00. By Mr. ?. Schieferdecker in Neugehlenbeck, III, collected at the wedding of Mr. Küthe (especially for student Geinemann) 3.00. "From one who was once a poor student" (C. A. G.) "for the poorest to cover his debts" 8.00. By Mr. H. Tiarks in Monticello, Iowa, the Easter collcte of the St. Iohannis congregation there in the amount of 20.00. By Mr.?. C. Schrader in Ryma, Ills., 1.00. By Mr. ?. ...Schieferdecker in Neugehlenbeck, Ills., from Mr. Gottfr. Steinmann there, 5.00. "By Mr.?. v. Schenck in Algon- quin, Ills., from sr. Gem. 9.00.

' C. F. W. Walther.

With heartfelt thanks, the undersigned certifies to have received the following gifts: By?. I. L. Crämer from the laudable women's club of his church at Fort Dodge and some friends $11.00. From?. L. D. in Iowa $1.00.

H. G. Crämer.

For poor students

Received H5.00 by?. Michels from members of his congregation; 4.00 from Reg. Haacke for Stud. Ad. Pfotenhauer. At the wedding at Mr. I. Sander in?. H. F. Grupes Gem. a collection was made for Stud. C. Noack 4.00. From N. N. there 1.00.

M. Günthex.

With heartfelt thanks to God and the kind givers, undersigned received for poor pupils of the Concordia-Colleae until April 11, 1881: From?.. Zschoches Gemeinde: from Ph. Köh- linger 1)^ Cord wood u. 10 cabbage heads for H. Dannenfeld; H. Scharpenberg 1 sack grain, 1 Bush. Wheat; H. Nord 1 sack of potatoes & 1 S. of grain; L. Scherer 1 quart of beef; C. Meyer 1 p. oats, 1 p. wheat; Chr. Säst 1 p. apples, 1 p. grain, 2 gall. Apfclbutter; L. Söst 23 lbs. beef. From ?. H. Meyer's comm.: Chr. Prange 3 gall. Apple butter, 4 bush. Oats, 3 p. grain; Ehlert Rccse 2 bush. Wheat, H6.00 baar; Konr, Stoppenhagen 4 gall. Apple butter. From?. Bodes Gem. by Moritz Brück of several members 12 Bush. Potatoes, 1 Brl. Flour; from himself 11 Bush. Potatoes. From?. Eh- lers' Gem.; H. Köhlinger 1s. Potatoes, 12cabbages; Jos. Brudi & Co. brl. Flour; from the Women's Club 2 doz. woolen stockings. From?. Stocks Gem.: H. Rodenbeck 4 Bush. Turnips; Karl Bradtmüller 2 S. grain, 2 S. oats, 1 S. apples; from the Women's Club 8 quilts, 1 Pr. woolen stockings. From ?. Zagels Gem.: from Unnamed 6 Bush. Corn, 8 Bush. Oats. From?. Seitz's community: from Unnamed H5.00. Women's club of the local community. 2 pr. full. Stockings, St. Paul's church 3 quilts, 2 pr. woollen stockings. Stockings, and for the household 4 dozen towels, 3 tablecloths. . A. Schust.

New printed matter.

In's Stammbuch. Collection of sayings and verses for family books and albums of Christian friends. St. Louis, Mo. published by F. Dette. 1881.

A very dear little book which meets an urgent need. It is an increasingly common custom in America for young people, in particular, to purchase so-called family books and albums and to ask their friends not only to write their names in them, but also to inscribe a motto in them. In many cases, however, Christian youths and virgins fall into mendacity when such a booklet of forget-me-nots is presented to them for this purpose. The consequence of this is that the little booklet is often disfigured by obviously false, sometimes silly phrases, sentimental or bombastic sayings, and the friends thus set up a monument for themselves in it, of which they are later ashamed when they have come to a better understanding. This has now been remedied by the booklet "In's Stammbuch". In it there are both German and English, also some Latin inscriptions, partly in prose, partly in poem form; very practically at the end also forms for the signatures. By the way, the booklet contains such a beautiful floral selection of meaningful sayings and verses that also those will be pleased and amused by it who do not need them for inscription in a genealogical book. - May it please the collector to organize a similar collection of gravestone inscriptions, since also in this respect many mistakes are made even by Christians and thus the devotion of those is disturbed and their Christian feeling is hurt who visit the graveyard and read the inscriptions of the grave monuments.

The price of the booklet, which contains 32 pages in small octavo with a coloured cover, is 10 cents. Single copies will be sent to the purchasers only if the amount is sent in. W.
[Walther]

The second edition of the Weimarischeck^öibelwerkS is now published and orders can be filled immediately. The prices are:

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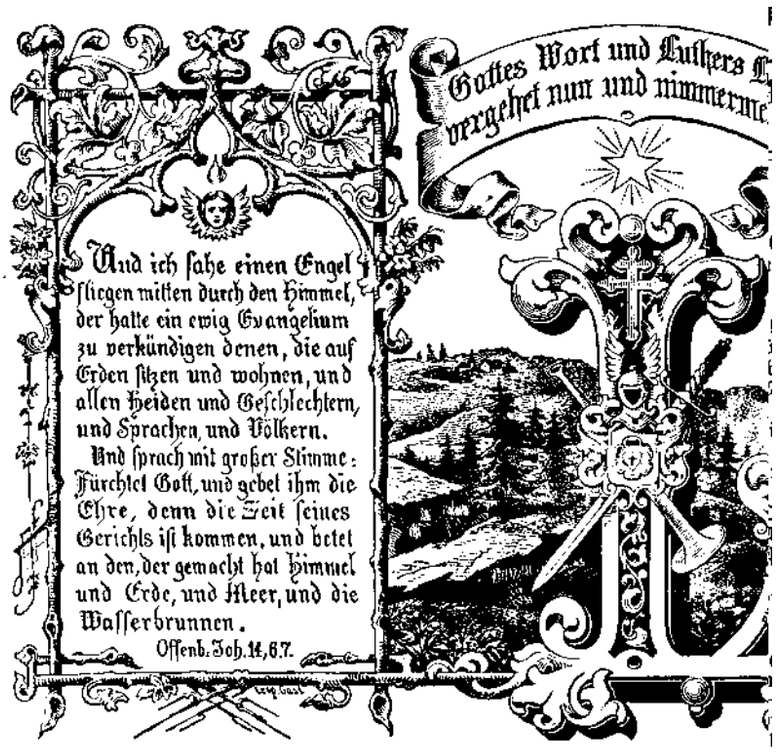

Herausgegeben von der Deutschen Evangelisch
Zeitweilig redigirt von dem Lehrer

Year 37.

The certainty of election.

(From **the Bavarian hymnal.)**

I am written in heaven, I am a child of bliss. What can sin grieve me, And all the sufferings of this age? I know that I have been chosen in Christ from the beginning.

The Lamb hath marked me with his blood in the book of life, And obtained for me all good things, Salvation from death and cursing: What is it that troubles my heart? I have been chosen for heaven.

Though many sins are written in the black book of sins, yet Jesus lets me find grace and lets me see the book of life; There I see my choice of grace and stand in the number of his children.

On Jesus I will die gladly; I will dye the wedding garment of faith Only in the blood of the Lamb, So I enter into bliss And the great supper. O joyful choice of grace!

No devil shall rob me of the consolation, That I am chosen from the beginning, That I am redeemed by grace through faith in Christ's blood.

So I live and die on it.

On Christ I run my race.

I. Ernst Wenigk, c. 1732.

Presidential Address,

held

on the opening of the general synod at Fort Wayne

May 11, 1881.

Venerable fathers and brothers beloved in Christ!

"Let my grace be sufficient for thee: for my power is mighty in the weak." This was the answer once given to the holy apostle Paul. Three times, like the Lord in Gethsemane to his heavenly Father, the apostle had

egeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. May 15, 1881st, No. 10.

He called on the Lord to deliver him from the stake in the flesh, the angel of Satan. Then the Lord said, "Be content with my grace." - that is: You have my grace, Paule. You shall keep it. That is enough. So let it be enough for you. My grace will give you what you need: strength to fight, patience to bear it, good courage in sorrow.

Paul believed the word. He let himself be satisfied. He found he had enough, he had everything and was able to do everything through him who made him mighty. Therefore he was of good courage in weakness, in humiliation, and in distress.

Let us remember this, dear Synod members! This word also has something to say to us, especially in our time.

We are not worthy of any extraordinary revelations. We are not chosen instruments, as Paul was. But the Lord Himself has revealed His gospel to us, He has called us to be His instruments, He has blessed our work above request and understanding, He has lifted us up from the dust, given us room, made us high and great.

So that we do not exaggerate, as we certainly would have done, He has not left us without a stake in the flesh and an angel of Satan. And especially in the last time the stake has pierced deep into the flesh, and we have been struck with blows such as we have never had to suffer before, for they have come from a quarter from which we certainly had no right to expect them. Not the old enemies, who have always reviled and blasphemed us, but those who stood in holy brotherhood with us, who are the flesh of our flesh and the bones of our bones, have not only accused us of false doctrine, but have also branded us before all Christendom as apostates, and have even sounded the storm bell against us as falsifiers of the eternal gospel.

Then many godly hearts, like once St. Paul, have sighed and cried out to the Lord, and still cry out day and night that at least this bitter cup may pass.

How now? Have they perhaps cried out in vain? Have we remained unheard? It may seem so to the eyes of men. Satan and his They must fall to the ground at last, they who agitate the world; and when they lie down, they shall never rise again! But they are in themselves. The time will come when they will know. No, we have not cried out in vain; we have been heard, certainly heard. Of course, just as the apostle was once heard. The stake and the angel of Satan remain. And this stake may penetrate even deeper and make the rift even wider. There may be more unexpected blows and blows to the neck. But we are heard. For the word, "Be content with my grace, for my power is mighty in the weak!" - we have that word, too.

This word, like the whole gospel of the Lord, also offers us daily and abundantly all his grace. And not in vain. All the children of God among us, as they are sure that they themselves have done nothing, so they are also sure that the Lord has truly opened their hearts to rejoice in his grace, to be comforted, and to put all their hope in it. As they well know that, left alone, they would long since have fallen away, that it is the Lord alone who has hitherto preserved them, so divinely certain are they likewise that He will also hold them fast to the end and preserve their lamentations until that day. Therefore we have his grace. Of this we are sure.

But we have not forfeited this grace through the present struggle. Of this we are also sure. We have a good conscience. We know, and He also knows, that the article of eternal election was not brought into the plan out of presumption, but out of necessity, for His glory, for the certain comfort of His own. For far and wide in Christianity today, election by grace has been either denied, or set aside, or made dependent on all kinds of things in the elect, which God should have foreknown and considered, whether it be their own free decision, or their acceptance, or at least their non-resistance in the gift of faith. He who had eyes to see this must have seen how the glory of God was thereby darkened, and how the assurance of consolation was withered from the children of God. And whoever saw this could not remain silent. It had to be the un ?

The certainty of this grace, on which all the consolation of shattered hearts hangs, had to be saved, testified to, praised, while everything that wants to rise up against it, wherever it is found, in us or in others, consciously or unconsciously, and however it may conceal, adorn, and make itself up, had to be struck down and trampled into the dust. This had to be done, and this and nothing else was intended when the article of the G
The choice of grace put on the candlestick anew. We know this, the Lord knows this.

He also knows that in the exposition of this doctrine we have not wanted to follow any man's reputation, still less our own thoughts, but only His holy word, and have also followed it, just as the good confession of our church does, that therefore we do not want to teach and set forth anything of this deep mystery except what His word reveals to us, and that where this word is silent, or where we do not yet know how to rhyme the sayings of it, we place everything at the time when the piecemeal ends and the perfect begins.

He knows that we hate Calvinism. He also knows how far we are from suspecting or even condemning old or new teachers because they once missed a word or took an uncertain step on the long road of their doctrinal development, as long as the goal they were aiming at and finally reached is still the right one.

He knows at last, though we shall not rest until we are all of one mind and of one mind in this matter, that we have vowed to Him to do this with all patience and doctrine, and with the love that endures all things, believes all things, hopes all things, and endures all things.

He knows all this. And therefore we are sure that even through this conflict we have not lost his grace. But for this very reason his word is also true for us: "Be content with my grace, for my power is mighty in the weak.

But what does this word say to us in our present struggle? It calls to us, "Do not be afraid. Mountains shall depart, and hills shall fall: but my grace shall not depart from you, neither shall the covenant of my peace fail. Only abide in me, and in the sure word of my grace, and ye shall be saved.

If ye are not able to understand how I once chose you, seeing ye are as much in debt, or more, than others, let it suffice you that ye now have my grace, and that this grace is eternal, as I myself am.

If you are anxious whether you will remain in it, let it suffice you that, as before, so also in the future, it must not and will not be your adherence, but mine. Only do not throw away my mercy yourself.

If others seek to puzzle out the mystery of choice, to explain it, and to make it acceptable to reason, let it suffice you that it is a choice of grace, and that reason knows absolutely nothing of grace.

If others do not wish to hear of any wabl which does not rhyme with their notions of right and equity, and therefore make of it a judicial verdict taken in advance: let it be done. remain a choice of mercy. My righteousness will already remain pure when it is judged.

If others think that my choice must necessarily have looked at something in the ones to be chosen that made them pleasant or even acceptable, then let it be enough for you and be glad that I alone have looked at my mercy and merit. Otherwise ye would certainly not be chosen.

If they say, I have at least had to look at their faith, let it suffice you that your faith is not your own, but my work, which I resolved to work in you when I chose you.

If those cannot understand how one can be certain of the choice, since one can indeed be assured of the present state of grace, but not of remaining: then let it be enough for you that my calling word makes you certain of the one as well as of the other, and that the faith in it is just also a miracle of my grace.

If you fear the outcome of the battle when you see your poverty and weakness, you fools and slow of heart to believe. Is it then your affair, and not mine? And could I use you for instruments, if ye were great and strong and mighty in yourselves? My power is mighty in the weak.

You are frightened by the trouble the world will take in this dispute: Remember, there must be trouble; the world must have something to fall back on, and mere grace has always been the greatest rock of offence to it. But take heed that ye cause no offense, not even with thoughtless words.

Do ye sigh, that the weak are so much confounded? ei, wherefore? Know ye not that my power is mighty in them that are weak, as well as in yourselves?

If you are sorry for so many sincere hearts that are on your enemy's side, what do you fear? Leave them to my mercy. I will give success to the upright.

Summa, the Lord calls to us with these words: Hold fast what my word saith unto you, that election is by grace alone for my sake, that only free grace is truly grace, and certain grace, and that only certain grace can comfort. Keep to this, keep it to yourselves in the closet, confess it confidently before the world, and preach it from the housetops, and do not be afraid. I am with you. Do not waver, for I am your God. I strengthen you, I also help you, I uphold you by the right hand of my righteousness.

This is what the word of the Lord tells us in this battle. Are we not going to trust this word? Would we have cause to do so? He has mercifully delivered us from six tribulations; should we be moved by any evil in this seventh? Through many a struggle He has saved us and blessed us; should He want to depart from us in this last one, if we stand by Him?

Are there not already traces of his grace and help? The storm to which the bells rang has not overturned us; the wild waters that rushed against us have not swept us away. On the contrary, they have brought to light the fact that even in this battle we are standing on the rock against which the wind and the waves break. Yes,

It almost looks as if the order had already gone out: so far and no further! For not a few who turned their backs on us in the first fright are already turning back to us. If we have had to painfully experience the parting power of dignity, we have truly been allowed to taste no less the sweet uniting power of the same.

But above all, has not the struggle itself, painful as it was, already brought much good? He who has eyes to see must see that the poverty and desolation of the common superficial concepts of this deep mystery have become more and more evident, that Scripture and confession have been more thoroughly investigated, that the work of a living God, who works all things in all, has been more vividly recognized in relation to the thoughts and deeds of men, that the knowledge of sin and grace has been deepened, and that a source of consolation, which flowed only sparsely, has been more abundantly tapped. All this is already the spoil of this struggle, and all this many of God's children already give thanks to the Father of all mercy. Is not this mercy enough? And now, that we, we miserable human beings, should be the instruments through which the wonderful God has bestowed all this grace, is this not grace too much?

Come then: through honour and dishonour, through evil rumour and good rumour, as those who deceive, and yet are true, as those who are unknown, and yet are known, as those who die, and behold we live, as those who are chastened, and yet are not put to death, as those who mourn, but always rejoicing, as the poor, yet making much rich, as having nothing, yet having all things, let us, weary holy apostles, be of good cheer in infirmities, in weaknesses, and in distresses, in persecutions, in anxieties for Christ's sake. For when we are weak, then are we strong.

As often as something in us wants to rise up, may the stake and the angel of Satan hold it down; as often as we are tempted to be fainthearted, may this word of the Lord always set us straight:

"Be satisfied with my grace, for my power is mighty in the weak!" Amen.

Sin and Grace.

(Continued.)

In the previous issue of The Lutheran, we tried to show our dear readers in brief how the church of the first four centuries had to defend the true faith in Christ's person and work against all kinds of gross and subtle attacks. The Lord of the Church gave His Holy Spirit abundantly to His own, so that they recognized the pernicious error even under the deceptive veil and spoke the old beatific truth all the more firmly in the face of it.

It might seem that after the tremendous struggles of the fourth century concerning the doctrine of Christ's person, the attack on the Christian faith should have ceased at this point. "Christ truly born of God the Father in eternity, and also truly born of man of the Virgin Mary" - the Church had stated this as clearly as possible in her confessions, in contrast to

to the error that had been brought onto the track. It could seem as if the path of error had been sufficiently laid for all time. And yet, as early as the fifth century, two opposing errors appeared on the scene, both of which, in consequence, destroyed the faith that Christ had redeemed the human race and reconciled it to God through his suffering and deeds.

Nestorius, a bishop of Constantinople, and his numerous followers taught that in Christ there was both a true divine and a true human nature. But these two natures they allowed to be only so loosely and externally connected with each other that no true communion of the two natures would have taken place in what Christ did and suffered, if this doctrine were right. Nestorius went so far as to declare that it was pagan and contrary to Scripture to say that Mary gave birth to the Son of God, that God suffered, and that God died. The opposite error was soon afterwards advocated in the same century by the presbyter and head of a monastery, Eutyches. As Nestorius improperly separated the two natures in Christ, so that he was justly reproached for dissecting the one person of Christ and for teaching not one but two Christs, so Eutyches, on the other hand, spoke of the union of the divine and the human natures in Christ in such a way that a blending of the two natures, a kind of transformation of the human nature into the divine, came out. Eutyches maintained that one could only speak of one nature in Christo. He persistently denied that Christ had the same human nature that we have, Christ's human nature was not consubstantial with ours. "To this day - he expressed himself - I have never said that the body of our Lord and God was of the same nature with us."

As for the error of Nestorius, it is easy to see how, if followed, it not only endangers our salvation, but destroys our entire Christian hope. According to Nestorius, one should not say: God's Son was born of the Virgin Mary, God's Son suffered and died. Now it is true: God's Son, according to His divine nature, was not born of the Virgin Mary, was not, according to His divine nature, crucified and died. All this happened to the Son of God according to His human nature. But because the human nature is united with the divine nature into one inseparable person, because the Son of God assumed the human nature as his nature, so that everything that happens to this nature happens to the Son of God: so it is rightly said, God's Son suffered and died on the cross. For the Scripture also clearly says, Gal. 4:4, "When the time was fulfilled, God sent forth his Son, born of a woman, and given under the law." And Rom. 8, 32: God "spared not his own Son, but delivered him up for us all" (that is, in suffering and death). 1 Cor. 2, 8. St. Paul says that the Lord of glory was crucified, and Apost. 20:28, that God purchased the church by his own blood. And that the Son of God, though after the assumed human nature, suffered and died for us, our redemption and that of the whole world is based on this. Now the fulfillment of the law by this one person is worth as much as if all men had fulfilled the law.

is now a sufficient ransom for the sins of all the thousand millions of men. It was a great delusion for Nestorius to exclaim, as it were triumphantly, "Boast not, Jew, thou hast not crucified God, but a man." Cyril, a great teacher of the Church at the time, justly countered him, "Had Immanuel been an ordinary man, how would his death have pledged human nature? For many prophets and saints have died before, and their deaths have brought no profit to the human race, but Christ's death has saved it. For he offered his own flesh (that is, the Son of God) for us, and in giving it up to death for our sake, he delivered all from the bonds of death. For it was enough that One should die for all, who by His infinite importance outweighed all."

Thus the church, in order not to let Christ's work of redemption be destroyed, fought against Nestorius. But for the same reason she had to decisively reject Eutyches' error. We needed a Redeemer who would take the place of us, the human race, who would submit to the law on our behalf and fulfill it, who would endure suffering and death on our behalf. But he could only do this if he himself was also a true human being, our brother. With the true humanity of Christ, which is like unto us, therefore also the true redemption, which is valid for us men, is denied. Eutyches was therefore countered that "the denial of the true human nature is also the denial of the true suffering. If Christ were not in the full sense human, as we are, and his action not truly human, he could not redeem us by his action."

Thus much about the struggles for the right doctrine of Christ's person in the first five centuries. Even though the Nestorian and Eutychian sects had to be fought for some time, the right doctrine was still valid in the Church, as it had been clearly and unmistakably made known to both Nestorius and Eutyches from the Word of God at the Council of Chalcedon (451). What is expressed in the Athanasian Symbolum was recognized as true doctrine: "Although He (Christ) is God and man, yet He is not two, but One Christ. One, not that the Godhead was changed into mankind, but that the Godhead took mankind to itself. Yes, He is One, not that the two natures are blended, but that He is one Person. For as body and soul are one man, so God and man are one Christ, who suffered for our salvation, went to hell, and rose again from the dead the third day" (Concordia, Jubilee Edition, p. 21).

In the following period, the church fell under the bondage of the papacy. Under the papacy, the true doctrine of Christ's person remained essentially intact. But we shall see later how they denied Christ's work, namely, that Christ alone, by his vicarious life and death, had purchased righteousness and eternal life for us. At that time, while they praised the power and work of men, they hardly allowed Christ to be a helper in the need to attain salvation. Christ was thus actually taken away from the poor people as their Savior, even though they still confessed Christ to be true God and true man with words.

In the 16th century, God had the chosen instrument, Dr. Martin Luther, create the Reformation for His Church. formation. First and foremost, Luther proclaimed Christ's work, which he had accomplished for the perfect redemption of all people, to the people who had languished in the desert of the papacy. He demonstrated powerfully what one of his disciples, Paul Speratus, had already sung in 1523:

> Salvation has come to us from grace and goodness; Works can never help, they cannot protect.
> Faith looketh on Jesus Christ, who hath done enough for us: he is become the mediator.

But soon a false doctrine of Christ's person became public again. In the battle for the right doctrine of the Lord's Supper, which Luther had to wage against Zwingli and his comrades, it turned out that Zwingli taught Nestorianism about the person of Christ. Zwingli invented a new figure of speech in this trade, which he called allöosis (interchange). For example, when 1 Cor. 2:8 says that the LORD of glory (that is, the Son of God) was crucified, Zwingli, in interpreting these words, thought he had to apply his allöosis and say: not the LORD of glory, the Son of God, but only human nature is crucified. We see clearly from this that Zwingli renewed the Nestorian error, and thus abolished the infinite power of Christ's suffering and doing by his doctrine. With even more powerful words than had been used in the fifth century, Luther defended the true doctrine of Christ's person and therefore also of Christ's work against Zwingli's error. He knew through the enlightenment of the Holy Spirit what was at stake here. He exclaims: "Beware, I say, of the Allöosi, it is the devil's larva; for it finally brings about such a Christ, after which I would not gladly be a Christian, namely, that Christ henceforth be no more nor do with his suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me, and he himself needs a savior. Summa, it is unspeakable what the devil seeks with the Allöosi.... Whether now here the old weather-maker, Mrs. Reason, the grandmother of Allöosis, would say: Yes, the Godhead cannot suffer nor die, you shall answer: That is true. But nevertheless, because the Godhead and mankind in Christ are One Person, the Scripture, for the sake of such personal unity, also gives to the Godhead all that is contrary to mankind, and again. And is also thus in truth. For this you must say, the Person (show Christ) suffers, dies; now the Person is truly God: therefore it is rightly spoken: The Son of God suffers. For though the one part (that I speak thus), as the Godhead, suffers not, yet the person, which is God, suffers in the other part, as in mankind. ... Zwingli not only denies this highest, most necessary article, that God's Son died for us, but also blasphemes it and says that it is the most abominable heresy that ever existed. This is where his arrogance and damned alloeciousness lead him, that he separates the person of Christ, and leaves us with no other Christ than a lukewarm man, who died for us and redeemed us. What Christian heart can hear and suffer such things? For the whole Christian faith, and the salvation of all the world, is taken away and condemned. For he alone

is redeemed through mankind, he is certainly not yet redeemed, nor will he ever be" (Confession of the Lord's Supper. 1528. E. A. 30, 203 f. 224 f.). And in his writing, "Of the Conciliis and Churches," 1539 (E. A. 25, 314. 312 f.), Luther writes thus: "Reason here wants to be prudent still and not suffer that God should die or have a human being, whether it already believes by habit that Christ is God, like Nestorius. Oh, Lord God, from such a blessed, comforting article one should always rejoice, sing, praise, and thank God the Father for such unspeakable mercy, that he has burdened us with his dear Son and made us like a man and a brother. Thus the wicked Satan, through proud, ambitious, despairing people, causes such unhappiness that our dear and blessed joy must be hindered and spoiled. Let this be lamented to God. For we Christians must know this: where God is not in the balance and gives the weights, we sink to the bottom with our bowl. So this is what I mean: where it should not be said that God died for us, but a man alone, we are lost. But when God's death and God's death lie in the bowl of the scales, then he sinks under lind we go up as a light, living bowl. But he may well go up again, or leap out of his bowl?) But he could not sit in the bowl; he had to become a man to us at once, that it might be said: God died, God's torture, God's blood, God's death. For God in his nature cannot die. But now God and man are united in One Person, it is rightly said, God's death, when man dies, who with God is One Thing or One Person."

(To be continued.)

Gregory, the apostle of the Armenians.

A cruel king, Tiridates, sat on the throne of Armenia and persecuted the Christians with terrible vengeance; he would never, ever let the faith in the Crucified arise. When he heard that Gregory, who at Caesarea in Cappadocia had preached the Gospel to the Christians there during the persecution of Diocletian (d. 313) and had encouraged them to stand firm, had arrived in Armenia in order to lead the heathen in the country to faith in Christ through his preaching of idolatry, he immediately ordered that the preacher of Christ be taken prisoner and dragged before his judgment seat. Fearless and faithful to his Saviour, Gregory stood before the throne of the cruel king, who sought to induce him by threats to apostatize from the faith in the Crucified One. But threats were of no avail, and the king had the preacher of the faith cruelly tormented. The executioners fell upon him and smashed his bones with iron hammers so that the blood gushed out. And Gregory rejoiced under the terrible torture, and preached to the present heathen Christ crucified as the true God and Saviour of men. Then the fierce king raged still more furiously, and left the saint to the nameless bloodlust of his executioners, who then lacerated the muscles of his body with iron hooks, the wounds with glowing-

*) that is, Christ was able to rise again from the death into which He sank for the payment of our sin debt, by virtue of His deity. "

burned the iron and poured vinegar and salt on it. The martyr prayed and praised the name of the Lord until he sank unconscious to the ground. Then the inhuman tormentors thought that death had put an end to his torment, and threw him into a deep, damp cave, far from any human help. After many years it happened that Tiridates rode out with his courtiers to hunt the elusive gazelle. The way led him past the eerie cave. Suddenly he stopped, for the voice of a man sounded from the rocky cave. It was a Christian song in praise of the living God. All who heard the man's voice were astonished, and the king was extremely anxious to know what unfortunate man dwelt in this ghastly dungeon. A rope was let down, and the subterranean creature was told to hold on, so that he might be rescued into the light of day. Soon a man, miserably clad in an outmoded damp robe, with a long beard and hair falling over his breast and neck, stood before the king and looked at him wistfully, saying in a trembling voice: "I am Gregory, whom you once delivered to your executioners to be tortured; you see him before you to-day, proclaiming to you anew the omnipotence of the God of the Christians." At these words the king and all who heard it were deeply shaken. But the man of faith continued: "The executioners cast me into the cave as dead; but Jesus Christ has preserved me for his glorification. A woman, to whom I had shortly before brought the gospel, came to weep before the cave where I had been buried. I called to her, and she fed me daily with bread and water, which she let down by a cord into the night of the rock. Praised and glorified be the name of Helland crucified!" The king stood still for a while as if petrified, then he sank at the feet of the martyr, exclaiming, "Great is thy God that doeth such wonders to His elect!" - And history tells us that he was instructed in the faith of Christ, and soon after received baptism with all who lived at his court and in his kingdom. Gregory was elected bishop of Armenia, and his preaching and holy conduct made an indelible impression on the hearts of the new converts. But not satisfied with having done so much good in his host, he carried the power of the gospel to other rude nations who dwelt on the Cas?pian Sea, and penetrated as far as Mount Caucasus.

Dishonest polemics.

In the May 7 issue of the *Lutheran Standard,* the following interesting anecdote is reported. A raving man once told his neighbor how bravely he had just fought with a Lutheran preacher over infant baptism. The preacher had read him a whole series of Bible passages to prove that infant baptism was right. But he soon silenced him, he said, by banging his clenched fist on the table and shouting at him in a voice of thunder, "You are a fool and a liar." - Unfortunately, this story is repeated all too often. It happens only too often that empty assertions of a writer are destroyed with "irrefutable" reasons and the opposite is clearly and widely proved, and that there is no evidence to support them.

against the scribe does not even make an attempt to substantiate his assertions now and to refute the refutation. Rather, the defeated scribe now plays the role of the victor and poses as if his opponent had not brought forward any reasons at all and therefore did not bother to respond to his opponent's scribblings. Now this is certainly clever, but it is not honest. The true party comrades are then well pleased and rejoice that their champion is so eager to win; but then both the party head and the party members are an abomination to God, and although the truth may be suppressed in this way for a time, it always finally emerges victorious from the struggle. An example of this is Luther's struggle for the pure doctrine of Holy Communion. Luther once so powerfully refuted the objections of Zwingli and his followers against the pure doctrine of Holy Communion, and proved this article of the Christian faith on such irrefutable grounds that all lovers of the truth rejoiced over it, and now hoped that Zwingli and his followers would declare themselves overcome, give the truth the honor, and fall again to it. But what happened? The very opposite! The Zwinglians wrote and cried out all the louder: Luther claimed that Christ's body was really and essentially present in the Holy Supper, but unfortunately he did not prove it. To this, therefore, Luther replies, among other things: "For the enthusiasts, of course, I have proved nothing, nor can I ever do so, for they neither want to read, nor know, nor understand; as the Psalter says, that they stop up their ears like a serpent, Ps. 58, 5. 6. For ours I have (that I know) made this text ('this is my body') clear enough." (XX, 1256. f.) And what has been the consequence at last? - Truth has finally triumphed, and the Zwinglians have become disgraced with their reason. And so it will always go. Therefore only be confident, all of you who stand by the truth! W. [Walther]

Death notices.

On April 3, teacher Ernst Lußky died gently and blessedly in his Savior in his parental home, at the age of 23 years, 8 months and 15 days. He was only allowed to serve the dear God in his church for a short time. In October, 1879, after passing his examinations at Addison, he accepted a call to Reedsburg, Wis. but by the following summer a lung complaint had set in with him, which was not relieved by a vacation trip to Illinois. After he had returned to his work, his ailment worsened to such an extent that he was compelled to resign his office at the end of February. He then immediately came here to Buffalo to enjoy the care of the local physicians, as well as his parents and brothers and sisters. But God had already determined the day of his journey home to his right father's house. After four weeks of severe suffering, the good Lord finally gave him a gentle hour of death, which he had been looking forward to for some time.

Short as his tenure had been, he had worked as faithfully as he had sacrificed, and with great blessing to boot. His zeal did not falter even in his suffering.

until he finally collapsed under the work. He' was a great friend of children as well as of music, and did not rest until he had collected the money for a church organ, which he looked forward to inaugurating. God, however, did not grant him this joy, but instead gave him the grace of being able to participate in the eternal music of heaven.

On April 5 he was laid to rest in a Christian manner, after Father Großberger had said the prayer in the house, and the undersigned had delivered the funeral sermon in the church on 1 Cor. 15, 55-58. The good Lord comfort the deeply grieved parents, brothers and sisters, and congregation. Aug. Senne.

Teacher Loßner has just reported to us that our dear brother Father F. W. Husmann in Euclid, Ohio, after a long suffering, passed away gently and blessedly on the 4th of this month at 10 o'clock in the morning in faith in his Lord and Saviour, whom he had served for a long series of years with rare fidelity. His last words were this saying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

W. [Walther.]

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To the ecclesiastical chronicle.

I. America.

So many words, so many lies! So one must exclaim when one reads what has been written to the Sächsisches Kirchen- und Schulblatt from America about the Milwaukier Colloquium and what this regional church paper has hastened to communicate to its readers. The letter reads as follows:

"Yesterday a great synod was held in Milwaukee of Missouri, where were represented the professors of the different faculties of Missouri, Ohio, Michigan, Norwegian synod, and still some smaller ones. For a violent controversy has arisen among the Missourians themselves; it is believed that Missouri is now tottering in all its foundations. The controversy concerns the election of grace, and here Prof. Walther came down on pure Calvinism; he asserts: by virtue of original sin, all men are doomed to damnation; God now offers grace to one part; they will be blessed in every way, for they are destined to it by God out of grace beforehand. The other part of mankind God leaves in his misery, for he has destined them beforehand to damnation. Whether they already lead a Christian life or not is of no use. It is generally said that Walther does not believe this himself, but because he has allowed himself to be clumsily entangled, his colossal ambition does not allow him to tell the truth. Right at the first question they got behind each other, and because the others did not say yes to Walther's opinion, he said, "Well, you want the war, you shall have it! We are now very anxious to see how this quarrel will turn out. Missouri does not fight honestly. When he is brought so far that he can answer no more, he speaks, We quarrel no more, we are in the right. So he has said to the Iowa Synod."

Anyone who has cared only a little about what happened in Milwaukee and what we teach will certainly recognize the verdict on this report from America as being completely grounded in truth: "So many words, so many lies!" Praise God that our

Enemies must lie so grossly when they want to fight us with a good appearance! It is obvious to everyone in whose service our enemies are. (Joh. 8, 44.) The experience of all times also teaches that as soon as an opponent takes up such weapons, he has already realized that he has gambled away and because he has no reasons, he must resort to stones and dung. (Joh. 8, 59.) The editor of the Sächsisches Kirchen- und Schulblatt is sorry. So far we have trusted him to do better. He himself adds: "If the matter proves true, then it should be an inducement for the Saxon Free Church to judge the conditions in the Saxon State Church less harshly." So he admits that he does not know whether the letter from America that was sent to him is true, and yet he allows it to be printed! He does not seem to have read what our Concordian book says: "What is not manifest with sufficient proof, let no man make manifest" (p. 436). But if he has not even grasped the doctrine of the eighth commandment, it is not to be wondered at that he has much less grasped the pure doctrine of our confession of the election of grace. By the way, we assure you that those very articles which are directed against us, and which contain gross lies and perversions of our words, though they grieve us deeply for the sake of those who sin so grievously in them, have a refreshing effect upon ourselves, and make us all the more cheerful in the necessary struggle, remembering the promise of the Lord: "Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you, because of me, when they lie against you." Matt. 5:11, W. [Walther.]

All opponents of the doctrine of the Concordia Formula of Grace Election should speak their hearts out as openly as Mr. Peter Anstädt, who, by the way, considers himself called upon to let his literary talent shine, although he knows nothing at all about Lutheran theology. In his new paper, "Christian Guide," he refers to the following as the Scriptural doctrine of election by grace: "From eternity God foreknew which of men of **their own free will** would believe in Christ, and these he ordained to eternal life."- God no doubt intended, by allowing this doctrine to be emphasized, to make manifest the Pelagians and Syn ergists who so offend his honor. G.

Where might Mr. Severinghaus, writer of the "Kirchenfreund," have had his wits about him, when he wrote that in the Easter sermon, communicated four weeks ago in the "Lutheraner," "the election controversy of grace is commemorated from beginning to end"? G.

One Adventist **congregation,** desirous of determining the time of Christ's last coming, has given their pastor his leave, because, although he preached that the Lord would come this year, yet he acted contrary to this doctrine, by lending the sum of 1000 dollars on good bond at interest for 5 years.

II. foreign countries.

Pabstthum. In the pastoral letter recently issued by the Bishop of Strasbourg, it says, as the "Free Voices" report, literally as follows: "'I therefore exhort,' writes St. Paul in Timothy, 'first of all, to be a priest. Paul writes in Timothy, 'first and foremost to offer prayers and thanksgivings for all men, for kings, and for all who are in office.' St. Paul, then, as already remarked, expressly commends to prayer kings and those clothed with high dignity, that under their protection we may lead a quiet and tranquil life in all godliness and respectability. The political events which have occurred in recent times have, in our bis

The saint's prayer is a prayer of the Holy Spirit. As a result of repeated statements, our holy father, Pope Leo XIII. Pope Leo XIII, whose providential special calling seems to consist in restoring the general peace of the Church, has authorized us by means of a special letter, dated Rome, January 12 of the current year 1881, to accede to the existing use of the Catholic bishoprics of the German Empire and, like them, to pray ecclesiastically for His. Majesty the reigning Emperor and his Imperial House." There one sees once again quite clearly how in the Pabst's Church the Pabst's word is considered higher than God's word. The command which the Holy Spirit, through the Apostle Paul, gives to Christians to make supplication, prayer, and intercession "for kings and for all authorities," on which command the first Christians, even in the times of the most cruel persecution, always included their godless emperors in the general church prayer, has so little weight for these Romanists that for years they were able to refrain from praying for the German emperor; only since "the holy Pope Leo XIII." "authorizes" them to do so by a "special letter," they feel it their duty to pray ecclesiastically for the "reigning emperor and his imperial house." What God has commanded, the pope must first "authorize" to be done! Who do you suppose is placed higher, God in heaven or the idol at Rome? - In the little Italian town of Marsala there has recently come to a furious storming of a Protestant chapel, in the course of which the raging mob destroyed the interior furnishings of the little church. The rabid mob threw the interior furnishings of the church out the windows and burned it in an open square, and one of the two officiating preachers only saved himself by fleeing quickly across the roofs. After the work of destruction was completed, the perpetrators of the same, with flying church banner and tinkling music, for which the mayor had provided the musicians "out of misunderstanding", went into the cathedral church and had the blessing given there by the Catholic priest. However, this does not seem to have calmed the tempers; for only when the military moved in with the roll of drums to support the police was there peace. - (Gembl.)

Parents, send your children early to... a Christian: school.

To this end the old Strasbourg professor Dr. Johann Schmidt, who died in 1658, exhorts in a school anniversary sermon among other things with the following words: -

"A little tree, if it is to grow up fine and straight, must be tied to a post and stake very early in its first year. In the same way, one must not wait too long with a young horse, but soon accustom it to the bridle, otherwise it will be difficult to handle later on. So a young child, even in its first years of learning, must sit at the teacher's feet and listen.

"The Lord God has shown us this even in the unreasonable animals, where the young pay attention to the old and make an effort to imitate what they see and perceive in them. Experience teaches most of all in the case of young birds, which, as soon as they are fledged and may dare, fly after the old ones, whether it is still weak, and much trouble is involved. The young storks, as soon as their wings have grown a little, lift themselves up into the air, but in such a way that they hover over the nest and remain out of danger; indeed, if one actually notices it, it looks as if they were fighting in front of the old ones, and that one of them was trying to fly higher than the other.

"Much more is it fair that young children, who with

For if one waits until the eighth, tenth, twelfth year, he will generally no longer go happily from place to place; the innate naughtiness has already taken root too deeply at such an age. For if one waits until the eighth, tenth, twelfth year, he generally does not get out of places happily; the innate badness has already taken root too deeply at such an age; obedience is not there, but pride, obstinacy, rebelliousness break out with power, and prevent all wholesome instruction. Old dogs are hard to tame,' is the old saying.

"Therefore the children of the saints early, according to their parents' instruction, submitted to the discipline of school. Solomon was very young when he began to go to school with Nathan the prophet (2 Sam. 12), as was the young Tobias when he entered his father's home school (Tob. I). So the pious bishop Timothy has the glory (2 Tim. 3.) of knowing the sacred Scriptures from childhood."

It is appointed unto men once to die, but after this the judgment.

(Ebr. 9, 27.)

Many men, when they see that the wicked are often so well off in this life, and that they sometimes even fall asleep in perfect peace without any fear, conclude from this that there can be no righteous God in heaven, and that what is taught of God's judgment is a fable. This is a great folly and blindness; this experience proves the very opposite. When the Emperor Frederick III heard that a rich man and noble prince had died in Austria, who had led a very godless and lustful life, and yet had fallen asleep only in his 93rd year, gently and quietly, he said,' the Emperor: 'If I did not otherwise believe that there would be a last judgment, I could learn it from this. Man has led an ungodly life, and yet has had such good luck in the world, and has even come to a gentle end, ei, so surely another judgment must still be back after this life!" W. [Walther]

Certainty of Faith.

The ancient theologian I. Benedict Carpzov writes in his introduction to the symbolic books of the Lutheran Church:

Myconius reported the following strange thing about his father, that when he was still in the deep darkness of the Pabstacy, he was one of the true members of the true church who sighed under the Pabstacy, and he often said: "That if there were only three men who were to be saved by the blood of Christ, he certainly thought that he was one of those three, and that it was a blasphemy of the blood of Christ to doubt it."

Good dispatch of a rude beggar.

Luther once told about the table: "When an impudent beggar once asked the Emperor Maximilian for a gift, and called him brother, because they both came from one father, Adam; he was poor, but the Emperor rich, who could help, - then the affable Emperor said: "See, there you have two kreuzers, and now go to our other brothers; if they also give you so much, you are richer than I."

(Walch, XXII, 1069.)

Two gems.

After the reading of the Lutheran Confession of Faith on June 25, 1530, at the Diet of Augsburg, Chancellor Brück presented it to Emperor Charles V with the memorable words:

"Most gracious Emperor, this is such a confession that, with divine grace and help, can stand against the gates of hell."

And Johann Arnd calls the "little Catechism of Luther" "a little Bible"; for, he adds, just as one gathers a fragrant bouquet from many little flowers, so the Catechism is bound together from the great pleasure garden of the divine Word as a strong, fragrant bundle of life. And as one makes a delicious and powerful medicine out of the best pieces of medicine, so the catechism is a healing soul medicine for children and for old people. And as the little bees gather the sweetness of honey from many flowers, so the Catechism is gathered from the noblest little flowers of Holy Scripture as a spiritual honey into a little handbook." (Elsasser Friedensbote.)

Annual Report on the Lutheran Hospital, Asylum and Orphanage in and near St. Louis, Mo.

Since the charitable institutions mentioned in the heading are not a private matter, but institutions of the Evangelical Lutheran Church and are supported by the same, it is our duty to publicly present an annual report on how things have gone in the past year and how they stand now; and such a report will also be read with pleasure by our dear brothers and sisters in faith. First of all we have to praise the faithful care and the mild blessing of our God. Without them, these institutions would have died long ago, and there would be nothing to report but that they once came into being, but could no longer exist. The most gracious Lord, however, has preserved and blessed them for many years and has kept his protecting and blessing hands over them also in the last year.

In the past year there were 78 sick people in the hospital, as the report of our hospital physician, Dr. Schloßstein, testifies. Most of them were fellow believers and were cared for physically and spiritually; for this is precisely what distinguishes our hospital from others, that God's Word is prayed for and read in it daily. 14 persons have received the Holy Communion. Holy Communion. The average time of feeding was 48 days. Of the patients 35 have paid in full, namely 4 dollars a week. 12 persons have paid half, and 31 have been fed entirely without charge. Among the latter were 10 students of the local seminary.

Many changes have taken place in the orphanage. At the close of the previous financial year there were 61 in the orphanage. During this year, from the middle of February 1880 to the middle of February 1881, 35 children have been admitted and 32 discharged. 128 children were thus in care for longer or shorter periods during the year. At present there are 66 children: 41 boys, 25 girls, 14 entire orphans, 44 half-orphans, 8 children of unfortunate parents. The causes of the departure of the 32 children were as follows. 3 went into service, 2 learned a trade, 6 were given to Christian families for adoption at their request, and 21 were returned to their fathers or mothers or relatives. As great as the hardship may be for the fathers or mothers when they bring their children to the orphanage, it is precisely these children who cause so many changes. Either the fathers or mothers in question marry again, or they do not want to pay anything at all, since they could well do so, and take their children out of the orphanage again because they have been dunned for $1 a week for the child. Nevertheless, it will always be of use to the children if they have been in the orphanage even for a short time. They learn something of the word of God and of Christian discipline which they would not otherwise have learned. All in all, we have had 296 children in the orphanage since its founding. Easter 1880 7 children were confirmed in the Lutheran Church. There were 75 children attending the school. At present there are 46 school children. The others are not yet of school age, some of them children who are not yet a year old. Since August 13, 1880, the school has been presided over by the appointed teacher, Mr. A. Daake, formerly teacher of a district school in Addison near Chicago. Until November, 1880, the father Siegert still taught the little ones with hearty delight and love. On December 10, 1880, in the 84th year of his life, his Lord called him to his new home.

and Saviour, whom he had faithfully served on his lambs in Germany and America, from work into eternal rest. Since that time, our orphan father, Mr. Leubner, has been teaching the older pupils for at least one hour daily, while Mr. Daake takes special care of the smaller ones during this time. The older ones are taught the Catechism of Luther according to Dietrich, biblical histories, Bible reading, explanation of the pericopes, reading and writing in German and English, mental arithmetic and blackboard arithmetic, geography and history. The children by nationality are 59 German, 4 English, 3 Dutch. From Missouri are 44, from Illinois 14, from Tennessee 3, and from Indian", Nebraska, Ohio, Texas, Virginien 1 each. The state of health among the children was not so good this year as in previous years. Several children had glandular swellings in the throat, pneumonia, and infantile leprosy. It is difficult to bring often very neglected children into discipline, but every visitor to the orphanage could see that Christian discipline and order prevail here. Our finances have also improved in the past year. A considerable part of our debts has been paid off. If this continues every year, as we hope, we will soon be completely free of our debt burden. In addition, special large expenditures have been made. A piece of land of 2 acres, consisting of an orchard, situated just in front of our farm up to the main road, has been purchased. A new barn has also been built. It would be very desirable that our orphanage building, of which only one wing stands, could soon be completed. There is something else good to report. This Easter, 2 boys were confirmed again, who would like to serve the church in the preaching and school ministry. They are both gifted by God and have performed well. One of them still has a father who has always done something for his son and will continue to do so; however, he cannot afford all the costs of studying alone, since he only works on a farm as a farmhand. The other, however, is an orphan and has no one to support him. Who will help to send one to Fort Wayne and the other to Addison next fall? Of dey gifts that are given for the orphans, we are not allowed to take for those who are studying. It would have to be expressly earmarked for that purpose. At present there is already a young man from our orphanage in Fort Wayne as well as in Addison. Accordingly, 2 couples are now coming to these schools. It is also a great benefit of the orphanage that gifted and pious boys are won for the service of the church.

As for the asylum for old and incapacitated people who cannot support themselves, we can report that we have 2 men and 1 woman in the hospital and 5 men and 4 women in the orphanage, making a total of 12. In addition, there are 3 young boys who were raised and confirmed in the orphanage, but 2 of them are weak and stupid, and according to the doctor's report, sometimes insane, and one is crippled and has only one arm. These, especially the two stupid and insane youngsters of 16 and 18 years, are not to be accommodated and are also dangerous in the orphanage, they can instigate something. They will have to be taken to another institution. These unfortunate youngsters have brought us back to the idea that an insane asylum is a real need. Such sad cases of mental disturbance are also occurring more and more in our communities. And where are the most unfortunate of the unfortunate to be taken? Either to the insane asylums of the state, or to the asylums of the Roman nuns. But in the madhouses of the state nothing of the word of God is said to the wretches. And they don't like it when preachers visit them often. And in the Roman asylums there is only false teaching and false worship. But it is the Word of God that "heals all things," and especially these poor souls. Even in the most raving mad people there are hours of light when they are receptive to the Word of God. And in these hours there is no one to bring them that which alone can comfort their souls and make them happy. A Lutheran lunatic asylum, the like of which, to my knowledge, does not yet exist in the United States, should be established. We have sometimes taken in lunatics and fed them for a time in our hospital. But we have also sometimes had to painfully turn down urgent requests for the admission of insane persons, because a hospital

and an insane asylum don't mix. A hospital is supposed to be quiet. And the insane are often not calm. Also, an insane asylum must be furnished quite differently from a hospital. In addition to an experienced doctor, an insane asylum should also have an experienced pastor who, even if he does not hold formal church services, comes to the aid of the poor people with God's Word in pastoral conversations and prays with them. A piece of land was offered last year in a dear Lutheran congregation of Missouri for this purpose. The preacher of this congregation was also willing to take care of the poor insane with all love and faithfulness. Only a few thousand dollars must be available for the preparation of buildings, a wall around a garden and other things. It is not necessary that this institution be built in a large city; only that it be easy to get there by rail or steam. Nor is it necessary to begin on a grand scale, but gradually, as needs require. Well, it is enough to have initiated this important matter. Hopefully it will continue to be talked about, discussed, prayed about, and finally acted upon. God grant it! He can make "all kinds of mercy abound among us," that one may have mercy not only on the poor sick and orphans, but also on the very poorest, the insane. He will and will reward abundantly all the benefits that are offered in the name of Jesus Christ, according to his great mercy.

St. Louis, Mo., April 21, l88I.

On behalf of the Board of Directors

I. F. Bünger.

* * *

Sick - Report of the Lutheran Hospital at St. Louis, Mo. of the year 1880.

From the year 1879, 12 patients remained in treatment on January 1, 1880, 66 were newly admitted, a total of 78. 48 were cured, 10 improved, 6 discharged without improvement, 5 died, 9 remained in treatment at the end of the year, a total of 78. Throat inflammation 3, intermittent fever 6, bilious fever 5, remittent fever 3, congestive fever 1, typhoid malarial fever 1, facial erysipelas 2, spinal cord disease 1, dysentery 2, dropsy 1, goitre 1, rheumatism 3, paralysis 1, neuralgia 3, epilepsy 3, anaemia 1, infirmity 1, ...bladder catarrh 1, varicose vein rupture 1, foreskin constriction 1, testicular inflammation 1, inguinal hernia 2, ulcers 5, glandular inflammation 3, glandular tumor 2, elephant's foot 1, burn 2, bone fracture 3, bone erosion 3, dislocation 1, contusion 3. - Died: from chronic bronchial catarrh 1, pulmonary consumption 2, congestive fever 1, burn 1. Regarding age died: from 20-30 years 2, from 30-40 1, from 40-50 1, from 70-80 1. Dr. A. Schloßstein.

Annual account of the Lutheran Hospital at St. Louis, Mo. from Feb. 11, 1880 to 2l. Feb. 1881.

Intake.

Paid by inmates$1303 55
Regular Monthly Contributions in St. Louis-. - - - 205.45
Extra contributions 95.10
Received back from the orphanage 200.00

Sum of revenue G1864.10

Expenditure.

Remaining debt at last invoiceK 148.73
For householdH8Z5 90
For operation 463.80
Repairs to buildings rc 307.65
For Utensil 36.25
For the inmates 7.50
--------- 1651.10

Summa of the output K1799.83
Stock 64.27

$1864.10
F. W. Schuricht, Kassirer.

Annual account of the evang.-Inth. Orphanage for the "Little Child Jesus" at Peres near St. Louis, Mo. of 5 Feb. 1880 to Feb. 11, 1881.

Intake.

Charitable donations through voluntary contributions, wedding, childbirth and other collections; thank-offerings, collections in young people's and young women's clubs, schools 2c. within Lutheran congregations, according to temporary receipts in the "Lutberaner" and verified monthly invoices: From the "Kindcrblatt" by I'. Beyer K50.00, from Arkansas 39.50, Alabama 5.25, Colorado 13.00, Illinois 362.71, Indian" 102.52, Iowa 76.53, Kansas 12.32, Michigan 14.30, Minnesota 12.09, Missouri 3089.01 (of which 2094.36 from St. Louis, incl. 792.31 surplus of the jubilee on June 27, 1880, and 411.26 yearly collections on June 6, besides 316.71 from the gravelly young men's clubs), Montana 1.60, Nebraska 47.50, New Dort 86.50, Ohio 25.00,

Tennessee 4.00, Texas 24.90, Wisconsin 35.05, Wyoming 2.50. SummaK4004. 28
For catering 989.55
For sold items (incl. 25.00 net profit of
Handicrafts made by the orphans 170.20 An advance made earlier received back..... 100.00

Total revenueH5264 03

Issue.

For food K1797.49, clothes and shoes 436.25, for prepaid food 70.00, repair of the roof and painting of the windows 53.50, travel expenses 30.00, fire insurance 50.00, for coal 110.10, 1 coffin 20.35, purchase of the new land 300.00, freight for school equipment, doctor's expenses and medicine 2c. 202.33, salary of orphan parents and teacher and wages 613.35, household equipment 179.32, farm equipment and seeds 93.15, building of a new barn and wash house 355.72. For the college pupil Ernst Holm more spent than received, (except 30.00 from Germany nothing has been received for him in the last year) 115.09. Total expenditure H4426..... 65.
Reduction of debt, resp, more income than expenditure 837.38
----------H5264.03
Liability at last financial statementG7324 ..... .41
Decrease in the past year 837.38

Current debtH6487 .....03.

St. Louis, Mo. Feb. 11, 1881. i. m. Estel, Cassirer.

Ordination and Introductions.

In accordance with the commission received, I ordained the Candidate of Theology Mr. Georg Metzger of St. Louis in my present branch parish at Waterloo, Iowa, on the 2nd Easter (April 18), assisted by Mr.? H. W. Rabe's ordained and inducted. I. C. Th. Brauer.

Address: liov. 6eor^4Vuter1oo , Icnvu.

On Sunday Quasimodogeniti, April 24, Mr. k^. W. Linsenmann was inaugurated by the undersigned on behalf of Praeses Beyer with the assistance of Mr.? P. Heid in the congregation of Johannisburg.

Joh. W. Wcinbach.

Address: Rev. IV. I^in^unmunn, 8t. .Iotin8l>ur8, Xiu^nru X. V.

In accordance with commission received, Mr.? G. Gerkcn introduced by me to his congregation at Pea Ridge, Brown Co. on Sunday, Misericordias Domini, III. L. E. Knee f.

Address: kuv. O. 6<wll<zn,
Eluz-tou, Xclnius 6o., III.

On Sunday, Misericordias Domini, Rev. W. Heinemann was installed by the undersigned, assisted by Mr. U. H. Kollmorgen, on behalf of Mr. President Wunder, in his congregation near Okawville, Washington Co, III.

F. Wolbrecht.

Address: Uov. ^V. Uviuviuunn,
Oknrv vlIIo, Wn8lim<N<m Eo., III.

On Sunday, Quasimodogeniti, Professor C. A. Frank, having been called by the Lutheran congregation at Zanesville, O., and honorably dismissed from the honorable Ohio Synod, was introduced into his new sphere of activity by the undersigned on behalf of the Presidium of the Middle District. C. Dreyer.

Address: Uev. 6. -V. Viank,
16 Hurvez- 8tr, Annosvillo, O.

By order of the Reverend Presidium of the Middle District, Mr. ? Ernst Jehn, hitherto assistant preacher at Zanes- ville, O., was on Sunday Misericordias Domini solemnly installed in his office by me in my former branch, the congregation at Van Wert, O., as its first pastor. G. Grüber.

Address: liev. 14. .leim, Van ^Vort, Olllo.

Church consecration.

On Sunday Lätare the new Lutheran Zion Church in Belleville, III. was solemnly consecrated with the numerous participation of the congregations of St. Louis - special train with 6 cars - and Mascoutah. The festive preachers were Messrs. Prof. G. Schalter, k. G. Link and U. Goehringer. The collections of the day, intended for the repayment of debts, yielded K261.51.

It should also be noted that the new building, which, with the organ, bells, etc., will cost about 9500 dollars, is only about 1200 dollars in debt. C hr. Kühn.

Pastoral - Conference.

The general pastoral conference decided in Chicago will begin in Fort Wayne on Monday, May 23.

H. G. Sauer.

Conferenz - Ads.

The Nebraska Districts Pastoral Conference will hold, s. G. w., its sessions from June 15 to 20, at the church of Hrn. k. C. H. Lentzsch. Subject of the meetings: Theses on unevangelical practice (20 ff.).

R. L. L. R. R. Travellers will be met by Caldwell. E. I. Frese.

The Community Conference of Northern Ohio will meet, s. G. w., June 8 and 9, at Uppcr Sandusky, O. - Main subject: the XI article of the Formula of Concord.

Registration with the I^ustor loel desired. H. Weseloh.

The Baltimore District Conference will meet, s. G. w., June 14-16, at the residence of Mr. I?. Cl. Strengths at Baltimore. - Registration requested. I. G. Häfner.

The Northern Districts Conference of Iowa will assemble at Sioux City on June 14, 1881. Registration desired.

F. S. Bünger.

The Northwestern Districts C.onference of Minnesota will meet, s. G. w., at Fairfield from June 17 to 20.

H. Cousin.

Income to the Western District coffers:

ToSynodal Fund: From I'. Lenk's congreg. in St. Louis K5.00. Trinity Distr. 13.85. lL. Brandt's congreg. in Lo- well 29.00. k. Schülke's congreg. in Palmyra, Mo. 6.60.?. Scholz's St. Petri Gem. in Holt Co, Mon, 2.55, St. Johannis- Gem. 3.19. IX Janzow's Gem. in Frohna, Mon, 25.00. k. Polack's congreg. in Paitzdorf, Mo., 5.65, its branch congreg. in Perry Co. mo., 3.20. k. Nethings congregation in Lincoln, Mon., 6.00.

Walther's Gem. in Brunswick, Mo. at 13.65. I'. G. Polack's Gem. in Marshall Co, Kans, 13.30. k. Adams Gem. in Glasgow, Mo., 6.00. I>. Griebel's gem. in California City, Mo., 4.20. I>. Gräbner's comm. at St. Charles, Mon., 30.22. I>. Hüschens Gem. in Gasconade Co., Mon., 5.00.?. Nützel's condo in West Ely, Mon., 7.50. Wischmeyer's congregation, Spring Creek, Tex., 10 a.m. Zion's congregation, Gordonville, Mon., 8 a.m. ?. Häßler's congregation at Marysville, Nebr-, 7.28, whose Jmm. congregation, 5.57.

For inner mission: H. Scbäperkötter in St. Louis 52.00.?. Hofius' Jmm. congreg. at Brown Creek, Nebr. 4.00.

Lehman" in Jefferson Co, Mon, 1.00. Lenten Service- Collections by Michels in Franklin Co, Mon, 7.30. Mich. Mertz Sr. in St. Louis Co, Mon, 1.00. k. Pennekamp's comm. in Topeka, Kans. 12.00. k. Sandvoß' Gem. in Augusta, Mo., 6.00. i Slazik by?. Scholz in Holt Co. on Mo., 2.00. by I>. Klindworth in Washington Co, Tex, thank offering by Mrs. Wiesepape, 2.50, by Chr. Becker 1.00.?. Grupes Gem. in Eisleben, Mo. 4.50. by Bro. Melzer in Washington Terr. 4.00. by I>. Polack in Marshall Co, Kans. by F. Friedrichs 5.00, H. Grote 4.00. I?. Spehr's Gem. at Lake Creek, Mo. 22.00, F. Klauenberg by I>. Meyer at East St. Louis, III, 2.00. k. Pennekamp's Gem. at New Wells, Mo., 7.00. I'. Hüschen's branch gem. in Red Oak, Mon., 1.30. I>. Hilgendorf's congreg. at Bell Creek, Nebr. 10.70. k. Häßler's Zion's congreg. at Marysville, Nebr., 4.01. Mrs. Sommer's at St. Louis, 2.00.

For Negro mission: by confirmands of k. Sievers in Cape Girardeau, Mon., 1.50.?. Matuschka's congreg. in New Welle, Mon., 8.50. I. Slazik by k. Scholz in Holt Co.

For Negro children in New Orleans: H. G. Agena by ?. Citizens in Sterling, Nebr., 5.00.

For the deaf and dumb: Confirmands of Il>. Michels in Franklin Co, Mon, 3.00. k. Matuschka's Gem. in New Welle, Wo., 8.60. I?. Nethings Gem. in Lincoln, Wo., 5.65. I>. Biltz's church at Concordia, Wo., 5.00.

To the building fund: k. Sievers' Gem. in Cape Girardeau, Wo., 12.90.

For the township of Tuseumbia, Ala..: Coll. by?. Lehman in Jefferson Co., Wo., 3.45.?. Grimm's Gem. Washington, Wo., 8.50. k. Gräbner's painting in St. Charles, week, 6.30.

For the Wyneken and Crämer: By k. Nützet at West Ely, Wo., 2.50. For M. Wyneken by?. Biltz already sent: By H. R. 1.50, C. St. I.O^N. N. 5.00.

For poor students: Wedding collWat Joh. Becker by k. Geyer in Serbin, Tex. 9.00. F. Klauenberg by k. Meyer in East St. Louis, III. 3.00. H. Hampel by?. Wischmeyer in Harris Co. Tex. 2.00. Conference coll. in k. Geyer's Gem. in Serbin, Tex., 18.00. N. N. out of the bell jar in ?. Doescher's parish in New Orleans, 5.00. For Stud. H. here: Women's Club of the congregation of ?. Biltz in Concordia, Mon., 10.00. For Th. H. in Springfield: congregation of ?. Biltz in Concordia, Mon., 6.00, sent to F. Meyer's wedding ibid. 4.00.

For the Gem. in Sioux City, Iowa: k. Grimm's Gem. at Washington, Mo., 8.50.?. Gräbner's Gem. in St. Charles, Mon., 6.27.

For Hempfings Gem. in Allendorf, Hesse: Von-r in St. Louis 5.00.

St. Louis, May 8, 1881. E. Roschke, Cassirer.

Proceeds to the Treasury of the Illinois District:

To the synodical treasury: Easter Festival Collect from the congregations of H : Frese at Effingham H8.30 (part), Schroeder at South Litchfield 12.25, Schieferdecker at New Gelflenbeck 13.00, Grosse at Addison 50.00, Frederking at Dwight 11.25, Brewer at Crete 17.75, Brewer at Beecher 11.37, Lochner at Chicago 25.58, Grosse at Hartem 15.35 (half), Wolbrecht at Okawville 13.25, Love in Wine Hill 9.65. Of the congregations ofEirich in New Minden 24.00, Lochner in Springfield 21.25 (Confirma- tion Day scoll.), Norden in Squaw Grove 2.90, Grupe in Roden- berg 7.61, Strikter at Proviso 30.00, Hieber at Matteson 8.08, Holls at Millstadt 10.00, at Columbia 7.65, Nachtigall iu Waterloo 2.20, Schroeder at South Litchfield 8.40 (Communion Coll.

on the 1st Sunday of Lent), Ottmann in Collinsville 4.95, Katthain in Hoyleton 4.35, Dörmann near Norkville 41.00, Fiachsbart in Dorsey 2.80 and 8.20 (communion collections), Burfeind in Rich 9.20, Döderlein in Homewood 12.08, Achenbach in Venedy 15.00, Drögemüller in Arenzville 10.45, Graf in Palatine 7.25, Röder in Arlington Heights 18.00. From Chicago: from the churches of the kk.: Bartling 35.00, Wunder 32.20, Succop 48.12, Wagner 53.00, Hölter 34.00, Engelbrecht 38.50; by I'. Wagner by N. N. .50, by Mrs. Bedukn 1.00 (for the Kingdom of God). By B.Blanken in Bucklet), thank offering by Bro. Lührsen, 2.00. By L. Wehrs in Oak Glen by Bro. Klußmann 1.00. (S. -656.04.)

To the building fund: B. Steege's congreg. in Dundee, Palm Sunday Coll., 11 a.m. B. Doederlin's congreg. in Homewood 10 a.m. (S. -21 p.m.)

. For inner mission: L. Gotsch's congregation in Pork Centre 5.50. L. Eirich's congregation in New Minden, Epiphany Festival Collecte, 11.00. By I'.Kühn in Belleville from F. Endres .50. By L. Rauschert in Dalton from s. congregations 20.00. By 1'. Engelbrecht in Chicago, collected by d. confirmands, 46.03. By k. Bartling there from H. Gehrs .50. By B. Dö derlein inHomewood by Mrs. Geblc 2.00, by Beerinann 1.00. By B.Liebe in Wine Hill by Fr. Str. 3.00. (S. -90.13.)

For inner miss ion in the West: By B. Greif in Chan dlerville from I. Eichmann 5.00, W. Reiche! 2.00. By L. Merbitz in Beardstown from the Missionary Fund of Sr. 27.00. 1'. Roeder's church in Arlington Heights 37.00. By I'. Wol brecht in Okawville 2.00. By 1?. Kühn in Belleville, half of the Advent & Passion Collect, 7.00. (p. -80.00.)

For Negro Mission: By L. Buszin in Meredosia from N. N. 1.00. By L. Nachtigall in Waterlov from N. N. 5.00. By B. Wolbrecht in Okawville by Frbu M. Fricke 5.00, W. T. 2.50. By I'- Wunder in Chicago by Mrs. Mickow 2.00. By I'. Bartling there by H. Gekrs .50. By L. Brunn in Jefferson by members of his. Gem. 2.25. ByL. Trautmann in Gower by G. Klein .50. (p. -18.75.)

For Gentile Mission: D iven by L. Achenbach in Venedy by Mrs. M. I. 3.00. N. I.Heyer's Gem. in Colehour 1.65. (S. -4.65.)

On the Negro Mission in New Orleans: Through I'. Schmidt in Schaumburg from the collection bag of his church. Congregation 10.00. Congregation in Addison 15.00 for the Negro school. Through I'. Bartling in Chicago by F. Bening 1.00. By 1'. Sieving in Ottawa 2.00. (S. -28.00.)

To the Emigr. -Mission: By?. Hieber of s. Gem. at Matteson 5.18, sr. Filialgem. 3.76. Through B. Blanken at Bucklet), thank-offering by Bro. Lührsen, 2.00. (p. -10.94.)

To the E in igr. - M i s s i on in New Uork: By L. Schmidt in Schaumburg from the collection bag of sr. Congregation 10.00. 1?. Ottmann's congregation in Collinsville 3.55. I'. Hölter's congreg. in Chicago 20.00. By L. Liebe in Wine Hill from Fr. St. 2.00. (S. -35.55.)

On the Emigr. - Mission in Baltimore: I'. Hölters Gem. in Chicago 12.51.

To the college household in St. Louis: 1'. Ottmann's Gem. in Collinsville 4.35. -

For poor students in St. Louis: By teacher Kam Mann of the Women's Club in Dundee 13.00. By k. Greif in Chandlerville from I. Eichmann 5.00. L>. Steeges Gem. in Dundee (from the communion fund) 6.00. By C. Mangelsdorf in Rock Island from N. N. 2.00. L. Stricters Gem. in Proviso 20.00. L. Roeder's Gem. in Arlington Heights 10.00. k. Trautmann's Gem. in Gower 10.27. By 1'. Wagner in Chicago by the Young Women's Club 15.00, by the Women's Club 17.00. By L. Wolbrecht in Okawville 5.00. By?. Wunder in Chicago by the Young Men's Club for F. Herzberger 3.00. By k. Wolbrecht in Okawville for C. Schubkegel from Mrs. M. C. Fricke 5.00, J. H. Fricke 5.00, C. Niemeycr 1.00, T. 1.00, N. N. 3.00. (S. -121.27.)

To the college household in Springfield; L. Loßner's Gem. in Lake Zurich 6.63.

For poor students in Springfield: wedding colleete by L. Otto in Warsaw 2.65. L. Strieters Gem. in Proviso 10.00. By k. Nightingale in Waterlov by sr. Gem. 5.50. By L. Döderlein in Homewood from N. N. 2.00. By L. Blanken in Bucklet), thank offering from Bro. Lührsen, 2.00. k. Oet- ting's congreg. in Elliottstown 3.95. k. Steeges Gem. in Dundee (from communion fund) for Gothic 6.00. For I. H. F. Hoyer: by miracles in Chicago from the Young Men's Association 5.00, fromL. Burfeind's congreg. in Rich 15.50. (S. -52.60.)

For poor students in Fort Wayne: From Chicago: by L. Wunder vorm^sünglingsvcrcin for Joh. Meyer 5.00; by k. Wagner von^Jungfrauenvercin for Ch. Merkel 15.00 ; by L. Hölter for E. Arndt of the Jungfrauenverein 5.00, by Mrs. H. E. .50, Mrs. El. Th. 1.00. (S. -26.50.)

On the seminary household in Addison : B. Katthain's Gem. in Hoyleton 5.65.

For poor students in Addison: H. Mesenbrink in Addison 5.00. By L. Bohlen in Summit, wedding - Coll. at I. Raddatz for Gcmpel, 6.36. (S. -11.36.)

For sick pastors and livery: W. Grote in Addison, 1.00. By B. Blanken in Buckley, thank offering by Bro. Luehrsen, 2.00. (S. -3.00.)

For 1'. Brunn in Steeden: W. Grote at Addison 1.00. 1?. Hieber at Matteson 2.00. (S. -3.00.)

For the Lll. Wyneken and Crämer: thank offering by Mrs.?. Trautmann in Gower 5.00. By L. Wolbrecht in Okawville 2.00. k. Loßner in Lake Zurich 2.00. (S. -9.00.)

To the widow's fund: L. Nordens Gem. in Squaw Grove 2.70. Contributed by 1'. E. Hieber 4.00. By 1'. Kollmorgen in Nashville: Easter Festival Collecte 7.00, by N. N. 2.00, N. N. 1.00. By I'. Flaxbeard in Dorsey by F. Rewerts, thanksgiving offering for happ. Delivery of sr. Wife, 1.00. By L. Blanken in Bucklet), Thanksgiving offering by Bro. Lührsen, 2.00. (p. -19.70.)

For I'. O. H. Lee's Gem. in Chicago: 1'. Gotsck's Gem. at York Centre 2.00. 1'. Burfeind's Gem. in Rich 4.55. (p. -6.55.)

For the church in Sioux City, Iowa: L. Gotsch's church in Nork Centre 2.00. By L. Schmidt in Schaumburg from the collection bag of his church. I'.Hieber's congregation at Matteson 3.07. L. Döderlcin's congregation at Homewood 13.00. (S. -28.07.)

For the congregation in Ellinw ood, Kans.: By L. Schmidt in Schaumburg from the collection bag of his congregation. Congregation 10:00.

For the congregation inCanton, Mon: L. Wolbrccht's congregation in Okawville 7.00. 1?. Dödcrlein's church in Homewood 4.00. (S. -23.00.)

For the commune of Tuscumbia, Ala..: 1'. Gotsch's gem. in York Centre 2.00. 1'. Schroeder's Gem. at South Litchfield 6.75. L. Burfeind's Gem. at Rich 5.00. L. Gross's Gem. at Addison 10.00. 1?. Hieber's Gem. at Matteson 3.07. L. Doerlein's Gem. at Homewood 13.00. (p. -39.82.)

For 1'. Hempfings Gem. in Germany: By L. Wunder in Chicago by b. Schwieker .50.

For dic deaf-mutes in Norris: B. Buszins Gem. in Meredosia 8.05. By B. Kollmorgen in Nashville by N. N. 1.00. (S. -9.05.)

To the orphanage at St. Louis: By 1'. Otto in Warsaw 5.20. By I'. Kühn in Belleville by Mrs. S. Hesse .50 and halfc of the Advent and Passion Collections 7.00. By 1'. Oetting in Elliottstown: Wedding Collecte at H. Rodekohr 5.80 and from W. Helmbrecht .50. (S. -19.00.)

To the orphanage near Boston: 1'. Loßner's Gem. in Lake Zurich 6.31.

To the hospital in St. Louis: k. Schröders Gem. in South Litchfield 8.75.

Addison, III, Apr. 30, 1881; H. Bartling, Cassirian.

Income in dic caste of the "Eastern" District:

To the synodical treasury: from the congregation at Wvleottsburg -3.88. congregation at Wolcottsville 5.41. congregation at Allegany 4.69. congregation at Olean 4.53. congregation at Paterson 7.68.

To the widow's fund: Coll. at E. Pagel's funeral 1.06. Coll. at Allegany 3.74. L. Hefele 1.00. Coll. at Johnsburg, Pa., 2.06. Kindtauf-Coll. at H. Frenzcl 2.75. Coll. at Bayonne 8.50. Estate of the deceased Wittwe Schulz 1.00. Coll. at the silb. Hocbzeit of N. Voskamp in Pittsburg 5.00.

For inner mission in the West: Confirmands of the 1'. Walker 6.25. Ehler Wchrcnbcrgs children 3.50. G. Eiffler 1.50. Mrs. Marg. Eickhardt by L. Hanser, 2.00. Gem. in Little Valley 1.95. women's club of?. Schulz's Gem. 7.50. Gem. in Farnham 1.60. N. N. by 1'. Michael .60. Carl Schmidt 1.40.

To the Orphanage near Boston: Cong. in Aecident 9.50. Cong. in Cove 5.50. Confirmands of L. Walker 5.00. Mrs. C. in Albany 1.75, Mrs. Hatty Pring 2.00. By Cassirer Simon 7.60. Cong. in Allen Centre 3.61. Cong. in Wellsville 6.41. C. Dederer by L. Frinckc sr. 1.00. Thank offering for happy recovery sr. E. Schmidt's wife in Pittsburg 1.00.

For the negro mission: From the charity fund of St. Matthew's parish in New York 100.00. Confirmands 1'. Walkers 5.00. For poor ncger children in New Orleans from Mrs. W. M. in Albanv 3.75, Mr. Emmerich 1.00.

For the deaf and dumb in Norris: From the benevolence fund of St. Matthew's parish, New York 50.00. Wellsville parish 6.41. L. Ahners Parish Virgins' Association 10.00.

For college maintenance: parish in New Dork 8.00. parish in Eden Valley for St. Louis 10.50.

To the orphanage at Addison: Collected by the children's paper 75.00.

To the Orphanage near St. Louis: Collected by the Kindcrblatt 75.00.

On the emigrant mission in Baltimore: Through Cassirer Simon 9.00. Gem. in Cohocton 2.78.

For poor students in St. Louis: Bayonne parish 13.25.

For poor students in Fort Wayne: Drcieinigkeits-Gem. in Buffalo for Kastenhuber 13.00.

For the commune in Tuscumbia, Ala..: Gem. in Little Valley 1.95.

For sick pastors: Marie Bernreuthcr 1.00.

For the L1'. M. Wyneken and H. Crämer: L. Book 2.00.

New Pork, May 3, 1881. i. Birkner, Cassirer.

139 William st.

For the preachers - and teachers - widows - and orphans caste

(Western Districts)

have been received:

1. contributions:

From teacher Mangold -3.00. From the : Th. Mießler, V. Sievcrs, H. Ph. Wille each 4.00.

Two. Gifts:

By I. Nctbing from H. H. Kcuper 2.00. By Mrs. Hillmann from B. B. Sievers 1.00. By L. H. Ph. Wille from sr. Parish 11.70.

St. Louis, May 2, 1881. C. F. Guenther, Cassirer.

For the preacher and teacher widow - and orphan caste

(of the Illinois District)

find:

1. contributions:

From the LL: F. Wolbrecht, C. Baumann, E. Riedel each -5.00, A. Detzer, E. Röder, H. Sieving, H. Loßner, H. Schmidt each -4.00, C. A. Trautmann, C. Schrader each -2.00. From the Chicago Teachers Conference -12.50.

Two. Gifts:

From the congregation of B. Baumgart -10.00. Aug. Budde at Bible Grove by B. Oetting -2.00. Thank offering from Mrs. Sophie Meier by I'. Hartmann -10.00. Wittwe C. Otto in Chicago -5.00. By L. L. I. Gehrmann collectirt at the after celebration of the wedding of Heinr. Nawe -10.00.

By Kassirer Bartling -19.70 were delivered.

Chicago, III, May 6, 1881. H. Wunder, Cassirer.

(Delayed.)

Sincerely thanking the donors received for his sons at the Proseminar at Springfield, III, -10.00 by Mr. B. W. S. StubnatzyG . Grüber.

ner.

Love Gifts for the Household of the School Teachers - Seminary at Addison, Ill..:

From 1'. W.Bartling's parish in Chicago, III. 2 ounces of onions, roots, cabbage heads, greens and red beets from the gardeners C. Kemnitz, I. Jacobs, W. Jacobs, P. Breis, C. Müller, I. Völkert, A. Rosten, K. and I. Mann, I. Jacobi, C. Siegert and C. Stammer. From Addison, III: by H. Matthews, 1 cartload of cornblades; W. Buchholz, 7 sacks of oats, 3 p. of potatoes, 2 p. of corn; Bro. Leesebcrg, 2 p. of oats, 2 p. of corn; W. Heuer, 4 p. of oats, 4 p. of corn, 1 p. of potatoes; H. Heuer, 4 p. Oats, 4 p. corn; H. Heitmann 2 p. oats, 2 p. corn, 2 p. potatoes; I. Kuhlmann 2 p. oats, 2 p. potatoes, 1 p. corn; H. Oehlerking 4 p. corn, 4 p. oats; H. Firne 1 p. potatoes, 1 p. turnips; W. Neddermcyer 2p. Potatoes, 2 p. oats; Bro. Meyer 2 p. oats, 1 p. grain, l p. potatoes; D. Rosenwinkel 2 p. oats, 2 p. potatoes, p. grain; H. Hachmeistcr 2 p. oats, 2 p. grain; Herm. Marquarddt 2 p. oats, 2 p. grain; Bro. Kruse 2 p. potatoes; L. Kruse 2 p. oats; B. Wilken 1 p. oats, 1 p. grain; H. Bergmann 1 p. oats, 1 p. grain; W. Fiene 1 p. potatoes, 1 p. grain; L. Blecke 2 p. oats, 2 p. grain, 1 p. potatoes; D. Fiene 2 p. oats, 2 p. grain; I. Banderner 1 p. oats; L. Fiene 2 p. oats, 2 p. potatoes; H. Geils 2s.oats ; H.Hcinberg 1 p. oats, 1 p. grain; D. Plaste 2 p. oats; Bro. Stuwc 1 p. oats, 1 p. grain; H. Backhaus 2 p. potatoes, 2 p. grain; H.Tunne 1s. Oats, i S.grain; H.Heidorn 2 S. oats; 2 S. grain,'2 S. potatoes; Bro. Rittmüller 3 S. oats, 4 S. grain, 3 S. potatoes, 1 S. turnips; Bro. Tonne Jr. 1 S.oats, 1 S. Grain; G. Rittmüller 4 p. oats, 3 p. potatoes; F. Frdderke 1 p. oats, 2 p. grain; F. Tonne sr. 1 p. turnips, 1 p. oats, 3 p. grain, 1 p. potatoes; W. Tonne 1p. Oats, 1s. Grain, 1 p. Potatoes ; F. Kückcr 1 p. Oats, 1 p. Grain, 2 p. Potatoes; H. Tonne 2s. Oats, 1 p. grain; H. Kückcr 3 p. oats, 1 p. potatoes; W. Grote 1 p. oats, 2 p. grain, 1 p. potatoes ; C. Träthoff 2 p. oats, 2 p. grain; H. Rosenwinkel 2 p. oats, 4 p. grain; A. Wolkenhauer 1 p. oats, 1 p. potatoes; L. Hohmeyer 1 p. oats; Ch. Heidemann 1 p. grain, 2 p. Potatoes; Wm. Stünkel Sr. 1 p. oats, 1 p. grain, 1 p. potatoes; H. Winkelmann 2 p. grain ; A. Buchholz 3 p. oats, 1 p. grain ; H. F. Stünkel 2 p. potatoes; H. Mönch 2p. Oats, 2s. Grain, 1s. Potatoes ; Aug. Graue 1s. Oats, 2s. Grain, 1 p. potatoes; Bro. Stünkel sr. 1 factory cheese; G. B. 2 p. oats, 2 p. grain, 1 p. potatoes; W. Marquardt 3 p. oats, 3 p. grain; D. Möller 1 p. grain; C. Schapcr 1 p. Oats, 2 ". Grain; I. Schlomann 2 p. grain. From Härlein, III: D. Kornhaaß 1 p. oats, 1 p. grain, 1 p. potatoes; F. L. Weiß 2 p. oats. FromD. Ro- ders Gem. at Arlington Hcights, III, 8 w. Oats, 8 p. Grain. Konrad Wille in KlkGrove, IIIst, 4 p. oats, 6 p. grain, 5 p. potatoes. From I*. Gotsch's township in Pork Centre, III.: F. Meyer 5 p. oats; H. Meyer 2 p. oats, 2 p. potatoes; W. Goltermann 2 p. oats, 2 p. grain, 2 p. potatoes; W. Meyer 2 p. grain, 2 p. potatoes; Hanke 2 p. potatoes; H. Goltermann 2p. Potatoes, 2 p. apples; F. Nordbruck 1 p. grain; F. Ahrens 1 p. oats, 1 p. grain, 1 p. potatoes; H. Nordbruck 2 p. potatoes; H. Bade 2 p. potatoes, 2 p. oats; D. Meyer 2 p. oats, 2p. Potatoes; Ahrens 3 p. corn; I. Kuhlmann 2 d. Oats, 2 p. corn, 1 p. potatoes; F. Goltermann 1 p. apples. By D. Löber in Niles, III, 16 p. Potatoes, 8 p. Grain, 8 p. Oats, and K1.50. H. Heilstem in Bloomingdale, III, 1 barrel flour, 1 p. corn meal. From Addison: by Prof. C. A. T. Selle K3.50; from Prof. I. Merkel 1.00: by Kassirer H. Bartling K87.23 and H5.65. - Many thanks to all dear givers!

Addison, Apr. 23, '81. v. Dissen, superintendent.

For poor students raised with hearty thanks by Mr. D. Wille in Brownsville, Mo. collected at Mr. W. Dierker's wedding K5.90. By Mr. D. A. Brauer in Brecher, III, from I. C. H. 5.00. By Mr. D. O. Kolbe at Newburgh, O., 6.25. By Mr. D. Gräbner at St. Charles, Mo. the churches Collecte on St. 2. Easter Day: 9.10. By Mr. D. Beck at Iackfonville, III. by Mr. L. Wiegand 5.00. By Mr. D. E. G. Frank at Steele's Mills, III, by Mrs. Beisner 1.00 and by Mr. H. Neuhaus 2.50. By Mr. D. Lohr at Jackson, Mo. from Mrs. Nothdurft 8 pairs of woolen and 8 pairs of cotton stockings and 5.00. C. F. W. Walther.

With thanks to God and the benevolent donors, the undersigned received in support of G. Fleischmann: From Wilh. Au- mann 5.00. Virgin Society of the Kendallville Community 7.60, from the Women's Society 2.40. From Mr. Rector Schick 1.00. Part of the surplus of the Jubilee College of the local community 5.35. Joh. Goehring 2.00. Community of Mr. D. Zschoche 50.00.

C. F. Steinbach.

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4. XuZ. Oiossmnnn., 329 IVttslnnsrtoil Lve., .V1>>:uiv, X. V.

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Year 37.

(Submitted.)

Brief Report on the Synod of Delegates at Fort Wahne, May 11-21, 1881.

The last "Lutheran" brought to its dear readers the opening speech with which the venerable General Praeses had opened the proceedings of the Synod of Delegates. The comforting word of Scripture: "Be satisfied with my grace, for my power is mighty in the weak," which was the basis of his speech, had set the joyful, victorious tone that pervaded the whole of the long, serious and important proceedings, so that we may now boast to the glory of God at the end of them: These have been days of refreshing from the presence of God, days of rich grace, of great blessing, which he has caused us to experience. May the blessing of the same go out into our congregations! In the following, only a summary report on the most important decisions of the Synod will be given to the readers of "Lutheran" because of the shortness of time, but it will certainly be welcome and show them the importance and far-reaching significance of this Synodal Assembly. The first and undoubtedly most important subject of the proceedings was the question: What is the position of the Synod of Delegates with regard to the present doctrinal controversy concerning the election of grace and the publications on this subject hitherto made by the venerable St. Louis Faculty? At first it was questioned whether the Synod should speak a word in this matter, since the treatment of the doctrine does not actually lie within its sphere of business. But it was soon and easily recognized that the Synod had no choice but to give a decisive answer to this doctrinal question. For various reasons, mainly because in the midst of the Synod itself individual voices have been raised which do not agree with the doctrine presented in our Synodal organs, but condemn it as false, as leading to Calvinism, and present a quite different doctrine concerning the election of grace, yet still regard themselves as full members of the Synod. That would be a terrible unionism, if two different doctrines were held in one and the same synod and the representatives of each even fought and condemned each other!

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 1, 1881..., **No. 11.**

What would even the world, what would the church have to say, if this present synodal assembly were to remain silent in regard to this doctrinal controversy, and thereby, as it were, approve of such a dreadful state of affairs? - No, the moment has come when all the world should know and hear how the Missouri Synod stands in this doctrinal controversy. By a committee appointed for this purpose, the following question was then submitted to the assembly:

> "Does the Synod recognize di^m our Publications published doctrine of election by grace, so far as summarily summarized in the 13 Theses*) in the "Lutheran," for the doctrine of Scripture and of the Lutheran Confession?"

A loud, joyful affirmative of the great assembly confirmed to universal grateful rejoicing that the dear Missouri Synod still stands, and intends to stand, by God's grace, unshaken on the very holiest ground of Scripture and Confession. Only six Synodicals, stating their names, declared that they did not agree with it." This doctrinal discussion was followed by a discussion of the relationship of our Synod to the Synodal Conference and its next meeting in the fall of this year. After a lengthy discussion, the assembly gave its delegates the following instructions: 1. our delegates are not to sit and deliberate at the meeting of the Synodal Conference with those who have publicly denounced us as Calvinists. 2. our delegates are also not to discuss the matter with those who have publicly denounced us as Calvinists. (2) Our delegates shall also not recognize any synod which, as a synod, has raised the same accusation of Calvinism against us. - With regard to the change in the Synodal Constitution concerning the general presidency, it was decided that the general presiding officer should no longer hold a parish office, but should nevertheless be employed as pastor primarius or secundarius in a congregation in such a way that he had no other obligation and responsibility to it than to do during the time of his presence in the congregation what he could and would do without damaging his presidency. - The salary of the general presiding officer was fixed by the synod at eighteen hundred dollars per annum, together with free lodgings and a salary.

*) Compare "Lutherans", Year 37. no. 2 f.

Travel expenses. Much of the time of the deliberations was taken up by our educational institutions, and it was a most pleasing perception that the Synod had a large number of very intelligent lay delegates in its midst, who participated especially in these negotiations with as much interest as understanding. The dear congregations can therefore be assured that they were represented in the best possible way by their delegates in the decisions on the granting of funds, and it is only to be hoped that their joyfulness and willingness will also be transferred to the dear congregations and make them quite willing and joyful for the final execution of the same. Time and space do not permit us to go into the more detailed reasons for the resolutions passed, so let us only briefly mention the most important ones. With regard to the St. Louis Seminary, it was decided to erect a new large building on the site of the present college, which is to be pulled down; instead of the kitchen in the basement of the same, a new restaurant building is to be built and the whole warmed by steam heating. Instead of employing a new professor at the seminary, only a so-called half-employee is to be employed with the title: *Professor extraordinarius* for Old and New Testament Eregese, with three hundred dollars per year salary. All buildings in St. Louis shall not exceed one hundred thousand dollars, including a new necessary apartment for a professor. - For Fort Wayner College the Synod approved the installation of steam heating, enlargement of the apartments of Professors Schick, Crull and Bischofs, a barn and stable, in money about ten thousand dollars.-The present Director Zucker has resigned the directorship because it exceeds his strength, and is a candidate for Professor Stellhorn's vacated professorship. - For the Practical Seminary at Springfield, III, the employment of an assistant teacher for the Proseminary, with eight hundred dollars salary, a new teacher's dwelling, and an indispensable enlargement of the institutional kitchen, was granted. Also, the previous collaborator Mr. Kröning was made a member of the faculty with the title of professor and a salary of one thousand dollars instead of the previous eight hundred. - For the teachers' seminary

at Addison, III. the employment of a sixth professor, with a salary of one thousand dollars, and for teacher's quarters, fume-canals, and the like, seven thousand dollars, was granted. - Finally, three new synodical districts were created by the Synod of Delegates, 1st the Nebraska, 2nd the Southern District, embracing Teras, Louisiana, and other Southern States, 3rd the Minnesota and Dakota Districts; the name of the Northwest I District was changed to the Wisconsin District, the name of the Northern to the Michigan District. The previous - Mr. President H. C. Schwan - was unanimously re-elected as general president. - The spirit of unity and love dominated the whole Synodal proceedings, and caused every Synodal to confess with joy that we have passed days of rich grace and great blessing with one another. Glory to God alone! Amen.

O. H.

Sin and Grace.

(Continued.)

Soon another error, which diminished Christ's work of redemption, and actually annulled it altogether, came into general acceptance among the so-called reformers. This was the error that, according to God's will, Christ had not redeemed the whole human race, but only a part of it, the elect, and that God did not earnestly desire the salvation of all men, but only of the elect. This error, which contradicts the clear Scriptures and disparages Christ's work, is also found in Zwingli and especially in Calvin. The Reformed theologian Wendelinus wrote: "Christ has not done enough for all men and individuals, but only for the elect of divine justice." And Zanchius, in reference to the fact that God does not want the conversion and salvation of all men, states: "Of all men, some are ordained to hear the gospel, and others not to hear it. For from all eternity God purposed that the gospel should be preached to some, but not to others." With this doctrine, we poor sinners are deprived of the comfort we need, and Christ is even taken away. We need to know that the whole human race has truly been redeemed by Christ and reconciled to God, so that we may freely conclude that Christ, by his obedience, suffering, and death, has also purchased for us the righteousness that is valid before God and eternal life. We also need to know for our salvation that God earnestly desires to communicate to all men, none excepted, the righteousness and blessedness acquired by Christ, and therefore is always present with the power of his Spirit in the preached word, in order to begin and complete the good work in all who hear the word.

Luther therefore speaks powerfully of the general redemption that came about through Christ, and of the grace of God that is based on it, which wants the salvation of all people. He writes in John 1:29: "Behold, this is the Lamb of God, which bareth the sin of the world," thus: "It is preached by Christ our Saviour in a fine and consoling manner; we cannot attain it with words, nor even with our thoughts. In that life we shall have our joy and delight in eternity, that the Son of God should lower himself so low, and take my sin upon his back, Yes, not only my sin, but also the sin of the whole world, which has been done from Adam to the very last man, which he wills to have done, and also to suffer and die for it, that I may be without sin, and obtain eternal life and blessedness.... . Yea, wilt thou say, who knoweth whether he bear my sin also? I believe that he bore the sins of St. Peter, St. Paul, and other saints; they were pious men; if I were also St. Peter or St. Paul. Hearest thou not then what St. John saith, This is the Lamb of God, which bare the sin of the world? Now thou canst not deny that thou also art a part of the world.... If thou art in the world, and thy sins are a portion of the sin of the world, here is the text: All that is called sin, the world, and the sin of the world, from the beginning of the world even unto the end, is upon the Lamb of God alone; and because thou also art a part of the world, and abidest in the world, thou also shalt enjoy the things which the text saith in this place" (E. A. 46, 99 f. 107 f.). Luther thus speaks of the general will of grace:

"It is God's earnest will and mind, even command, decreed from eternity, to make all men blessed and partakers of eternal joys, as Ezech. 18, 23. is clearly reported, where he says: God does not want the sinner to die, but to be converted and to live. Therefore, because he desires to make and have sinners blessed, who live and hover under the wide and high heavens everywhere, let not your foolish thoughts, inspired by the devil, separate you and separate you from the graces of God. For his grace, from the going out to the coming down, from noon to midnight, stretches out and overshadows all who are converted, who do true repentance and penance, and who make themselves partakers of his mercy and desire help. .. . Come, all ye that labour and are heavy laden, and I will refresh you (Matth. 11, 28.). He saith not only, Come, but all: excepting none, whoever he may be, though he be the greatest of all. Forasmuch then as all should come, not excepting one, that he be like unto himself, or that he think what he will, run ye also, and leap ye also, and stay not wantonly behind with the lost multitude, neither fail ye yourselves so wantonly and wantonly." (Letter to an unnamed person. 1528. E. A. 54, 21 ff.)

Yes, the Lord Christ will have the glory of being the Lamb of God, who bore the sin of the world, and inclined the heart of the Father toward the whole world. This, too, would be an abridgement of the work of Christ and of the grace of God in Christ, if anyone were to teach that God wants to bring all men to faith for Christ's sake, but does not want to keep all who have come to faith in the faith. For Christ has purchased our blessedness, and with it all that pertains to the attainment of it. So above all things also the preservation in the faith. For only he who perseveres in the faith will be saved. Yes, for Christ's sake God also wants to preserve us in faith. St. Paul writes to the Philippians: "He who began the good work in you will carry it out until the day of Christ. (Phil. 1, 6.)

Finally, in the second half of the sixteenth century, a community was formed that still called itself Christian, but in its doctrine of Christ's person and work had nothing Christian about it. These were the Socinians. These returned to the grossest heresy of the 1st and 2nd centuries. From

They taught that Christ was a mere man, though endowed with extraordinary divine gifts, who had been exalted to the dignity of the Son of God as a reward for his perfect obedience. With this doctrine of Christ's person, of course, there can be no question of an actual redemption which Christ would have accomplished. The Socinians expressly denied that Christ, as the representative of men, endured death, fulfilled the law, and thus redeemed men. Christ, they said, was our Redeemer by revealing to us the will of God, by the observance of which we might enter heaven, and by giving us an example, the imitation of which would make us also the children of God. This is the meaning of the Socinian doctrine, if we disregard the Christian phrases by which they sought to be outwardly connected with the sacred Scriptures. The same doctrine has been and is still held by the so-called rationalists, who usually introduce themselves to us under the name of "Protestants" or "free Protestants," and who endeavor to captivate simple-minded Christians. Their doctrine is pure paganism under a Christian name. For, as we said at the beginning, without faith in a Christ who is true God and true man in one person and who redeemed us human beings through his substitutionary life, suffering and death, there is no Christianity and no Christian faith.

Thus we have briefly outlined the struggle against the right doctrine of Christ's person and work. Christ is the cornerstone, which those who wanted to be builders in the church of Christ have always rejected. They have thus fought against the grace that is revealed to us in Christ Jesus. But this struggle against the grace of God in Christ can also be waged in another way. One can seemingly let Christ's person and work stand, yes, praise and extol highly, and yet diminish and destroy Christ's work and God's grace in Christ. This happens when, in some way or other, the work of men is placed beside Christ's work in the matter of our salvation. More on this, God willing, in the next number of the "Lutheran." F. P. [Pieper]

(To be continued.)

Why should we willingly and gladly look for assets to build, maintain and promote Churches and schools contribute?

Christ was pleased with the gifts of the wise men from the east.

The third service is that they (the wise) open up their treasures and worship the poor little child Jesus. So shall we (who are able) give money and goods, that the kingdom of our Lord Christ may be preserved and increased, and that this little child may have his food in his misery. That is, we are to help with money and goods to have fine church servants and schoolmasters, so that the poor, who cannot provide their food because of sickness or other need, may be preserved. And especially that young boys, who are capable of learning, be trained, so that our descendants may also have righteous preachers and church servants. For in such a case we ought to do as a prudent and careful gardener,

Which beareth young trees for ever; that, when an old tree is cut down for a year or two, another may be soon set in his place, which bringeth forth fruit.

He that layeth up his money and his goods in this manner giveth and sacrificeth unto the dear little child Jesus, as well as unto the wise. For there we have first of all the testimony of Christ himself, when he saith, Matt. 25:46, Inasmuch as ye do it unto the least of mine, ye have done it unto me. But it must be especially pleasing to him, when people gladly help to see that the churches are well provided for and ordered: for with the same work, first of all, God's honor is promoted, and his name is glorified. Secondly, the people are helped by it, so that they can be saved from the tyranny of the devil. But how can the money be better invested and more useful?

Therefore they must be wretched, blind people whom God has given great food and wealth, and yet they do not help in this Christian work, so that young boys who are able to study, but cannot leave because of poverty, are kept in proper discipline and brought up in learning, so that in time they may also serve other people, teach them, comfort them, strengthen them, and guide and direct them in all kinds of hardships and challenges. It must also be a wretched, cursed money, because there will be little happiness, which one does not want to use gladly and willingly for such blessed work.

(Luther. Walch XIII, p. 2512 f.)

Christ asked himself to be a guest of the rich but penitent Zacchaeus.

What else can we conclude from all this, but that Christ himself, by his own testimony, shows that he does not want to exclude rich people from his kingdom, along with other sinners; but just as poor people should not pay for their poverty, God wants to be their God through Christ, and help them to eternal life; so the rich should not pay for their riches either, God wants to accept them gladly and make them blessed; as the Lord also says, according to the hard saying Matt. 19:26.

For when the disciples were astonished at this hard judgment, and said, v. 25, Lord, who then can be saved? then looked Jesus upon them, and said, With men it is impossible; but with God all things are possible. For that he saith, With men it is impossible, is this much that is said: As they are men by nature, they cannot but cleave to their temporal goods, and serve mammon: but if they are to come into the kingdom of God, they must be changed, that God may stir their hearts by his word, and the Holy Ghost work in them. 2c.

Therefore rich men ought to beware of the thought, as if God would not have them in his kingdom because they are rich; he would have them only willingly, if they repent, and desire his grace and comfort from the heart.

He has need of them, first of all, because God has blessed them abundantly, they should take care of the church and promote it, so that it may be the better ordered; as Isa. 49:23 says: Kings shall be thy nurses, and their princes thy nurses. For since the office of the church is a difficult one, where one cannot wait for worldly affairs, especially food, it is highly necessary, according to the apostle's words, that such persons have their proper care, and can diligently attend to their office. Now rich men ought to do the best they can, for the poor do not have

...don't like it. There is no doubt that God is greatly served and pleased by it.

Secondly, our Lord Christ also has need of the rich, that they may help to bring up fine, skilful boys to learning and godliness. For we commonly find that the children of poor people are better fitted for learning. But if rich people do not help them, because it is not in their power to do so, they have to stay behind and cannot get ahead.

Third, there are other poor, needy people who are unable to provide for themselves because of illness or some other accident. Rich people should do their best to help them and be glad to do so. For this is why God has given them more than others, that they should be faithful stewards and make good use of such blessings.

Now this is the first thing which we are to learn from the present history: That our Lord Christ did not cast away the rich Zacchaeus for the sake of his riches; but invited himself to him, and so drew him to himself with diligence, as if he cared more for him than for other men. Since Zacchaeus could not have dreamed that the Lord would be so friendly to him, or that he would be content to see him, the dear Lord asks Zacchaeus to accept him as his guest, and he acts as if he could not or might not stay with anyone else but with him. Come down quickly," he says, "for I must come to your house today. This is as much as to say that he could not avoid Zacchaei, whom all others shunned as a great sinner, and would have nothing to do with him. This is the first lesson. A wonderful, beautiful comfort, especially for rich people, that they should believe that they also belong to the kingdom of Christ, that God will also be gracious to them for the sake of his Son Jesus Christ, and make them blessed, if they amend themselves and believe the gospel.

" (Luther. Walch XIII, p. 2895 f.)

Christ leaves to himself the good things that are done to prepare his royal

Move-in does.

Since the Lord Christ is a king, he must also have a kingdom or a people, and the same people must show proper service to this king. Now what this service is, history shows very well. For there are found men who recognize the Lord Christ as a king, and are not afraid to walk beside the ass on which the poor wretched king rides. Among these the apostles are the first, who recognize the Lord Christ as the true Messiah, who will make righteous and be a savior against sin and death. Therefore they bring the ass to the Lord Christ; that is, they bring to Christ the Jews, who had hitherto lived under the law, and had borne such a burden as an ass. Then with the ass they bring to Christ also the young colt, the Gentiles, who were yet unbridled and under no law; for Christ is a Saviour of all men. For this reason all righteous preachers and teachers should lead and guide the people to Christ. This is the one worship due to this king, that he should be recognized, accepted, praised and glorified as a righteous man and a savior, and that everyone should be directed to him.

The other service is to sing Hosanna to this Christ; that is, after one has recognized him and accepted him as a Savior, that one also wishes him happiness and salvation for his kingdom and does everything that serves to increase and promote his kingdom, give it to God, the Pharisees and high priests say what they want about it. For Hosanna means in German so much as: HErr, hilf, HErr, geben Glück dem Sohn David; just as we pray in the Vater Unser: Zukommen uns dein Reich. For the devil and his members will not leave it undone how they can hinder this kingdom and either destroy or counterfeit the word. So it is necessary to pray and wish that God will break and drive back the will of the devil.

The third is that we should not only pray, but also take off our clothes and strew them in the way of the Lord Christ, so that he may have a little glorious and honest entrance. This is what happens when we promote the ministry to the best of our ability, that we help with money and goods, so that we raise up fine, learned, pious people who advance the church with the word and good conduct, that we keep those who are in the ministry so that they wait for their ministry, are dedicated to study, and do not either leave it for the sake of food or have to deal with other trades. In sum, where money and goods are needed to ensure that the church offices are well appointed and the people are well provided for with proper leaders, the clothes of the Lord Christ are spread underneath, so that he may ride in all the more honestly.

Therefore serve this king, and ask nothing of the chief priests and Pharisees, to whom this entry and poor show is very distasteful and contrary, and would gladly resist it. But Christ will have it unresisted. For because he is a king, he must also have his court and court service, and it is good for those who serve him. For he is such a king, who will serve us again, not with money or goods, which is a very small service, but with righteousness against sin, and help against death and eternal damnation.

(Luther. Walch XIII, p. 21 f.)

Christ will boast at the last day what his Christians have done in faith in him and love for him.

Note, That yet he also will distinguish the good works of his Christians from the Turkish and heathen works, because he speaketh of such works as are done unto him: whereof they know not either part, and the ungodly also excuse themselves that they have not seen him 2c. But he hath herewith well interpreted the fifth commandment, that he which doeth it shall be none but a Christian believer, who hath done it unto Christ: as he also praised the woman that anointed his head and feet, Matt. 26:10, 11, 13, because she fulfilled it, saying, She hath done a good work for me: for other poor men ye have always with you, and if ye will ye may do them good; but me ye have not always. Verily I say unto you, That wheresoever the gospel shall be preached in the whole world, there shall it be spoken in remembrance of her, what she hath done. Matth. 10, 42. item: Whoever gives a drink of cold water to one of the least who believes in me, it shall not go unrewarded.

This we should write in our hearts, and "consider" what a great and excellent work it is to do a Christian good; and again, what it is to do a Christian harm; as I have said of the pope, bishops, tyrants, and nobles, who take from Christ's feet what they have not given him,

The food, drink, lodging, and sustenance of the poor, who must be poor for Christ's sake, because they are (as, preachers, ministers, schoolmasters, 2c.) not in such a state as the world hath to govern, nor able to deal with other trades, that they may also obtain their sustenance; otherwise they also would be taken into the regiment, and given enough. But because they have nothing to do with it, the world gives them nothing for their service; and if they are not given for God's sake and Christ's, they must have nothing, and leave poor wretched widows and orphans after them.

For they that are in other orders and offices, and otherwise have plenty, will not, and cannot, attend to the offices and service of the church, neither have they learned it; and again, if pastors and preachers also should take upon themselves worldly business and government, they would depart from their commanded office. Therefore they must be fed (they must also have food) from the mendicant's staff, of which Christ says here; but make it so delicious, that whosoever feedeth or watereth any of them, but his feet, and the least and most despised limb upon the earth, he will not acknowledge it otherwise than as done and given unto himself. If then we would be Christians, and wait for the high honour of Christ, that we may be glorified before all creatures, and be recompensed, we must indeed be undaunted to give freely to such as otherwise, because they have no right to the world, must also do their work in vain; Lest a curse and wrath come upon us, because we have not had pity on our poor brethren, who are too good for us in the world, because they suffer hunger, thirst, misery, and imprisonment, to bring us to Christ.

But how is it that the righteous know not these things, and that they have done them unto Christ, as they say? Lord, when saw we thee hungry or thirsty? 2c. For this cause, indeed, it is of little account that this should be so precious in the sight of God, as that which is given to a poor priest, a captain, a schoolmaster, or a sexton. Yes, the world considers it vainly lost money; and yet everyone must say: If there were no preaching chair, no schools, no hospital, what would the world be richer, or what is it now the poorer for? without being all heathens; or would have to give enough in the devil's name, as hitherto, and let themselves be flayed to the bone by those who cheated them of body and soul. In sum, it is the very least and smallest thing that churches and schools get from the world; nor does it make their eyes so green, and weigh them down so heavily, that they alone cry out about what they have, for which they themselves give nothing everywhere, that they keep it much better invested, where otherwise they give a hundred times as much to impudent, loose lottery boys, jugglers; indeed, they can rather forget what they have to rob and take from brother Veiten by force, and in addition let them be beaten full of skin. The world does not understand that it should believe or think that it was given to Christ himself; indeed, we ourselves cannot consider it so.

But he is able to speak and judge rightly of this, and knows what is in it; for the youth especially cannot be brought up to God's kingdom except through the schools; nor can God's word be received except through the preaching booths. Wherever they are allowed to perish, Sodom and Gomorrah will be like them, and they will fare as they did when they threw away the word of God and were no longer able to hear or listen to the righteous Lot.

(Luther. Walch XI, p. 2531.)

Adolph Clarenbach,

Lutheran martyr, † 1529.

This holy martyr was born on the Buscherhof in the parish of Lüttringhausen, not far from Elberfeld. He completed his scholarly studies in Cologne. He was not only an extremely diligent, but also a godly young man. After he had become Magister, he devoted himself to the school subject, without entering the "spiritual state". From 1520-1523 he was Conrector in Münster, then in Wesel. Already in the former city he had come to the knowledge of the truth through Luther's writings. Out of gratitude for the grace he had received, he sought to win others, not only the youth but also adults, to the truth. The papists, however, could not stand the testimony of truth; therefore Clarenbach soon had to feel their wrath. In Wesel the Episcopal Fiscal Tripp sued him before the Official of Cologne for "heresy"; and Duke John III of Eleve, with whom he had been slandered, deprived him of his office and expelled him from Wesel. Later the duke discovered the fraud, and he wished to recall Clarenbach, but the latter had already found a new sphere of activity in Osnabrück. He had hardly lived there a year and worked beneficially when he was also expelled from this city. Now he returned to his home in the Buscherhofe. Here he taught his own and many neighboring friends the doctrine of the Divine Word and showed them the abominable heresies of the Pabst Church. "As often as," he later declared in court, "some of the holy day came and desired that I should tell them something of the Word of God and the Gospel, I held forth, taught, and expounded to them the Ten Commandments, the faith, the Lord's Prayer, and the Word of the Lord, as much as God by His grace had given me." His work was not an easy one; his relatives, as is not uncommon in the papacy, had grown up entirely in ignorance (his mother knew nothing of the Resurrection), and knew only of submission to the pope and prelates. They often reproached him for how thoughtlessly he acted, for wanting to punish and reform the great prelates at Cologne, and called his attention to the great danger that would result from this. But he did not lose heart.

The persecutions did not stop there. In Elberfeld he was forbidden to stay under harsh threats. Incited by the Roman priests, the Count of Waldeck, bailiff of Bleienburg, publicly announced in the church of Lüttringhausen that, if Clarenbach were to be seen in his territory again, Bleienburg would become his home. Clarenbach defended himself in writing to the magistrate, but without success. He therefore decided to leave his home. Before doing so, he addressed a farewell letter to the town council and the community of Lennep, where he had always been well received. In it we find the following beautiful passages: "I will pray for them (his papist enemies) by the grace of God, as I am doing now, that God will forgive them all this along with all their sins, and convert them by his divine power, so that they may be blessed to God's praise and glory with all dear Christians. - "I beseech and exhort you that ye hear the eternal word of God only from such preachers as preach it purely and loudly, but such as do not, namely, the

Papists, more than dogs and serpents flee, and avoid them as pestilence with all diligence. For they plunge body and soul into eternal death, while pestilence yet only temporally corrupts the body." - Let this be your first and most urgent care, that you chew the Bible, which is now also translated into German, and instruct your children and your servants most diligently in the eternal Word of God, that they may attain eternal glory and blessedness together with you. Above all, send your children diligently to school."

After Clarenbach had preached for a while in Holstein, he returned to his homeland. He accompanied a friend, Johann Klopreis *), who had been summoned to Cologne before the Official to answer for several charges. He wanted to assist his like-minded friend. Both were captured immediately and Clarenbach was brought to the Frankenthurm.

On Monday after Palmarum (1528), members of the secular court, the tower masters, magistrates and deputies of the Council of Cologne, appeared in the prison to announce to Clarenbach that he and Klopreis were to be handed over to the ecclesiastical court for further proceedings as "clergymen". On Clarenbach's protest that he was not a "clergyman" and therefore belonged before the Emperor's court, an interrogation was held on Wednesday after Easter by the aforementioned secular judges, in which, however, since Clarenbach could not be accused of any civil crime, the talk very soon turned to his Lutheran faith. The chancellor asked him whether he held to the new Lutheran interpretation of Scripture, or to the Conciliar and the old interpretation. Clarenbach answered: "I hold it with none, but with Christ, from whom I have the name that I am called a Christian. Where Luther and the others hold it with Christ, I also hold it with them; where not, I do not hold it with them." After further questioning, the Chancellor announced to him that other people, those of the Court of Inquisition, would present these things to him more severely.

On the next Tuesday after Easter the gentlemen of the council came again and with them the "clergy" and heretics, altogether ten persons, among them also the heretics A. von Tongern and the assessor Joh. v. Venradt, both his former teachers in Cologne. Clarenbach again asked not to be judged by the "clergy," but by those who sat in judgment in the name of the emperor and the community at Cologne. He also asked that his accusers be made present to him; after all, even a pagan authority had not denied the apostle Paul legal recourse. To the objection that that had been a different matter, it could not be so here, it was a spiritual matter, he replied, "Was Paul's matter also spiritual, and much more spiritual than this." To this they could answer nothing. The chancellor at last broke the silence and addressed the chief heretic: "*Magister noster*, the request of my lords of the Council is that you should examine this man after your own fashion."

So now Clarenbach stood before the court of the Inquisition. He was to give an account of his faith. He did so with great joy. He pointed out the 3 (the papists count 12) articles of our holy Christian faith. But they were not satisfied with that.

*) Unfortunately, he did not remain faithful, but denied and came to a terrible end among the Münster Anabaptists.

Tongern put the question to him whether he believed that the pope was a head of the holy church.

Clarenbach: I cannot answer such a question rashly.

Tongern: Mr. notary, writes: He didn't want to answer. Adolphe, I ask you once again whether you also believe that the Pope is a head of the Holy Church.

Clarenbach: No, for I believe that Christ is a head of the holy church. Now if the pope were also a head, she would be a monster with two heads.

Venradt: Help God, what say you! I would not take this chamber of gold to say so.

Tongern: Do you not believe that one should be obedient to the pope and the bishops?

Clarenbach: Yes, if they preach and command God's word, one should be as obedient to them as to Christ himself. But if they neither preach nor command it, they are not to be obeyed.

Tongern: Says St. Peter himself: Be obedient to your masters with all fear, even to those who are not slain 2c.

Clarenbach: St. Peter speaks thus: Ye household servants, be obedient 2c. There he says nothing neither of popes, nor of bishops, but shortly before he teaches how to be obedient to the temporal power.

From now on the interrogation took a different turn. One tried to blame him for the spiritual oath. If he had taken the same oath, he would have professed the teachings of the Pabst Church, acknowledged the pope and bishops as judges, and granted the heretic judges the right to condemn him as an oath breaker if he nevertheless remained in the Lutheran faith. Clarenbach, however, perceived their deceit and was not caught by the questions put to him concerning the oath. After Clarenbach had testified that a Christian might well swear if it concerned the honor of God and the love of his neighbor, they asked him

Tongern: Do you also think that you would swear an oath to tell the truth?

Clarenbach: Worthy sir, I am thoughtless and imprudent of these questions, therefore I desire that they be handed over to me to consider.

The increasingly vehement urging made Clarenbach all the more cautious. He again asked for time to think things over, because he would not be able to answer without preparation. After a short consultation, the inquisitors granted the time for reflection, but nevertheless demanded an oath that he would give a written explanation of the articles to be presented, according to the truth. He promised to write the truth, but without an oath, on his ayes and nays. After various other things had been said back and forth, he was led back to his prison.

On Ascension Day Clarenbach was brought to the Cunibert Tower and six days later as a prisoner to the Gate of Honor, where he had to wait more than ten weeks before a judicial interrogation was held with him again. However, he had answered in writing the articles presented to him by the heretics in German, and declared that if he was convicted of having erred from divine Scripture, he would gladly be instructed. On July 27, a new interrogation was held with him in the former manner. Again he was asked to take the oath, but he persistently refused to do so, although he declared himself ready to answer the questions put to him in accordance with the truth.

Tongern first asked him: Do you know anyone called Martin Luther?

Clarenbach: Not face to face, or I'll have heard a lot about him.

Tongern: Have you ever desired that Luther's writings should come out and be defended?

Clarenbach: Yes, so far as they agree with the Gospel, and no further.

Tongern: Have you also read Luther's books?

Clarenbach: Yes, quite a few.

Tongern: Is the condemnation of Martin Luther by the apostolic see of Rome justified?

Clarenbach: If it is done with and according to God's word, it is right; if not, it is wrong.

Venradt: What? Do you doubt it? I have preached publicly against Luther here in Cologne, and the books have been in the fire and condemned by the Pope's and the bishop's power; do you think that I have done wrong in this, or do you doubt it?

Clarenbach: If such condemnation may stand with God's word, it is right; but where otherwise, it is not right.

Venradt: Eidaß -

Tongern: Which (of Luther's writings) have you read?

Clarenbach: Ueber die 10 Gebote und über das Huno äimittis und von dem Sacrament des Abendmahls wider die Schwärmer.

Tongern: Is this against Oekolampadius and Zwingli?

Clarenbach: Yes, along with several others.

Tongern: Well - of Christian liberty, have you not read that?

Clarenbach: Yes, I read that too.

Tongern: did you find some heresy in it too?

Clarenbach: No, that would seem to me, to judge according to God's word, to be heresy.

Tongern: Have you given out books made according to the teaching of Luther?

Clarenbach: I have written epistles according to the teaching of the Gospel of Christ, and I alone consider this teaching to be good, and where Luther holds and teaches the same, I hold it with him, not for his sake, but for the sake of the teaching.

Tongern: Do you also know those who have Luther's books?

Clarenbach: Yes, probably a thousand, I just can't count them all.

Of Holy Communion he confessed: "I believe that this is the true body and true blood of Christ, according to the words of Christ: This is my body.

Tongern: Do you also believe that atonement is a part of penance?

Clarenbach: I believe that there is no satisfaction for sin, except the death of Christ. Hebr. 5: With one sacrifice he has perfected for eternity those who are sanctified. And 1 John 1: His blood makes us clean from all sin.

Tongern: Do you not believe that our good works are necessary for eternal salvation?

Clarenbach: No, for Christ is enough for us, if we firmly believe otherwise. But our works are signs, witnesses, and pledges of such faith in Christ.

Tongern: Do you also believe that the Virgin Mary remained a virgin after the birth?

Clarenbach: Yes.

Tongern: Is she conceived and born without all sin?

Clarenbach: I believe that the Lord Christ alone was conceived and born without all sin.

Tongern: Do you believe that man has a free will and that he does good works freely with God?

Clarenbach: I believe that the senses and thoughts of man's heart are always inclined to evil, Genesis 6 and 8; and as the Hebrew text gives, they are always evil; from which it follows that man has no free will to do good, as St. Augustine also says, when he gloriously treats of grace against the Pelagians, the saying of Paul to the Philippians on the 2nd: God works in us to will and to do according to his good pleasure.

To the question whether good works were meritorious and necessary to salvation, Clarenbach replied: "As much as one gives to good works, so much one takes from the Lord Christ.

After the heresy master had ended the interrogation of Clarenbach's doctrine with 39 points of questioning, Clarenbach finally exclaimed: The Lord be praised! The articles about which the city council had questioned him were held up to him again. They wanted to accuse him of disobedience, since he had not heeded the mandates of the secular and ecclesiastical authorities against Luther's teachings and writings. He rejected all accusations and false charges.

"Mr. Notary," he said, turning to the scribe, "writes to me that I, a poor prisoner, have been forced to answer all the previous questions and articles thoughtlessly and unawares before these heretics; and in such haste, as well as in all other ways, a man may easily err. Therefore I, a poor prisoner, humbly pray, if I have erred in any part, that I may be instructed in such error from the holy canonical Scriptures, and taught the right way therefrom, but in such a manner that the Scriptures may remain in their natural sense, wherein they lie unchanged."

The spirit of his judges is shown quite clearly by the speeches they let fall. Venradt said, "Luther and Paul are your patrons!" Romberch said the following blasphemous words: "Let me tell you, all the articles on which you are asked, I would substantiate from Scripture even more strongly than you have done, and yet afterwards show the opposite from the same Scripture." The archbishop's official said: "I have not read so much in the matter that I could judge rightly; we have so much to do with our own affairs that we cannot look around for such things.

After six weeks, the two heretics came to Clarenbach in prison and presented him with 23 articles which they had compiled from the interrogation protocols as heresies and which he was now to recant. They contained in part what he had said and had proved from God's Word, but in part his statements had been distorted or mutilated. Since Clarenbach did not want to recant, he had to remain in prison.

In vain was the effort of Theodor Fabricius for Clarenbach's liberation. The Court of Appeal, to which he had appealed, had indeed declared in a verdict that Clarenbach was being held illegally; the city council, however, had replied that the Court of Appeal had been satisfied by Clarenbach's surrender to the archbishop's Greven (on January 21, 1529). Clarenbach, who protested against this measure, received the following from Greven

the scornful answer: "We don't know a court of chamber, you must go to the basement court."

In the new prison, in Greven's cellar, Clarenbach became acquainted with another prisoner, Peter Flysteden, who had been imprisoned since December 1527. Peter, a native of Flysted, a place in Jülich not far from Cologne, had gone to Cologne as a student to testify against the errors of the Papal Church. Inwardly enraged at the idolatry practiced in the Roman services, he went into the cathedral, stood before the high altar with his head covered, and when the host was lifted for worship, he did not take off his beret, sighed deeply, and spat. No one confronted him, as he had expected. For a time he continued to walk in the cathedral, as was the custom, and then removed himself to greet his friends. This appearance of Peter's may seem strange, but quite different appearances took place in Cöln at that time. With public worship things looked most sad at that time. Public scandals, such as beatings with stabbings, also occurred in the cathedral at that time, and the city council took up the cause of the citizens against the cathedral chapter in such cases. The stranger and heretic was to fare differently. The canons reported him immediately to the Geweldrichter, and when he stepped out of the cathedral he was arrested. He was put on the Frankenthurm and after some time interrogated before the deputies of the council and the heretic masters. Peter firmly denied the charge that he had despised the Sacrament. The city council handed him over to Greven for execution of the law.

Clarenbach was interrogated again on March 4 in the Greven house by the heretic judges and priests. Peter comforted him as he was led out of the cellar. After this interrogation, if Clarenbach did not recant, the sentence was to be passed. This time the heretic Köllin took the floor. In his speech he presented the Roman Church as the Church apart from which no one could be saved, and solemnly demanded that Clarenbach submit to the Roman Church, renounce his errors, and give a short and round answer. When Clarenbach then began to tell the audience the whole story of his trial, the heretic cut him off, explaining that they had not come together for that purpose; if he did not want to give the desired answer, the sentence would have to be pronounced immediately. Indignant at this behavior, some laymen wanted to put themselves in the way. They cried out that he should be allowed to speak. But the judge's ears were deaf. Even a renewed appeal to the emperor, with reference to the example of the apostle Paul, was not heard. That would be heretical to appeal to the emperor in such matters, remarked the heretic. "So Paul is also a heretic," replied Clarenbach, "who also appealed to the emperor." Clarenbach then asked at least once more for God's sake to convict him of his alleged heresies from the holy Scriptures. "No," said the heretic, "we have not come to dispute with you." Clarenbach continued, "If then you will not teach me better, at least read the articles, that the bystanders may know why you condemn me." The heretic replied, "With this evil poison we will not sully the good vessels." The people laughed. As Clarenbach was about to go away, the under-sealer seized him by the arm, pulled him round, and thrust his fist into the back of his neck, saying, "Go to your chair and hear the sentence." The verdict was read out in Latin. The conclusion was, "We therefore cut this Adolph Clarenbach off from the church as a mangy sheep and a rotten, stinking member, and hand him over to the secular authorities, however"-oh what hypocrisy! - "with the request that they may not harm him in body, life, or blood." When Clarenbach heard this conclusion, he said, "Open the windows, that this evil smoke may go out." To crown the work, the heretic gave the judges 300 years' indulgence, and the bystanders, who should not have come in vain, also received a crumb, namely, indulgence for 11 years. A large part of them, however, did not seem to appreciate this grace, for they scoffed. The heretic judges therefore hurried away, fearing that they would be beaten.

Under the comforting encouragement of many people, Clarenbach was led back to his prison. He sat there from March until Michaelmas. During this time many people came to him in order to persuade him, where possible, to abandon his principles. Some did this out of love, others to frighten him. Clarenbach, however, would not be swayed. One time he said: "Whom Christ teaches, he cannot err, and he has taught me. And though they have my neck, they have not their will. But I will have eternal life, and at last they shall know what they have done." The Cologne council hesitated for a long time with the execution of the death sentence. Then, in the fall of 1529, the devastating plague called the English sweat broke out in the Cologne region, which was openly described by the clergy from the pulpits as a judgment on the heresies that were breaking out and on the care that was being taken with their authors. There was nothing left but to reconcile the wrath of God, which he let loose upon the city of Cologne, with the death of the godless heretics. Now, in case of no recantation, the execution of Clarenbach and his fellow sufferer Flysteden should be carried out.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

Concerning the second tract, "The Doctrine of the Election of Grace, in Question and Answer," 2c., the "Witness of Truth" passes the following judgment: "What we said in the last number about the first tract, we repeat with all emphasis concerning the present booklet. It is most urgently recommended to our readers. Take and read, dear Christian, and as the fog disappears before the sun, so all the lies of Calvinism, etc., will be torn from your eyes by the clear presentation of what Missouri teaches on the basis of the confession of our church. God bless and keep the dear hand that also wrote this tract."

An English preacher in Vermont gave an unusually large contribution for missions in order to provoke his people - rich farmers - by his example to do the same and give even more. But they did not or would not take the hint. They concluded that they were giving him too much salary, and so they humiliated him!

How a German Reformed Church Lost Its Church Property. Since the beginning of the century

The German Reformed congregation in Maryland, which had existed for a long time, became more and more English in the course of time. Twenty-five years ago, the English part built its own church, with the help of the German members. The larger English part also claimed the old church and allowed the Germans to use it indefinitely. Recently, the Germans, who remained German too long for the Americanized, were, as the "Reformirte Kirchenzeitung" says, "helplessly put out on the street. It reports the following: "Since the Reformed congregation in Frederick, Md., is entertaining the idea of tearing down the old German church, which was built in 1807, in order to erect a chapel for the use of an English congregation there, the Germans held their last service there last Sunday. After the service, the choir, with lanterns, went up the tower, about 100 feet high, stood around the old bell, and sang there, as only a German can, a moving farewell song. The Germans are very upset about the way the church was snatched from them. In the evening they found a large mourning skirt quietly erected at the church, and next to it a placard bearing the following inscription: As you shut this door on us, so the doors of heaven will be shut on the instigators of this movement. The Day of Judgment will decide everything. If our ancestors knew this, their dust would turn in their graves!'" If one cannot approve of the content of this poster, one can explain the pain about the presumptuous, unjust appearance of the Americanists.

How much the Episcopal Church leans towards Pabstry can be seen, among other things, in the catechism published by Dr. Dix in New York. In the same, prayers for the dead are advocated (p. 30.). Justification is taught in a good papist way (p. 19) to be sanctification, while according to the Bible it is only a declaration of righteousness. There is no question of justification by faith. Though the true presence of the body and blood of Christ is taught in the Lord's Supper, yet at the same time (p. 49.) the Lord's Supper is represented as a sacrifice offered "to God the Father Almighty." Quite papistical are (p. 32.) the following questions, "What are the pieces which belong to repentance? Repentance, confession, and satisfaction. What is satisfaction? Making right wrongs where possible, and submitting to such punishment as may be inflicted." According to God's Word, repentance involves only contrition and faith. By the doctrine of the atonement of man, the atonement of our highly praised Saviour JEsu Christ is blasphemed.

Albrecht people. Beautiful conditions are what emerge from the proceedings of the Conferences of the Albrecht people. This sect is governed by 3 bishops, one of whom, Bishop Bowman, resides here in Allentown. Against the latter, the editor of the "*Ev. Messenger,*" the official English organ of this community, the Rev. Hertzler, has published an indictment, in which he charges Bishop Bowman "with being a false accuser of his official brethren, and further, with being guilty of falsehood." These are indeed serious charges, especially against a bishop, and the editor is ready to give proof. How the matter may now stand, it is clear: the perfect holiness doctrine of these people is a mere figment of the imagination; for here are two people, bishop and editor, who occupy the highest places of their church, both pretending to be perfect saints, and both publicly insulting each other!

(Herold u. Ztschr.)

Baptists and Jews. When the Southern Baptist Convention recently met in Columbus, Miss. pre

a member of the same group also preached in the Jewish synagogue! What might he have preached? Christ crucified, who is an offence to the Jews, certainly not!

Re-baptism. Recently a Baptist preacher has also been re-immersed, since the first immersion* was performed by a Methodist preacher, who according to the opinion of the Baptist sect cannot administer a valid baptism.

II. foreign countries.

Australia. In the "Lutheran Church Messenger for Australia" of 9 March it is reported that the "Lutheran Synod" there held its annual meeting at Hahndorf in the days from I to 4 March of this year. The preliminary report states, among other things: "It was a special joy for the congregation that it was able to have Mr. P. B. Carlsen from the Norwegian Synod in North America as a guest in its midst. He has been sent by his Synod to Australia to gather the Lutheran Norwegians, Swedes and Danes into congregations there, which are to be provided with teachers from America. Congregations have already been formed in Sidney and Melbourne, and Father Carlsen hopes that a Norwegian pastor can also be stationed in Adelaide. The Norwegian Synod in North America belongs to the Lutheran Synodal Conference. Fr. Carlsen brought warm greetings from his Synod and from our fellow believers in America, and was commissioned to return the same from our side."

Catholicism. A Protestant missionary in Alcoy, Spain, was stoned to death in the street by Roman Catholics. A priest who took pity on him and protected him was called before his superiors and received a sharp reprimand for "protecting Protestants."

Turkey. Hodja-Ahmet, who was sentenced to life imprisonment for translating the Bible into Turkish and spreading it in Turkey, escaped his imprisonment. An earthquake shattered the walls of the prison at Chios, where Hodja-Ahmet was imprisoned. He managed to reach an English ship and arrived happily in England, where he is now staying.

Ad. Bd.

We are to hold fast to our confessions.

We are to keep our Symbols as flags of faith, to adorn them, to defend them until death, so that not even the smallest letter, not even a tittle of them, will be changed; we are not to let ourselves drift away from them, like those peoples in the Jrenaeans: Jrenaeo, who will hear nothing but what agrees with their symbol. For this is the best patrimony and inheritance that we can leave to our descendants. St. Paul, after commanding Timothy, his faithful and beloved disciple, to hold fast the example of wholesome words, immediately adds this thoughtful exhortation, "Keep this good supplement by the Holy Ghost." If we consider all this diligently, then the noble consolation of faith will follow: because the flag flies in the field, it has no need, but still stands well. This is our letter of arms, our blood flag, in which we fight chivalrously and want to reach our victorious Lord Christ through death and life. (Dannhauer, Catechism Milk 1653. p. 136 f.)

Let us leave them (the Calvinists) to curse, and let us commit them to the righteous judgment of the Lord, but let us remain steadfast in the doctrine of our pure teachers, and let us faithfully and unanimously keep this supplement, which they have commanded us as a precious and heavenly treasure.

because we know that we must give an accurate account to Christ, the heavenly Teacher, if we violate, corrupt, or allow this treasure to be snatched away from us. For just as perseverance in holding fast and defending error is to be fled from, that we may escape the penalty of destruction, so is one-pointed constancy in the true religion to be preserved and maintained. For the truth of the heavenly doctrine, declared in the Book of Concord (Formula of Concord), is a glorious supplement, which God has entrusted to the ministers of the church, that they may diligently preserve it, and faithfully impart it to others, that by the communication of it men may be more purely instructed, preserved, strengthened, and fortified in the Christian religion. Then it helps to stand firm in this wholesome doctrine, if we consider from which teachers we have received our doctrine, faith and confession, namely from such men, who, awakened by God, have exactly adhered to the doctrine of Christ and the apostles, and have exactly and thoroughly refuted the errors of the Papists, Schwenkfeldians, Anabaptists and Calvinists, who contend with it, and have faithfully defended us against their juggleries, seductions and deceptions. (I. C. Arrow, f 1636.)

The enthusiasts think Luther is worse than the Pope and the papists think he is the worst of the rotten spirits.

God hath set me thus to sing my mother's little song: For me and thee there's no love, it's both our faults. I am the master of one who is able to do what the people are perverting, and (as they say) God grant him what he wills, who is without cause to me. For I can (praise be to God!) well deserve it, and would have deserved it long ago, that the devil and his kind would have reduced me to ashes here on earth, and to eternal fire in hell, even though there is no lack of good will on either side, as they themselves confess and show daily.

Moreover, I think that this book will become the more hostile to the Münster spirits because of my preface, and will harden and harden them much more, because they will think that it is done out of pure revenge than by him whom they have so vehemently shouted out through the printing. For thus they cry out, saying, There are two false prophets, the pope and Luther. But let Luther be worse than the pope. So it is with me: whoever can make Luther the worst of the red spirits under the pope, as the sun has shone on him, has done it. Again, he that can make me among the "red spirits" a two-faced papist, and worse, neither the pope, cannot fail. And yet, if Luther had not written, no red spirit would know what the pope is, and no pope can resist some red spirit (without with iniquity, fire, and sword); but my doctrine is the goal, set by God, to which all must shoot; yet the goal of them all will remain unmet, and must do vain misses, even over and beside the rampart, that everyone must laugh at last, who is entitled, as the other psalm proclaims.

(Luther in the preface to Regii Refutation of Münster's . . . Confession. Erl. 63, 332.)

To those who have converted from Protestantism

the Romans promise not only eternal blessedness in their church, which is the only one that can save, but also golden mountains, honor, riches, and all kinds of earthly advantages. But there is no such thing as eternal blessedness, for "if any man worship the beast and his image, and receive the mark of the beast in his forehead, or in his hand, he shall be blessed. And he shall drink of the wine of the wrath of God, which is poured out, and made pure, in the cup of his wrath: and he shall be tormented with fire and brimstone before the holy angels, and before the Lamb." Revelation 14:9, 10. And as for the promise of earthly benefits, it is usually not kept. So it is now, so it was before. This and the ignominy of Jesuit soul-buying is shown by the following letter addressed in the 17th century to the Jesuit priest L'Empereur, from a Strasbourg convert:

"Most noble, most respectable, and most reverend Father, too!

I, finally reported to Your Honor, most humble client, am most astonished that, because I have accepted the only beatifying Roman Catholic religion with heart and mouth (as I was promised), up to now neither the Marquis of Louvais, nor the General Monetary, nor even Your Honor, my Uatrono, have given me any help, my Uatrono; since, if my promise had been kept and I had been given a service, I would not only have brought my wife and children, but also many other noble persons attached to the Lutheran doctrine and heresy, and all other kinds of people, to the motherly bosom of the Roman Church. But now, when the adversaries of our holy religion, even my own nearest relatives, see that I am abandoned by your honor and all the high ones of our true religion, they recoil, boast, laugh at me, think me a mockery, and say: Where is your Father L'Empereur? where are your promises? where is your service? your Roman religion? Is it not so, that the Jesuits promise golden mountains, and keep not the least? But so that all our adversaries may be put to shame who nevertheless regard me as nothing, I have humbly requested and appealed to Your Honor to give me a small gift, if I am not worthy of it.

Your Honor, as my high patron, most humble client...

Hans Jacob Epp,

converted citizen of Strasbourg."

Two unbelievers overcome.

An unbeliever had once again spread his unbelief, but was cornered by a Christian in the following way. The Christian asked him:

"Will you stick to your own decision in two questions I want to put before you? If so, I will gladly do the same; we shall reach our goal much sooner that way."

"Well," said the infidel, "out with it, and let us see if I can answer; there are few things about which I do not know something to say."

"Well, my dear fellow," said the Christian, "my first question is this: Suppose all men were Christians according to the gospel of Christ, what would be the state of human society?"

The unbeliever was silent for a while, lost in deep thought. Then he answered, "Well, if all men were really Christians, certainly, we would all live like brothers."

"I promised you I would stand by your answer, will you do the same?"

"Yes," replied the unbeliever, "no man can deny away the usefulness of the Christian religion in practice. But now for the other question! Perhaps I can get away better with this one."

"My next question is this: Suppose all men were infidels, what would be the state of London, or of the world at all?"

The unbeliever became embarrassed. After a longer silence he said, "You have overcome me. I never looked at the two effects on society that way. I cannot deny: where the Christian builds up, the unbeliever tears down. I will think further."

Another unbeliever, who was the president of an association of unbelievers, was riding through a forest in Kentucky that robbers were making unsafe. He lost his way and night overtook him. He was full of anxiety, for he carried with him a not inconsiderable sum of money. At last he saw a light. With trepidation he rode towards it. He found himself in front of a straw hut. When he knocked, a woman opened the door and told him that her husband, who would soon return from hunting, would give him a place to spend the night. His uneasiness, however, did not subside, and the appearance of the hunter, who was coming home soon, wrapped in fur and wearing a cap of bearskin, increased the same. He reached into his pocket to see if his pistols were ready. He was directed to camp for the night, but he declared his intention of staying out. When he had been repeatedly urged in vain to go to rest, the hunter at last said, "If you will not lie down, I will not persuade you further, but before I go to bed I will take my Bible and read a chapter out of it according to habit." Instantly the unbeliever felt the fear depart from his heart. The Bible convinced him that he was with no robber, and with his Christian hosts he knelt down as they prayed. He realized the futility of unbelief.

Inaugurations.

By order of the Most Reverend President of the Illinois District, Rev. C. Th. Grüber was installed in his new congregation at Bethlehem, near Altamont, assisted by Revs. Goesswein and D. Graf introduced by the undersigned.

G. A. Schieferdecker.

Address: Rev. 0. Tü. Oruber,

By order of Mr. President Wunder, on Sunday, Misericordias Domini, Rev. H. Haake was introduced by me to his two new congregations at Bethel, Morgan Co. and Neelyville, Scott Co, III. F. P. Merbitz.

Address: Rev. ck. U. Hanke,

Lettrel, LIorZnu Co., III.

On Sunday, Misericordias Domini, May 1, of this year, Mr.?. B. I. Ansorge was installed in his new office by order of Mr. President H. Wunder, at El Paso, Woodford Co, III. B. Burfeind.

Official request

to the members of the electoral college and to our synodal congregations.

After 1. the professorship of Mr. Prof. Stellhorn at our high school at Fort Wayne, Jnd. was rescinded by his removal and

2. the directorship of Mr. Dir. Zucker's position at the same institution has become vacant due to his resignation,

3. the office of a second music teacher in our school teachers' seminary at Addison, III. as well as

4. the office of a second prosem inary lecturer at our seminary for preachers at Springfield, III. and finally

5. an auxiliary professorship for Old and New Testament exegesis has been newly established at the seminary in St. Louis, Mo. (with the obligation to give 4 lectures per week), the undersigned, in the name and on behalf of the supervisory authorities concerned, hereby requests the honored members of the electoral college to send him the names of those persons as soon as possible, at the latest by July 1st of this year, whom they will nominate as candidates for the five offices to be filled. At the same time, the worthy Synodal congregations, as well as the respective Lebrercollegien, are hereby reminded that they also have the right to nominate candidates.

St. Louis, Mo. on the 1st of June, 1881.

C. F. W. Walther,

d. Z. Secretary of the electoral college.

Urgent request.

About 50 pastors have not complied with the request in the synodal announcement to send in their parochial reports to the undersigned. Since our statistical data only have a general value if they are given in as complete a form as possible, all pastors concerned are urgently requested to send their missing reports to the undersigned immediately, so that this purpose may be achieved.

Reedsburgh, Wis. Aug. Rohrlack,

. Secretary of the General Synod.

Conferenz - Ads.

The Buffalo Districts conference will meet, s. G. w., June 14 and 15 at the North Ridge, Niagara Co-, N. A- - Pick up June 13 evening at the Exchange Hotel in Lock- port. Trains leave Buffalo: on the New York and Lake Eric R. R. at 5:30 P. M., on the New Uork Central at 6:35 P. M. - Registration requested.

Following the conference, the joint mission festival of the congregations of Bergholz, Johannisburg, Martinsville, Cambria and Wilson will take place in Bergholz on June 16, and it is hoped that all conference members will participate.

G. Rade he does.

The convention of the 2nd District of Minnesota will meet, s. G. w., June 21-23, at F. Johl's.

Southern Jndiana Eoncordia Conference held June 28-30 at the home of Mr.? W. Huge in Vincennes, Jnd.

F. W. Brüggemann, U.

The annual conference of the teachers of St. Louis and vicinity will meet, s. G. w., July 13-15, at the school of Mr. Teacher Backhaus, at Vcnedy, III.

Registration requested. H. Erck,

For the Lutheran Orphanage near St. Louis" Mo. received since April 23: From John Ellmann in St. Johnsburg, N. U., K2.00. I. Scklazik through U. Scholz in Holt Co. mo., 2.00. Gem. of U. Hüschen in Gasconade Co, Mo, 5.00. Mrs. Carol. Kammeyer in Concordia, Mo., 1.00. John Rühl in Grand Prairie, Ills, 2.50. From Zion District in St. Louis by Goehmann 8.60, from sewing club 20 shirts, 2 jackets, 6 aprons, 6 pairs of stockings. H. Quade in the Jmm. district 5.00, Fräulein Aug. Kaiser 5.00, L. v. Vehren 7 pairs of children's shoes and some dresses, by Willhard 3.00. From the Dreieinigk.Distr. by Hänicken 5.25, by Senf 5.50, by Brockmeyer 5.70. From Kreuz Distr. by Schumann 15.00, by Körner 2.00. Aug. Junghans in Collinsville, III, 2.00. By?. Schrader in Ruma, Ills." Ueberschuß vom Kinderblatt 1.00. H. Neuhaus at Steeles Mills, Ills., 2.50. Confirmands des"^Schalter at Red Bud, Ills., 2.50.?. A. W. Mueller 5.00. C. Rauscher at Des jPeres, Mo., 5.00; Gottfr. Merz the. 1 keg vinegar, Mich. Merz 1 parthie sausages, Will). Kah 6 dzd. Easter eggs, 1 sock. tr. fruit, 1 bush. Apples, Mrs. E. Ude I parthie worn clothes. From St. Louis from Mr. Fienup a box of stove black and shoe wax. By U. John from Charlie P. in Ephraim, Wis., .25. by?. E. Richter in Ellisville, Mo., from s. School children 4.10. School children of Lebrer Heinicke in Collinsville, Ills., 5.60.?. Walther at Brunswick, Mo., 5.00. From Cape Girardeau by?. Sievers of the Maid's Club 2 ouilts, 4 pr. wool. Stockings, 3 sheets, 6 pillowcases, 10 Pr. underpants, 3 Pr. boy's trousers, 8 aprons, 5 dresses, 50Cts. cash. Henry Sanders at East St. Louis, Ills, 3.00. U. W. Lüker at Onaga, Kans, .25, children of Mr. C. Westphal .30. of M. Seidel by k. Krämer at Humbolt, Kans., 10.00. Mrs. Will). Schmidt by U. Janzow at Frohna, Mo., 2.00. Wedding Coll. at I. Dumeyer's in St. Louis 8.00.

St. Louis, May 26, 1881. I. M. Estel, Cassirer.

Corner 3cl L Untrer Ltr".

For poor students received with heartfelt thanks by Mr. U. Lübkert in Washington, D.C., from the worthy Young Women's Association there H5.00, from Mr. A. Heitmüller 5.00, from Mrs. S. 2.00, from M. S. .50 and from N. N. .50. Through Mr. U. G. Grüber in Leslie, O., collected at the wedding of Mr. G. Reidcnbach 2.71. Through Mr.? Schlerf in Janes- ville, Wis. collected by Mr. H. Scheele in Hanover, Wis. 5.00. By Mr. Jakob Sckempp in Appleton City, Mo. collected by himself 1.00, by Mr. Goller 1.00, by Mr. I. P. Herrmann 1.00, by Mr. A. F. Tröger 1.00, by Mr. Erh. Goller 1.00, by Mr. H. Jumüller 1.00, by Mr. W. Stelter .50, by Mr. I. E. Goller .50, by Mr. I. H. Schallmann .50, by Mr. W. H. Herrmann .50. By Mr.?. A. G. Grimm in Washington, Mo., from the Women's Association there 7.00.

C. F. W. Walther.

For the needy in my mission area in Kansas and Nebraska I have received the following gifts of love, converted them into the most necessary foodstuffs and distributed them according to need: From the Support Committee for the Needy in Kansas (through Mr. Mangelsdorf in Atchison) H75.00 for my congregation in Decatur and Rawlins Co., Kansas. From members of the congregation of wl. U. Warnke in Bethel, III, 7.00, distributed to Lutheran families in Danube, Kans. From the congregation of U. Bötticher in Mt. Pulaski, III, 10.00 to my congregation near Jndianola, Nebr. From the congregation of U. Erdmann in Red Bud, III, 20.00 to needy people in Webster Co, Nebr. From Mrs. Wilh. Scheer 5.00 to S. Rushe. - Individual receipts have been sent in by the recipients themselves to the givers.

Many thanks to all dear benefactors and God's blessing C. Meyer.

The undersigned hereby certifies, with heartfelt thanks to God and the dear givers, that he has received further gifts of love for his congregation from the congregations of the gentlemen? C. Koch K3.00, F. P. Merbitz 5.50, C. F. Steinbach 10.00, I. G. Präger 3.00, from himself 1.00, A. Ebendick 4.25, W. Hal- lerberg 12.00, Tr. Thieme 2.30, H. Bartels 3.30, H. Kowert 2.00, V. P. Goßweiler 7.00, F. I. Biltz 5.00, E. G. C. Mark- worth 2.76, P. Th. Rösener 20.00, I. Strafen (von etl. Lunden) 3.10, F. H. Reichmann 7.28. Th. "Mattfeld 2.80, E. T. Richter 5.00, G. A. Schieferdecker 4.00, H. Weseloh 5.00, D. Stemmermann 4.50, I. Trautmann 14.00, A. Landeck 5.00, W. Friedrich 3.00, H. C. Schwan 8.00, Th. Wichmann 8.00. Of the??.: A. Hänsgen 1.10, I. G. Schwemley 1.00. By ?. I. Streckfuß by H. Oldsen 1.00. By ?. F. v. Strohe by W. Hanken 3.00, N. Hanken .50, Chr. Scheer 5.00, H. Hanken 1.00, A. Balster 1.00, I. Null .50. By ?. H. Kretz- schmar by A. Sylvester 2.00. By Kassirer I. Rademacher 55.20 and 30.37.

At the same time, the undersigned takes the liberty of asking his dear fellow believers that, in order to save time and expense, they should, if at all possible, send all possible monies directly to him by means of registered letters or by money orders or bills of exchange.

On behalf of the First German Lutheran Congregation u. A. C. in Sioux City, Iowa, F. Eisen beiß, Rev.

With heartfelt thanks to God and the dear donors, the undersigned certifies that he has received the following gifts for the construction of the church in Tuscumbia, Ala: Through Mr. R. Biltz of his. Gemeinde K10.00. Gem. zu Osnabrück, III., 7.50. By?. C. Koch von sr. Community. 2.00. By?. C. F. Steinbach of sr. Community. Gem. 10.00. By?. Fr. Arnold 1.00. R. C. Bolz 1.00. By?. I. G. Präger, Kindtauf-Coll. by C. Böhlke, 2.00. By?. H. Bartels by sr. ...3.30. By...? By I. Trautmann of sr. ...Gem. 12.00... By? F.W. Franke of the church. Gem. 2.75. ByR. F. P. Merbitz from Wittwe Jäger 1.00, W. Huge 1.00, from "various friends of the Kingdom of God" 4.50.?. Fr. Sievers 1.00.?. I. G. Kunz 1.36, from sr. By? A. Hänsgen from sr. Gem. 1.10. By k. F. Sievers sr., Kindtauf-Coll. by G. Jttner in Monitor, Mich., 2.00. By ?. C. Strasen by sr. Gem. 5.00. By ?. A. Bäpler of sr. ...18.00. By R. G. A. Schieferdecker of sr. ...comm. 4.00. By R. E. T. Richter from sr. Comm. 5.00.?. I. G. Schwemley 1.00.?. A. Wilder's comm. on Big Cypress, Tex., 12.00. By R. F. Dreyer of sr. Gem. 5.54.?. A. Rohrlack 2.00. By R. M. Adam of sr. Gem. 2.40... B. Muus 1.00. By R. I. Strasen von Glieder sr. Gem. 3.00... M. Tirmenstein 1.00. By Kassirer I. S. Simon 12.00. Memphis, Tenn., 11.00. By?. H. C. Frincke von Gliedern sr. Cong. 8:25. k. C. B. Jakobsen 5.00. By?. I. C. Reynhout 1.50. Gem. of?. O. Spehr 2.00.

God's blessings to the kind givers!

On behalf of the congregation at Tuscumbia, Ala. 23 May 1881.

Traugott Thieme, R.

New printed matter.

Keep in remembrance JEsum Christ. Sermons by F. C. Th. Ruhland, former pastor at the separate Lutheran church of St. John in Niederplanitz near Zwickau. Collected from his estate. Third issue. Zwickau i. S. Printed by J. Herrmann. In commission with Heinrich J. Naumann in Dresden. 1881.

What was said about the first two volumes in the previous year also applies to this one. It contains the same sermons for the Sundays Misericordias Domini, Jubilate, Cantate, Rogate, for the Ascension, Sunday Exaudi, for the 2 days of Pentecost and the Feast of Trinity, for the 1st-7th Sunday after Trinity. The present booklet is one and a half sheets thicker than the previous one. The whole collection will contain about 66 sermons, and, God willing, will be completed by the beginning of August. The printing of the 4th and last issue is already underway. What makes this third booklet especially valuable is the last sermon of Blessed Ruhland, which he preached on Sunday Jubilate 1879, shortly before his departure for America, on the subject: "The transformation of sadness into joy in the life of a Christian; 1. at the beginning, 2. at the continuation, 3. at the end of his Christian walk on earth.

Changed addresses:

R "v. .1. II. blanke, Heikel, hlorMin Oo., III.

Rov. hl. tirmenstein, 14 l^leknrt 8tr., 8t. Raul, hlinn.

Rev. 6. II. Boeder, 412 Ruilrouck 8tr., hlilrvnulree, HVi". W. v. Renner, Riekville, tuseoln Oo., hlleli.

?. Rrninsie^, 764 Xortk ^sklnnck ^ve., OkienAo, III.

II Rnekner, 113 hlnckison 8tr, Rort IVnz ne, Incl.

I?. HV. HVekle, church picture painter,

382 7tk str, hlilrvuukee, HVis.

The "Lutheran" is published twice a month for the annual subscription of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by carriers,4 the subscribers have to pay 25 cents" carrier's fee.

To Germany, the "Lutheran" is "er- sanded" by mail, postage prepaid, for §1.25.

Lotereck "t tde rust Ollllee "t 8t. Louis, Llo." äs seeonck-eluss matter.

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehre

Year 37.

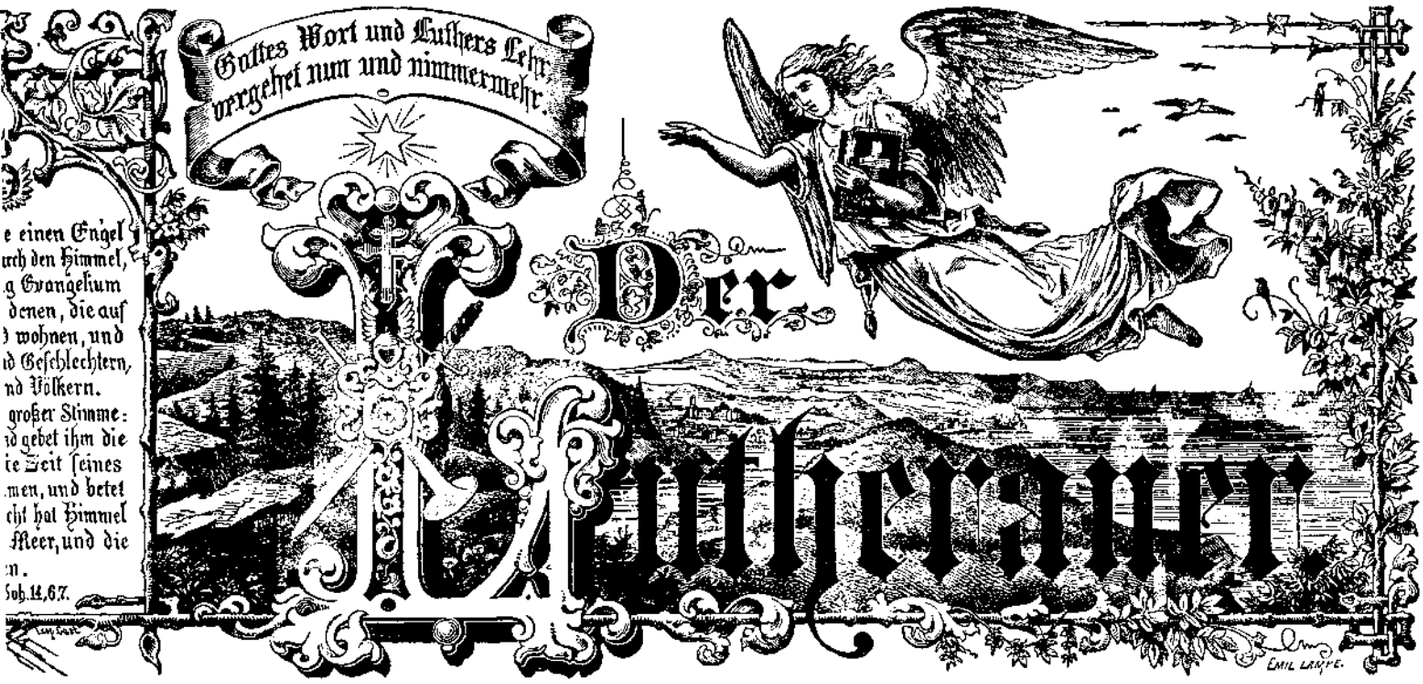
Call to all members of our synodal congregations.

Grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you. Amen.

Beloved brothers and sisters in Christ JEsu, the eternal invisible Head of His Church in heaven and on earth and the highly praised merciful Saviour of all sinners!

As you know, the honored supervisory authority of our Concordia Seminary in St. Louis, Mo., has made a request to our Synod of Delegates, which met last month in Fort Wayne, Ind., that they propose and recommend to our dear congregations the construction of a new seminary building in St. Louis, Mo. on the old college grounds. (See the "Lutheran" of February 15 of this year, page 29.) From the last number of the "Lutheran" of June 1 you have already seen that the Synod of Delegates, after days of deliberation and careful consideration of all the circumstances, finally unanimously agreed to this proposal, and with great joy. It is true that the Synod was of the opinion that a complete new building was not an absolute necessity, and that the institution would be able to make do with the old building for a number of years. But two important reasons induced the assembled members of the synod to propose to the congregations represented by them the demolition of the old seminary building and the construction of a new one.

The first reason for a new building was this: because, although the outer casing (with the exception of the third floor of the southern wing) still seemed to be safe and usable, the interior was in such a precarious condition that it would have to be completely removed and all its parts rebuilt in order to be safe.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 15, 1881, No. 12.

But since this would already cause great costs and since, despite the inner improvements, a complete new building would become necessary sooner or later, the synod thought that our dear congregations would hardly be willing to undertake such an expensive patching up of the building, which was in part already more than 30 years old. So the synod believed that it would be acting in the best interests of the dear congregations if it were to propose a completely new building to them. And this all the more, since many congregations have already expressed the opinion that, after so much has already been done at other institutions, one should finally do "something proper" at the institution in St. Louis and be prepared to do so.

The second reason for a new building was this: because the old seminary building was so impractical. As is known, it was not built all at once. In 1850 the southern wing alone was erected, then in 1852 the northern wing was added to it, and finally in 1858 the whole present building was completed by erecting the main or middle building, with the exception of the third floor of the two wings, which only received it in 1871. The unavoidable consequence of the fact that the seminary building here was built bit by bit, always in pieces, but the pieces were each time equipped for all needs and therefore, as often as a part was finished, it always had to form the whole, the unavoidable consequence of this, I say, has been that we now do not have a unified whole, but three times a whole, that even the floors of the three different buildings next to each other do not correspond to each other, that living rooms, bedrooms and classrooms are not arranged in rows, that therefore there is no corridor, i.e. no corridor between rows of living rooms and bedrooms, that no sufficient provisions have been made for the constant renewal of air, which is so necessary for health, especially in the living rooms and bedrooms, and so on. etc., All this makes the necessary supervision, order and cleanliness extremely difficult and endangers the health of our dear students.

One of the deputies, on behalf of his congregation, asked the assembly whether it would not be advisable to postpone the construction of the new building until after the end of the doctrinal controversy that had now broken out and had put many congregations into turmoil; the synod, however, could not share this concern, mainly for two reasons. The history of the church of all times shows, first of all, that the church seldom experiences, and always only for a very short time, what is reported in Acts 9:31: "Therefore the church had peace throughout all Judea, and Galilee, and Samaria, and was edified, and walked in the fear of the Lord, and was filled with the consolation of the Holy Ghost." As long as the church dwells on earth, it is indeed a contending one, because it is continually disputed, sometimes by tyrants, sometimes by false teachers, sometimes by false brethren, by the own flesh of its members, by the world, and by all the gates of hell. What is said of the Old Testament people of God at the time of the second temple building in the book of Nehemiah Cap. 4, verse 17: "With one hand they did the work, and with the other they held the weapons", the church of the New Covenant has also always had to do this, with few exceptions. This, then, has been the lot of our dear Synod from the time of its origin, and will remain so as long as it sticks to the pure truth. If, therefore, for the sake of a quarrel that has broken out, it were to refrain from doing anything conducive to its further development, it would itself be to blame if it were to decline more and more. The history of the Church shows, on the other hand, that it was precisely in the times of the hottest struggles that the Church joyfully carried out the most glorious works, which demanded of her the greatest sacrifices. Consider the time of the Reformation. There the whole territory of the true orthodox Church was nothing but a great battlefield. The gigantic battle against the Antichrist had not yet been fought for a long time, when a terrible strife broke out in its own army camp, which finally snatched whole countries away from the Church of the Reformation. But far from the orthodox church being disheartened by this, it only increased its joy in waging the wars of the Lord.

If the Church should have laid its hands in its lap, this only inflamed its zeal all the more, not only to bravely defend its stormed Zion, but also to develop it further. Precisely that time of the most difficult battles ever fought in the Church is the time in which the foundation was laid for all those glorious institutions for the preservation and expansion of the Church, which for centuries have been of unspeakable blessing to the Church. To be sure, the present doctrinal controversy is no child's play, for it concerns a doctrine which infinitely exceeds the power of human reason to comprehend, which contains within itself the greatest mysteries of the divine counsels, which is a foolishness and an annoyance to every natural man, and about which a simple Christian can only too easily be misled; but compared with those doctrinal struggles which our church once had to fight through 300 and 350 years ago, it is a very small matter. May it please the Lord that this struggle be brought to a close soon or only after many years, so that the truth may be victorious, we nevertheless want to follow our faithful, godly fathers in not leaving behind the necessary works of peace in this time of the Lord's wars and waiting for times of peace. We are not worthy to be God's instruments in the fight for his saving truth and his co-workers in spreading it, and it is the highest honor that God shows us in this; therefore let us also show our gratitude by working as long as it is day, for the night is coming when no one can work.

It was these and similar considerations, then, which moved the Synod of Delegates to decide with joy, in the name of the Lord, to rebuild our so-called theoretical seminary for preachers at St. Louis, and to instruct the undersigned to make the present appeal to you, beloved brothers and sisters in the Lord, concerning this decision of theirs.

The dear congregations of our synod are not bound by this synodal decision. Rather, they have complete freedom to either accept or reject this resolution. In the fourth chapter of our Synodal Constitution, § 9, it expressly states:

"The synod is only a consultative body with regard to the self-government of the individual congregations. Therefore, no decision of the former, if it imposes something on the individual congregation, has binding force as a synodal decision for the latter. - Such a synodal resolution can only be binding if the individual congregation has voluntarily accepted and confirmed it by a formal congregational resolution. - If a congregation finds the resolution not in accordance with the word of God or unsuitable for its circumstances, it has the right to disregard the resolution and reject it respectively."

The Synod's decision to undertake a new costly building has not, therefore, thrown a noose over your necks, dear Missourian congregations. You are still as free to do what you know to be right after Synod today as you were before Synod. Our Missouri Synod does not want to be a kind of German Consistory which has a right to prescribe laws for you, to which you must therefore submit for the sake of owing obedience to a so-called "spiritual authority". On the contrary, our Missouri Synod has no

The government has no right and does not arrogate to itself the right to lend you even one cent, let alone to demand such a great sacrifice of money from you as is necessary for the planned new building. The decision in this matter is entirely in your hands. Gather together, consult, and make your decisions, and what you yourselves decide can and will be carried out with God's help. It is not a matter of what you must do, but of what you will do. Now that you have joined our synod, you are not imprisoned, so that you would have to do what the synod commands you to do. When the apostle Paul had urged the church at Corinth to give only a lenient tax for poor Christians living abroad, he immediately added: "I do not say that I command anything." (2 Cor. 8:8.) So also the synod that was assembled now speaks to you through me. It too is far from wanting to "command" you anything. It does not want to reproach you through me with your duty and guilt, but it appeals to your understanding, to your good will and to your free love. It does not want to extort large sums from you by giving you a false conscience. Rather, our Synod comes before you with the question: "Do you not also realize that our institution, for the equipping of capable preachers of the Gospel, needs a hostel that corresponds to its important end purposes? and if you now answer: Yes, of course we see that! then our Synod puts the friendly request to your heart: "Well, then, open up your mild hand and make a greater sacrifice for once, which indeed requires the great undertaking of a new, complete seminary building corresponding to its purposes. The motive for rebuilding is not shameful arrogance. It is not the intention to erect a magnificent palace because we want to do the same as other large and rich ecclesiastical communities and strut alongside them. We only want to erect such a building, which 1. is large enough, if, as we hope to God, the number of our students should also increase considerably in the course of time; 2. a building which is so arranged that all residents can be easily observed and supervised in it, as well as strict order can easily be kept among them and the utmost cleanliness can be maintained by them; 3. finally, a building whose furnishings are in no way harmful to the health of those who stay in it day and night.

It was also not the opinion of the synod at the time of its decision that, as soon as the congregations would say yes to it, the new building should be started immediately, whereby the congregations could easily be plunged into oppressive synodal debts. Rather, the elected building committee has received the measured instruction not to begin with the demolition of the old seminary building and the erection of a new one until at least two-thirds of the necessary sum has already been signed by our congregations. It is also not the opinion of the Synod that what has been signed should be paid in cash immediately. Rather, everyone who signs a contribution for the support of the building has full freedom to determine the dates himself and to indicate within which he can and will gradually pay his contribution.

Far be it from me now to urge you, dear members of our synodal congregations, to hasten the execution of the resolution of our assembled Synod of Delegates; for I know rightly that the decision of the Synod of Delegates is to be carried out.

well that God loves only a cheerful giver, and that God's blessing cannot rest on forced gifts: yet I beg you to permit me the following remarks.

If you contribute something to the new building out of love for Christ and for the souls so dearly bought by Christ, you are doing a good work that is pleasing to God, which God will certainly reward abundantly in time and eternity out of grace for Christ's sake. What the Lord once wrote to the church of Philadelphia: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8), was also fulfilled in our dear Missouri Synod. She too, of course, has but "a little strength" in comparison with the great host of her enemies, who reject her name as a wicked one (Luk 6:22); for even now many of those to whom she was, by God's grace, a guide to the pure beatific truth, are bent on defiling and destroying her. But this even her enemies must admit to her, that, notwithstanding all the disgrace which has befallen her, and which has often been about to break her heart, she has "kept Christ's word, and not denied His name" to this hour. Only ignorance or malice can now accuse her of apostasy from the truth. Therefore Christ also "gave before her an open door, and no man can shut it." When she left the first time, people immediately prophesied that she would soon perish, because she left in such an un-American way and wanted to do everything according to God's Word and the confession of our church. Then it was said that we would soon see that the founding of a Lutheran church, as it had been before, would not be possible.

The idea that the same thing that had been in Germany for four and a half hundred years was an impossibility here in this free country. But what has happened? Not only did our Synod not perish, but it spread from year to year over this whole new world on the ground it had laid. The immigrant Lutheran Christians soon realized that the preachers of the Missouri Synod were not seeking money, but the souls of the members of their congregations. The immigrant Lutheran Christians soon realized that the preachers of the Missouri Synod were not seeking large congregations that promised large salaries, but that they were seeking to alleviate the poverty and hardship of their small congregations with

and that when their congregations melted down into small groups for the sake of the unbending truth, they did not abandon those who remained faithful, but endured with them.

they also preferred to co-administer the difficult office of a school teacher in addition to the difficult office of preaching, before they would have let the dear youth degenerate spiritually without instruction in God's Word. The immigrant Lutheran Christians soon realized that the preachers of the Missouri Synod were not bringing them new doctrine, but old doctrine, which they found in their old catechisms, in their old hymn and devotional books, and in their old Augsburg Confession. The immigrant Lutheran Christians soon realized that in the sermons of the preachers of the Missouri Synod they were shown the straight path to blessedness, and that through the sweet pure full gospel of the universal Saviour of sinners preached by them they were

were made certain of their state of grace with God and of their blessedness. The Lutheran immigrants

Christians soon realized that the preachers of the Missouri Synod, with rare exceptions, were not dead, unconverted orthodox people, but that they preached what they themselves believed and had experienced in their hearts, and that they also lived what they taught. So then from year to year the call has come to the Missouri Synod from all places and ends, as once to the apostles from Macedonia, "Come down and help us!" (Acts 16:9.) Even the frightful suspicions and blasphemies which our Synod has experienced during the last two years,.has not deterred the little congregations who have become acquainted with the Missouri Synod from asking that the same would send them preachers of the Gospel. When, only a few weeks ago, we compared the number of students leaving our seminaries with the number of professions received, we found, to our dismay, though at the same time to our joy, that we had scarcely half as many candidates for the holy preaching ministry as professions received. The number of our available graduates was only 38, but the number of vocations was 80!

Do not think, then, dear members of our synodal congregations, that it is unnecessary for us to think of enlarging our institutions to equip faithful Lutheran preachers. God has not yet dismissed our dear Synod from its service. On the contrary, more and more doors are opening, especially in the far West, where crowds of immigrants are drifting like clouds, many of whom are children of our Lutheran Church, and everywhere the cry resounds in our ears: "Come, O come down and help us!" You can therefore boldly believe that you cannot use the earthly blessings which God has bestowed upon you by grace more fruitfully or lend them at a higher rate of interest, namely, to your God and Savior, than by offering some of them for the purpose of training and sending out ever greater numbers of evangelists. Giving for this purpose will not make you poor, but rather rich. - The more you give according to your ability, the more you will have. Remember the widow of Zarpath, who, in the time of drought and drought, gave the prophet Elijah of the last that she had, when she received from the prophet the divine promise, "The flour of the cad shall not be consumed, neither shall the cruse of oil be lacking, until the day that the LORD sendeth rain upon the earth." (1 Kings 17:14.) For has not this promise been gloriously fulfilled? Yea, it is said, "The flour in the cad was not consumed, neither lacked the jar of oil, according to the word of the LORD, which he spake by Elijah." (V. 16.) But as little, beloved, as Elijah, for his own sake, asked the widow to supply him with bodily food and need (for the Lord could have supplied the prophet with ravens), so little and still less do I, in the name of the Synod, make this heartfelt request to you, that you may open your hearts and hands to do something for our planting garden of faithful servants of Christ; For, as an old man soon to be seventy years old, I already have one foot in the grave, and therefore, if I were looking at myself alone, I would rather wish that I could spend the remaining days of my miserable life quietly in my old Concordia and conclude my life. Nay, but for the sake of the dear church, and that this "fruit" of love "may be superfluous in your reckoning," (Phil. 4:17.) and that the Lord may give you for it bodily and in body.

Spiritually, temporally and eternally, yes, for this reason alone I appear before you in this "Call" as a beggar, and that in the hope that you will also prove this time your love for God's kingdom, which has already been proven a thousand times, and your evangelical generosity and charity, which has already been put to the test so often and not in vain, to the joy of all righteous children of our church and to the shame of our so numerous enemies, who are just now thinking of our downfall with renewed but vain hope.

I have no doubt, then, that your pastors and your church leaders will carry out their duties and, after you have given them permission to do so, will go from house to house and will not be ashamed to beg from you, old and young, rich and poor, in the name of Jesus, while at the same time I am confident that you, in turn, will not put them to shame, but will fill their hands abundantly with the offerings of your love.

O may then, if it is the will of the Lord that we build, the new seminary for preachers *) soon rise to heaven as a shining monument of your love and gratitude for the incomparable treasure of the pure beatific teaching of the divine Word, which God, according to His wonderful causeless grace and mercy, has given to our Synod for the sake of Christ's most holy merit. God has given to our Synod for the sake of Christ's most holy merit and has preserved it for 34 years until this hour. And may the new Concordia Seminary then also bear its name with truth and reality, and may the golden doctrine of our Church, as laid down for all times in its Concordia of 1580, continue to flourish in the new building, even when we old people have long since rested in our graves from the sour work we have been given and from the hot battle we have been ordered to fight; yes, until the last day, which will certainly not be far off, when our dear Lord Jesus Christ will finally bring his cross church home, so that it may triumph with him in his Father's dwelling place in unspeakable joy and glory from eternity to eternity. To this end may he help you all, and also me, your least brother in the Lord Jesus,

C. F. W. Walther.

*) The dear "Abendschule" will soon bring the ground plan of the projected new seminary building, whereupon, in accordance with a friendly agreement with the editor of that paper, the "Lutheraner" will also share the same drawing with its readers in the next number.

Can and shall a Christian be sure of his blessedness?

(Answered by Pastor V. Koren in the Norwegian Lutheran "Kirketidende", and translated from it by Br. S.) †)

It might seem strange that this question should be raised, and it might seem superfluous to make many words to answer it. It might seem that it is enough to refer to our Creed, in the third article of which we say that we believe in eternal life, or to the explanation of this article in our Small Catechism, where we say: "I believe... that the Holy Spirit gives me, together with all believers in Christ, eternal life. Life", or to one of the many passages in the Holy Scriptures in which God has promised to save those who believe in Jesus Christ. If, nevertheless, I shall attempt here to treat this question more fully, I have several reasons for doing so, both general and particular. In part, there are many who think they are sure of their salvation, but deceive themselves, and therefore need a warning; in part, there are many who would like to be sure of their salvation, but dare not, and therefore need encouragement; in part, finally, this question has lately become a subject of dispute among us, a dispute which is in the closest connection with the dispute which has broken out in regard to the doctrine of the election of grace, or rather is a part of this dispute.

If we wish to avoid misunderstanding in the treatment of this matter, and to be preserved from error both on the right hand and on the left, certain truths must be stated beforehand, which must be strictly adhered to and kept before our eyes at all times.

(1) For the present we must hold that when we ask about our finite blessedness, there can be no question of a so-called absolute certainty, if the word "absolute" is used in its proper meaning. But here, unfortunately, the use of language is confusing, in that [the word] "absolute" is often (but not properly) used in the sense of "wholly," "perfectly," and the like. In this meaning we do not take the word here, for, as we shall see later, a believer can and ought to be wholly and perfectly certain of his blessedness. For certainty is a superlative term; *) if certainty is not a perfect certainty, it is no certainty [at all], but only a more or less well-founded supposition. But "absolute" here means: independent, that which is not bound to anything, not determined by anything else. Thus a man can have absolute certainty that he has existence, and of that which he perceives with his senses, sees with his eyes, etc., and of that which can be demonstrated, of so-called mathematical truths, that 1 and 1 are 2, etc.

I know," he said, "and I know," and I know, and I know, and I know, and I know, and I know, and I know, and I know. I know," he said, "but I do not know," he said. A believer cannot have such a certainty of his blessedness that is not bound to anything, an absolute certainty in this understanding. God alone can. The certainty here spoken of is first of all a certainty of faith, which can only be where faith is. So we arrive at such a certainty with the help of another instrument, another faculty,

†) Like us, our dear readers will certainly be very grateful to Pastor Sievers for taking the trouble to translate this essay from the magazine of our Norwegian brethren from Norwegian into German and to share it with us in the "Lutheran". Unfortunately, there is all too much talk nowadays about the certainty of blessedness, and where one immediately notices that the person speaking or writing is without inner experience, follows only his reason, and therefore speaks of this high object of Christian experience like the blind man speaks of paint, which is then followed by others who are just as blind, until they both finally fall into the pit. But from Pastor Koren's essay shines forth such a bright light of Scriptural understanding and rich heart experience that every experienced Christian must immediately say Yes and Amen to everything he reads in this essay. May no reader overlook this precious gift from the Norwegian Lutheran Church, but may everyone read and reread the essay with attention, so that he will be promoted in wholesome knowledge as well as strengthened in faith.

Redaction.

*(1) A so-called certainty that is not connected with doubt, for that is nothing else than uncertainty.

but by which we come to the certainty of that of which we say we know. Then the certainty of faith is not absolute, because it is bound to God's word, and to the order and way which God has ordained to salvation. But, as I said before, it does not follow from all this that the certainty of faith is weaker than the absolute certainty. Faith is certainty, and the Scriptures often use the expression "we know" of what we believe or hope, e.g. 1 John 3:2, 5:13, 2 Corinthians 4:14, 5:1, and so on.

(2) Then we must hold that since the assurance of salvation is an assurance of faith, only he who is truly a believer can have it. So no unconverted person, no hypocrite, no Christian of name, no one who has only historical faith can have it. It is true that many such people imagine that they are sure of their salvation (Matt. 7:21, 22); it often seems as if they think that nothing more is necessary to salvation than to belong to a church, to live in some decent way, and so to die. But their assurance, just like their faith, is only a delusion, for their faith has not the marks of faith as given in the New Testament. Those who do not seek salvation have no promise of finding it, nor have those who seek it by any other way than that which God's Word has shown us; but where there is no promise, there can be no true faith; and where faith is dead, the assurance of faith can only be sinful certainty. For the same reason, those who have no other reason for their faith than Christ and God's promises through Him cannot have assurance of faith concerning salvation. Since their faith has no ground, their assurance will have none either, except in their own imagination.

(3) Thirdly, we must observe that we are not here speaking of a certainty which all believers must necessarily have in the same degree, or which all believers must necessarily feel, so that, if this were not the case, they must then conclude that they have not the right faith. When it is asked whether we can and ought to have certainty of faith in regard to a matter, we do not really ask about the degree or strength of faith. We know that the strength of faith may vary without the nature of faith being changed. The question, then, is really this, whether we can and ought to have faith in this piece. If we recognize this, it follows of itself that we can and ought to have certainty, for faith is by its nature and essence a certain confidence. This it may be, though it be weak, so that it is not felt to be a certainty, if it be but a true and sincere faith. If faith be not a firm assurance, it is no faith at all, but only a frivolous thought. Thus in common life the word "believe" is often used of things about which one has only one opinion, which is why one sometimes hears someone say: I believe that, but it may be that I am mistaken. This is not faith in the biblical sense. Luther says: "I would that the word 'believe' were either not so common, or in its proper sense or usage, that it were called faith, that one is quite sure and undoubted of a thing.... Therefore also the Scripture is called "faith emunah in Hebrew, and Paul plerophoria, that a heart may be wholly certain, and not doubt a thing.... I have doubts about the word. Then the Holy Spirit belongs to this, who judges the hearts in this way, as the Psalm also confesses Ps. 51:12: "Create in me, O God, a clean heart, and give me a new and sure spirit." "Oh," he says, "I would like to have a spirit that does not doubt or waver, that could freely say, 'I know nothing of which I am certain, but of your word alone. Then he freely confesses that faith is not a delusion, which grows in our heart in itself; for he says, Create thou in me, etc. w.... Dear, it is not such an art that can be learned at once. I am now an old doctor, and have preached, written, and read much about it, and yet I cannot do it. I can get nowhere with it; if I have learned a good bit today, tomorrow it will probably come that I forget it again. That is what our dear flesh and blood does; it cannot crawl so deeply into the word, and hide itself, that it would die and perish there, as it ought and must." (Walch XI, 2082. 2083. 2087.) If, then, assurance belongs to the essence of faith, the having of it, or the seeking after it, is so far from being presumption, that it is rather sin that we have it not; for it is sin that we are inconstant and weak in faith.

4 We must remember that faith and hope are not different in the biblical meaning in such a way that faith is stronger than hope. The word hope is often used to mean something that is weaker or less than faith. Thus, for instance, when asked, "Dost thou believe that thou shalt be saved?" some will not willingly dare to say, "Yes, I believe it," but will perhaps have no hesitation in saying, "I hope it," as if something less were thereby said. This use of language has sjedoch) no ground in sacred Scripture. Christian faith and Christian hope are placed side by side. The difference consists only in this, that hope has for its object chiefly future goods, while the object of faith is past, as well as present and future things; and further in this, that while faith is the assent of the heart to the word, and the appropriation of the promises contained in it, hope is the heartfelt certain expectation of the goods promised in the word. Faith and hope are therefore inseparable. While faith trusts the word, hope expects the good promised in the word. They go side by side, and how closely they are connected is evident, among other things, from the explanation given of faith in Hebrews 11:1, that it is "a certain assurance of things hoped for, and not doubting of things not seen. As Christians are called to one faith, so are they called to one hope (Eph. 4:4, 5); and as we confess that we believe unto eternal life, so do we confess that we hope for eternal life, which he that lieth not, even God, promised before the times of the world. (Tit. 1, 2.) He therefore that hath access by faith into the grace of God through JESUS CHRIST, boasteth also the hope of the glory to come, which God shall give, and "hope maketh not ashamed." (See Rom. 5:1-5.)

005 Further, we must hold that there is no difference between: Being certain of his blessedness, and: Certain

His election. It might be possible that a believer had not heard of the election of grace, or had not understood this doctrine, but that would not change the matter, for these two terms, blessedness and election, have the same effect. All the elect shall be saved without exception, and none more than the elect (Matt. 24:24, Rom. 8:30, 33). To be chosen and to be saved are the same thing; and if a man believes that he will be saved, it is the same as if he believed that he was chosen.

(6) Finally, we must be convinced that we cannot attain to the certainty of our blessedness by "presuming to search the secret, hidden abyss of divine providence," or by brooding over it. Whoever wants to begin with this will either fall into presumption or despair, but will not come to a certainty of his blessedness by faith. On the other hand, whoever, according to Luther's advice and the instruction of the Concordia formula, wants to follow St. Paul in his development of God's eternal counsel, as it is presented to us in the Epistle to the Romans, will learn by God's grace in the Gospel to make the same conclusion that Paul makes when he exclaims in Romans 8:3l: "What then shall we say to this? If God be for us, who can be against us?" And when he stands straight face to face with the unfathomable mystery in God's counsel, he will also repeat the apostle's word: "O what a depth of riches, both of the wisdom and knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the LORD? Or who has been his counselor? Or who hath given him any thing before, that should be recompensed unto him?" (Rom. 11.)

For "a special distinction must be made here between what is expressly revealed and what is not revealed in the Word of God. God hath revealed unto us in Christ all things that we need for our instruction unto salvation; but of his secret counsel he hath withheld and hid much. We are not to brood over this, and "this remembrance is most needful. For with this our imagination is always much more eager to be troubled than with that which God has revealed to us in his word, because we cannot rhyme it together, which also we are not commanded to do." (Concordia p. 484.)

After these introductory remarks, let us now give an account of whether a believing Christian can and should be certain of his blessedness. Of this, as stated above, we find for the present an express confession in our third article of faith, in which we say: "I believe in eternal life.

It is true of every link in all the Articles of Faith that our faith is a true Christian faith only if we can add the words "for me" in truth, and thus make that which we profess to believe our own. So it is now with this limb. Yes, with this member, which indicates the ultimate goal of our faith, it is even more evident how important it is that we appropriate what lies in it, because all the other members are of no use at all if this one is not added; for all the others aim at this one, and are given precisely for the sake of this member. "Therefore let them that believe on Christ..,

be sure and certain of eternal glory, and with all creatures groan and cry that our Lord God will hasten to bring the blessed day, when such hope shall be fulfilled. For for this very reason he has also called us to pray in the Lord's Prayer: 'Thy kingdom come' ... For we are not baptized into this present life, nor do we hear the gospel because of it, but everything points to that eternal life." (Luther, Walch XII, 969 ff.)

"If we hope in Christ alone in this life, we are the most miserable of all men" (1 Cor. 15). But how can a Christian have assurance of his salvation, or, in other words, assurance that he will be preserved in the true and living faith unto the end? He is to believe this. "All the life which a true believing Christian leads after baptism is no more than a waiting for the revelation of the blessedness which he already has. He certainly has it entirely, but yet hidden in faith." (Luther, Walch XII, 183.)

He is to believe this, that is, he is to rely humbly and childlike on the promises which God has given him for this very reason. These promises are firmer than heaven and earth, and are given to us precisely so that we may believe them, and have a certain confidence that He will fulfill them, in spite of the devil, the world, and our own flesh.

In ourselves we are powerless. We can neither believe God, nor do anything else pleasing to Him. "It is God that worketh in us both to will and to do according to His good pleasure" (Phil. 2:13), and "maketh us ready in all good works to do His will," and He "worketh in us that which is pleasing in His sight, through Jesus Christ" (Heb. 13:21).

What then has our heavenly Father promised to do for us and to work in us? He promised us, who wait for the revelation of our Lord Jesus Christ, "that He would keep us unto the end, that we should be blameless unto the day of our Lord Jesus Christ," and for still greater assurance He reminded us "that He is faithful, by whom we are called unto the fellowship of His dear Son Jesus Christ our Lord" (1 Cor. 1:8, 9).

He assured us that "because He is faithful, He will not leave us to be tempted above our ability, but will make the temptation come to an end so that we can endure it" (1 Cor. 10:13). He has said that "because He is faithful, He will strengthen us and keep us from evil" (2 Thess. 3:3). He wants us to be "confident of this, that He who began the good work in us will carry it out until the day of Jesus Christ" (Phil. 1:6). For "God's gifts and calling may not grieve Him" (Rom. 11:29), and "He hath called us, who suffer a little while, unto His eternal glory in Christ Jesus" (1 Pet. 5:10).

Our Lord Jesus does not want our hearts to be afraid, but that we should believe in God and also in Him. Therefore He said, "In My Father's house are many mansions.... I go to prepare a place for you. And though I go to prepare a place for you, yet will I come again, and receive you unto myself, that ye may be where I am" (John 14:1-3). He promised Haruns another Comforter, the Holy Ghost, "that He should abide with us for ever" (John 14:16.), and He said, "I live, and ye shall live also" (v. 19.). In His high priestly prayer He prays that God "may be with us forever.

true from evil" and says: "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me" (Joh. 17, 24.). He promised that He would be with us always, even unto the end of the world, and at the same time reminded us that all authority in heaven and on earth had been given to Him (Matt. 28:18, 20). Therefore He can also promise and has promised us that His sheep, that is, those who hear His voice, "will never perish, and no one will snatch them out of His hand" (Joh. 10, 28.).

Therefore God wants us to "hold fast the confession of hope, and not waver, for He is faithful who promised it" (Heb. 10:23). If we are frightened by the thought of how easily we can fall away, and how hard it is to "keep our spirit whole, with soul and body, blameless unto the future of our Lord Jesus Christ," we should pray, and believe with Paul, saying, "Faithful is He that calleth unto us, who will do it" (1 Thess. 5:23, 24). He must do it, otherwise it will not happen. For only "by the power of God we are saved through faith unto salvation, which is prepared to be revealed in the last time" (1 Pet 1:5). We are also to rely firmly on this power of God, for He has promised and said, "I will not leave thee nor forsake thee" (Heb. 13:5), and therefore He wants us to "cast all our care upon Him" (1 Pet. 5:7). This is what we do when we think and believe this way: "Let Him watch and take heed where my soul shall dwell, who so faithfully provided for it that He laid down His own life to redeem my soul. Blessed be He for ever, the only true and faithful Shepherd and Bishop of all souls that believe in Him. And indeed, He will not first begin to learn in me how He is to preserve and protect the blessed who hear and keep His voice from the devil's power and the world's wickedness and tyranny. He says: They will never perish, and no one will snatch them out of my hand, and I will leave them there. Therefore do not ask me any more to take care of my soul and to hold it in my hand and power, for it would truly be ill provided for. For the devil could soon, indeed at any moment, tear it from me and devour it. But it is far more dear to me a thousand times that He should have her in His hand; there, according to His word, she will be and remain safe." (Luther IX, 1429.)

For what do we need in order to be preserved in faith until the end? Is there anything we need for this, which God should not want to give us? "Who spared not His own Son, but gave Him for us all: how shall He not with Him give us all things?" (Rom. 8:32.) Hence it is that St. Paul can so plainly promise believers, "When Christ your life shall be manifested, then shall ye also be manifested with him in glory" (Col. 3:4.). Hence it is that he can teach us to wait in godliness and sanctification for the blessed hope and appearing of the glory of the great God and our Saviour JEsu Christ (Tit. 2, 11-14. cf. Phil. 3, 20. 21.). Therefore he can comfort himself and us and say: "We know, if our earthly house of this tabernacle be broken down, that we have a building of God, a house not made with hands, which is eternal in the heavens" (2 Cor. 5, 1.) and: "We glory in the hope of the glory to come, which God will give us. (Rom. 5, 2.), a hope that cannot be put to shame (v. 5.), because we did not give it to ourselves or invent it, but it is the hope offered to us, to which we should therefore hold fast, and which we should have "as a sure and steadfast anchor of our soul" (Ebr. 6, 17-19.). Hence it is that St. John can testify so straightforwardly and so surely, "We know when it shall appear that we shall be like him" (1 Jn. 3, 2.). Yes, that is why Paul in his glorious song of victory (Rom. 8.) can challenge all principalities and powers, all enemies and dangers, be they present or future, and be sure that nothing can separate us from the love of God, which is in Christ Jesus our Lord.

God certainly wants us to believe that it is certain that we will be saved one day, for he has given us all these wonderful words and promises for the very purpose that we should believe them. He has not given them to us to doubt them. "The Son of God, JEsus Christ, was not yea and nay, but there was yea in him. For all the promises are Yea in him, and are Amen in him, to the praise of God through us." (2 Cor. 1:19, 20.) Whosoever therefore believeth these promises, believeth that it is certain, without fail, that he shall be saved one day, because God hath promised it unto him. He also shall be saved. "He that believeth not God maketh him a liar." (1 John 5:10.)

Of course we should not forget, and if we stand in faith we shall not forget, that if we are left to ourselves we may not only easily fall away from the faith, but will certainly fall away at once. But to help us against this, the Lord Jesus Himself taught us to pray our heavenly Father, "Lead us not into temptation." And if in this prayer we ask "that God may preserve and keep us, that the devil, the world, and our flesh deceive us not ... "and whether we be thus controverted, that we may win at last, and retain the victory": shall we not then believe and be sure that God will do this? And if in the third petition we pray that God will break and hinder all evil counsel and will, which will not sanctify the name of God, and will not let his kingdom come unto us, as the will of the devil, and of the world, and of our flesh; and if further we pray that God will not cause our will to be done, but his gracious and good will, that is, that he will strengthen us in his word and faith, and keep us firm unto the end of our days, shall we not believe and be sure that he will do this? Or if in the seventh petition we ask that God will deliver us from evil, and at last, when our hour comes, bring us to a blessed end, and take us with grace from this pitiful place to heaven, shall we then consider it uncertain whether we shall receive what we ask? Shall we not rather, as Luther says, "make strong the Amen every way," which our Lord Jesus taught us, and thus hold it to be unbreakably certain that we shall receive it? "Amen, Amen," that is, "Yea, yea, it shall thus come to pass!"

Therefore, because God has promised it, we are to believe it and hold it to be unshakably true that we will be saved. For "from such a promise and assurance of God, promised to us out of pure grace and mercy, without any merit on our part, arises the hope that I will be saved from the things promised me.

is surely waiting... and let nothing deter me, whether it be sin, death, the devil, or hell, the world, or our own flesh. Just as faith alone looks to the promise of God, so hope alone looks to the pure and undeserved mercy of God, that is, to that which is freely promised to us in his word and promise; thus says Psalm 26:3.Thy lovingkindness is before mine eyes, and I walk in thy steadfastness: the work and fruit of faith is a cheerful conscience, and a sure heart, and a saucy confidence in God: but hope standeth still, and waiteth for that which God hath promised it, that whatsoever falleth, it shall fall: and it is tried iniquitously in adversity. St. Paul has finely summarized this in Romans Cap. 5, 1-5, and says thus: "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ ... and boast in the hope of the glory that is to come, which God shall give..... But let not hope be put to shame?" (Luther XI, 2589. f.)

We are baptized into Christ's death and resurrection, and have one promise over another from the mouth of God, and we are not to believe it? Is it not enough of this miserable and shameful unbelief, with which we have to drag ourselves and fight against it on account of our old man? Shall we, on top of all this, think that we are doing right, that we are fearing God, if we doubt what God has promised us?

" In the next number I shall now, God willing, refute the objections which are made against this doctrine.

(To be continued.)

In honorary memory of the blessed Pastor Husmann.

Friedrich Wilhelm Husmann was born November 9, 1807 in Nordel, Hanover, where his father was a school teacher. Becoming a teacher was also his goal from childhood. However, he also understood that if you wanted to teach, you had to learn first. With great zeal, he threw himself into the ordinary basics even as a boy. But since the school of his birthplace was not very advanced in the sciences, he had to learn what he wanted to know, mostly without help, and - he learned it. With untiring diligence he strove forward. Even in the years when young people usually spend their free time in foolishness, the sweetest thing for him was to devour one good book after another. When he was admitted to the school teachers' seminar in Hanover, there was no end to his studies. - And this thirst for knowledge remained with him until his last days. There are probably not many who would have made it further through their own studies than he did. But there are many of us who did not learn what he knew at the best opportunity. Not only did he learn old and new languages without the help of a teacher, but there are not many areas of human knowledge where his thirst for learning would not have led him from time to time.

So eager was he even in his youth. He not only learned the various things that belong to the school subject, he also learned the one thing that is need. Of course, not from himself. In this he had a teacher, and that the very best, the Spirit of God in holy scripture. In his homeland At that time, living Christianity was a rather unknown thing and pure doctrine was almost completely forgotten. A kind of religion of reason filled the heads and mouths of the vast majority. Although our Husband remained a respectable, God-fearing youth even under these influences, he only gradually came to a true knowledge of sin and grace, to a personal acquaintance with the salvation of sinners, and to a full understanding of the doctrine of salvation, probably under occasional encouragement from Christian circles, but really only through reading the Holy Scriptures. But the more he ran out of the one thing that is needful, the more he did like the merchant who sought good pearls and found the one delicious one. With even greater zeal than he had hitherto pursued all kinds of human knowledge, he now threw himself into the study of the heavenly teachings.

When he was prepared in this way, God led him from the school ministry, in which he worked with blessing in Bremen, to the church teaching ministry. As is well known, the need of the Lutherans scattered and abandoned here in North America had driven Blessed Wyneken here in 1837. His repeated urgent cry for help from here moved many godly hearts in Germany. Then, in 1840, our Husmann was called upon by those who knew him well to hurry to Wyneken's aid. And he did not confer with flesh and blood. He went. He was the first to help Wyneken pull the net at Fort Wayne. And how faithful and zealous he was in this work, with what self-denial he served the Lord and how no toil and hardship was too much for him, whether it was keeping school, or preaching (for which he was soon licensed in the American Lutheran Church according to the custom of that time), or wandering through primeval forests to bring Word and Sacrament to individual souls - all who had him as teacher and shepherd know this and praise it to God's honor and glory.

After thus serving several churches in Indiana, he came at last in 1863 to Euclkd, near Cleveland, O. Here again he was the same indefatigable worker. Although age gradually began to bend his back, yet he would not let up from his accustomed work. Almost against his will, it finally had to happen when the school was entrusted to his own teacher. - Since Whitsun of last year his frailty increased visibly. A heart ailment had become apparent and was becoming more threatening from day to day. It was pitiful to see how the man, whose solid health had withstood so many hardships and illnesses, whose iron will forced the aging body to do full youthful work, was gradually overcome by the infirmities of old age and, despite all his efforts, was forced to leave one work after another. If it seemed at times as if his former strength would return once more, and if he then immediately put his hand to the plough again, full of joy, the joy did not last long. At last he lay there completely powerless. While the mind was incessantly occupied, one limb after another of the body was failing. Haggard, parched with a creeping fever, gasping for breath, dreaming and fantasizing about heavenly things, especially about Psalm 23, he breathed his last on the fourth of May with the words: "God so loved the world, that" 2c.

He leaves a widow, three sons, two husbands and two wives.

rathete and two unmarried daughters. The youngest child is 16 years old.

His own can and will certainly never forget what a righteous father they have had in him. All godly hearts in his communities will remember him as a pious and faithful servant. His modesty, his fearlessness and his zeal earned him respect and love everywhere. Even if he was quick-tempered at times, every sensible person saw at once that he was dealing with a man who was fundamentally honest and had no falseness in his heart. Those of us who knew him better admired in particular the unusual trust in God that animated him. There are not a few who are sincerely attached to what the second article of faith holds out to us, but to whom it is a great trouble in trouble and affliction to believe, according to the first article, "that the heavenly Father provides for us abundantly and daily, protects us against all danger, and guards and preserves us from all evil." Husband was not one of these. His faith in the Son of God, who shed his blood for him, produced in him a truly admirable childlike trust and submission to all the guidance of the heavenly Father. Whatever might happen to him, even when hard blows came uncountenanced, he was quick-tempered, he was cheerful in affliction. In this, above all, he was a model for us all.

But not only his family and his closer acquaintances have lost much in him; our whole community no less. He was one of the founders of our synod, held important offices in it for many years, and has always been an ornament and decoration of it.

On Sunday Jubilate, 8 May, the funeral took place. Pastors, teachers and listeners from all neighboring congregations were present in large numbers. The funeral sermon was preached to his congregation on the words Hebr. 13, 7: "Remember your teachers who have told you the word of God, whose end look upon and follow their faith. May his memory remain in blessing! Amen. H. C. S.

To the ecclesiastical chronicle.

I. America.

In the "Lutheran Standard" there is a report on our last delegate synod in Fort Wayne, which contains gross distortions of the facts. For the time being we only warn against it and, since there is not enough space in this issue, we will expose the distortions in the next one.

A good counter-witness. The New York paper "Witness to the Truth" is one of the few papers that not only profess the pure doctrine of the election by grace clearly contained in the Lutheran Confessions, but are also not ashamed of those who share this doctrine and are therefore reviled and slandered from all sides. In the June 1 issue of "Witness to the Truth" there is, among other things, an advertisement from the pen of Pastor Sieker in New York of a pamphlet which Professor Stellhorn, formerly of Fort Wayne and now of Columbus, has published against us. In this advertisement, Mr. Pastor Sieker writes as follows:

> "Prof. Stellhorn wants to state in this paper what the contrast is between him and those who teach as he does, and the 'St. Louisans'. To those who do not read the Scriptures, and only go to

> If you like to believe the 'terrible things of Missouri', you may be mildly horrified. But he who knows the controversy and its relations to other doctrines, regrets from the bottom of his heart that a man who has just taken the office of a theological professor does not exercise more clearness of view and truth of exposition. The reason why he has set himself in opposition to the 'St. Louisers' and why he writes is given in the following words: 'We do not want to be robbed of the clear and distinct teaching of the Word of God and the sweet consolation of the Gospel for all men! Yet he must admit: There is an election of grace, and part of it consists in God's choosing certain individuals from among all men, who alone and infallibly will be saved. Where is the consolation for 'all men'? O lamentation upon lamentation! And this is written by a teacher of our future preachers?"

Pastor Sieker, as they say, has hit the nail on the head. The terrible doctrines which Professor Stellhorn reproaches us Missourians with are, as he himself knows, doctrines which we condemn from the heart, but which he seeks to impute to us by reasoning. Among other things, he sets himself up as if he had to defend against us the doctrine of universal grace contained in the Gospel, of becoming blessed by faith alone. He accomplishes this by teaching, according to God's clear word, the election of certain individuals from the condemned human race, who alone and infallibly become blessed. (Compare Matth. 22, 14. 1 Cor. 1, 26 - 29. Ephes. 1, 3-6. Joh. 13, 17. 18. 15, 16. 19. Apost. 13, 48. 2 Petr. 1, 10. 2 Tim. 1, 9. 10. Rom. 8, 28-39. Matth. 24, 21. Mark. 13, 20.) But Prof. Stellhorn also teaches on page 4 of his book in explicit words: "There is an election of grace, and part of it consists in the fact that God has also chosen certain individuals from among all men, who alone and infallibly will be saved." What would Prof. Stellhorn say, then, if we were to do to him as he does to us? For if we were to reply that this doctrine of his overturns the doctrine of universal grace and deprives people of the consolation that they can all be saved, for according to his doctrine, Prof. Stellhorn's doctrine, God has already from eternity chosen certain individual persons who alone and infallibly will be saved? Without doubt he would answer us that these are nothing more than miserable deductions of reason; for he nevertheless teaches with sole earnestness that God wants all men to be saved. Is it not appalling, then, that he should argue to us, who teach the universal grace of God in Christ with at least as much earnestness, that we are overthrowing the universal grace of God with our teaching? Prof. Stellhorn evidently commits in the spiritual the sin which God's Word so earnestly forbids: "Ye shall not deal unequally in weight by the cubit, by weight, by measure. Right scales, right pounds, right bushels, right pitchers shall be with you." (Deut. 19:35, 36.) For his doctrine weighs Mr. Pros. Stellhorn weighs his doctrine on a different scale than ours. But this is an abomination to the Lord. (Deut. 25, 13-16.) Unfortunately, however, Prof. Stellhorn knows how to wrap up his rationalistic reasoning in such a way that the simple Christian hardly notices that he is being led astray, and that those who have already agreed with him before are gladly deceived by him. May God have mercy on the poor simple-minded Christians, so that they do not, through all kinds of rational deductions, take God's clear word and the sacred confession of our orthodox church out of their hands.

let play. Let every Christian then be faithfully warned against Prof. Stellhorn's pamphlet. Our opponents, of course, say that it is wrong to advise people against reading the counter-scriptures, for it is clearly written: "But test everything, and keep what is good. (1 Thess. 5:21.) But this reason is based on a shameful perversion and distortion of the divine word. For it is not written, "Read all things," but, "Examine all things." The apostle, then, does not mean to say that a Christian should hear all kinds of prophets, and read all kinds of Scriptures, but of course hear and read with examination; but if he has profession to hear a prophet (which is the case, for instance, with his own preacher), or if he has profession to read a Scripture, let him examine all things according to the Scriptures, ' the Bereans did (Acts 17:11.), and accept and keep only that^which is good. It is downright nonsense, if any one preaches or writes against the doctrine which is carried on in the fellowship of a simple Christian, to make it his duty, and therefore his conscience, to hear and read all this. Rather, right divine scholars and pastors warn the souls entrusted to them not to hear and read everything that is said and written against their faith, because they can be confused by the apparent reasoning of the opponents. When the Corinthians had lent their ears to Paul's opponents, the holy apostle wrote to them: "But I fear lest, as the serpent deceived Evam with his craftiness, so also your minds be deceived from the simplicity that is in Christ." (2 Cor. 11:3.) Indeed, as the devil did in Paradise, so the opponents of St. Paul had sought to present the pure doctrine of the same to the "Corinthians" by all sorts of reasoning inferences. How, by the way, our opponents themselves think in their hearts, when they want to make it the duty and conscience of the people to read their things, and when they misuse the word of God for this purpose: "Test all things!" - this is evident from the fact that they, on the contrary, never make it a duty and a conscience for any one to read our things, but, on the contrary, secretly warn against it, because in it there are "nothing but lies.) So then we herewith publicly repeat our warning that simple Christians, who cannot easily see through fallacies, do not read the writings of our opponents; but, since they know that our doctrine is now heretically condemned by some, we ask and exhort them most urgently to examine our doctrine all the more seriously and carefully according to God's Word and according to the confession of our orthodox church. For our dear Christians should believe nothing, nothing at all, because we have said it, but should be like those Samaritans who said to the Samaritan woman, "We continue not to believe because of thy sayings: for we have heard and known that this is truly Christ, the Saviour of the world. (Jn. 4:42.) Our adversaries, of course, will now exploit our warning after their former manner, and everywhere spout that we shun the light, that we forbid our Christians to read what is written against us, because we feared that our Christians would thereby find out that we taught falsely. But let them do so: they do so with an evil conscience; for they too, as already mentioned, warn simple-minded preachers and laymen against our writings. Some have even, as soon as the controversy began, induced the "Lutheran" readers in their congregations to cancel the "Lutheran"; which, if they are now in an erring conscience, we do not at all impute to them as a great sin, but which proves as much as that they can no more make it wrong for us than if we do not forbid their writings to our own, for we have no right to do so, but warn them against them. We do this because we owe such a warning especially to the less grounded, inexperienced, and untrained Christians entrusted to us by God, and must take care that they are not misled through our fault to the great harm of their souls. W. [Walther]

II. foreign countries.

A correction. In **No.** 10 of the "Lutheraner" we reported a letter sent from America to Germany, which the Saxon "Kirchen- und Schulblatt" had recorded. We expressed our regret about this and explained that we would have expected something better from the editor. We therefore feel compelled to inform our readers that the editor of the "Sächsisches Kirchen- und Schulblatt" published the following in an article on the "Missourian Dispute over the Election of Grace" in the issue of May 12, as a result of an objection raised by two representatives of the Saxon Free Church:

> "We consider it our duty, and this **is the main purpose of these lines"** (underlined twice by the Kirchen- und Schulblatt itself), "to declare that that American letter, which accuses Walther of the Calvinistic doctrine of predestination, in spite of his express declaration to the contrary, and which we have communicated to p. 122 without exact examination and insight into the American sheets, is to be substantially corrected." (Underlined by the "Lutheran.") "The letter draws consequences (conclusions) which Prof. Walther does not draw and does not wish to have drawn, but which, we repeat, are admittedly very close. Incidentally, it should also be noted that this question has been discussed before in the American Lutheran Church, and is therefore not new (cf. 'Lehre und Wehre' 1872, No. 7. and 1873, No. 6.), and it should also be corrected that Prof. Walther did not, as it appears from the letter, want war by force. *Peccatur enim etiam ab altern parte* (for there is also a lack from the other side)."

With this, pretty much everything that that American letter wanted to lie to the Lutherans in Germany is taken back. With other lies about us, God willing, it will be the same. For lies, especially printed ones, run fast, but have, according to an old well-tried saying, "short legs." W. [Walther]

Ordination and Introductions.

Mr. Candidate H. Bruß, by order of the Reverend Presidency of the Canada District, was ordained and inducted by the undersigned in his congregation at Wilberforce Township, Ont. on Sunday Rogate, Canada. R. Eifert.

Address: Uev. U. Uru88,
LZauvUle, Reukrerv Co, Out, Cauacia.

By order of Mr. President Fuerbringer, on Sunday Cantate, Rev. S. Hertrich was installed in his new office at Burr Oak, St. Joseph Co, Mich. by S. Gose.

Address: Rov. 8. Uc-rtrieü,
Uurr Oak, 8t. 9o8ox>ü Co., Llioü.

On Cantate Sunday, Mr. U. A. W. Frese was installed by the undersigned in his new office at the church at Port Hudson, Franklin Co, Mo, on behalf of the Presidency Western District. A. Grimm.

On Ascension Day, being May 26, Rev. E. A. Frese, by order of Mr. President Biltz, was installed in his new office at Trinity^ Parish, near Hanover, Washington Co, Kansas, by the undersigned, assisted by Mr. U. Th. Jungck. G. Polack.

Address: Rov. V. k'rose,
Uauovor, WasüluAtou Co, Laus"".

*) We report this not on hearsay, but on black and white.

Church dedications.

On Rogate Sunday, St. Paul's Lutheran congregation in Leavenworth, Kansas, dedicated their new church to the service of the Triune God. The festival preachers were the Rev. C. L. Jan- zow, I. Matthias and I. H. Rabe. It was especially sweet and gratifying to see the attendance of so many of our dear fellow believers from near and far. M. Meyer.

On Sunday Exaudi the small Lutheran congregation of St. Paul at Jvesdale, Ehampaign 60th, III, consecrated their new little church to the service of the Triune God. In the morning E. Wartens preached, in the afternoon the undersigned.

Mrs. Schroeder.

Conferenz displays.

The Northwestern Teachers' Confrfrmity of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., July 26-28, at Crete, Will Co., III.

Those who intend to attend the conference are asked to contact teacher Ch. Brase a few weeks in advance so that accommodation can be arranged. A. Dorn.

The Western Missouri and Kansas Districtsconference will meet the second Wednesday in July at the church of ? M. Meyer in Leavenworth.

Registration at least 8 days in advance at ?astor lod.

C. E. Günther.

Income to the Western District Fund-:

To the synodical treasury: from Trinity District, St. Louis, "15.60, Jmm. Distr. 25.60,?. Lenks Gem. 5.00. O. of Fremont, Rebr. 10.00.?. Lehmann's Gem. in Jefferson Co., Mon., 4.05.?. Hafner's Gem. in Prairie City, Mon., 8.50. ?. Vetter's congregation, Osage Bluff, Mon, 7.65. Branch congregation, Cole Co, 2.40. Heinemann's congregation in New Bielefeld, Mon., 17.75. Friedr. Gerlach through?. Gümmer near Cape Girardeau, Mon., 5.00. ?. Zimmermann's parish at Columbia Botton, Mon, 3 p.m. ?. Maack's parish, St. Charles, Mon, 10:00. Schülke's congregation at Palmyra, Mon, 3:65.

For inner mission:?. Miller's congregation on Clarks Creek, Kans., 1.30. ?. Jben's church, Farmington, Mon, 8:00. Roschke's compound at Pierce City, Mon, 6.75. Brandt's church, Lowell, Mon, 5:25. Winkler's Confirmands at Central, Mon., 5.30. Chr. Mueller by?. Polack at Union- town, Mon., 5.00. Joh. Sommer by?. Cousin, Cole Co., Mon., 1.00. Chr. Lowes by?. Carpenter at Columbia Bottom, Mon., 1.00.

For negro mission:?. Mueller's comm. on Clarks **Creek,** Kans., 1.25.

For Negro Children in New Orleans: Barbara Beck by ?. Cousin in Cole Co, Mon, 1.00.

For the deaf and dumb: Mrs. K. Baden through ?. Krämer in Humboldt, Kans., 1.50. ?. Bender's Sunday School at Red Wing, Minn., 3.00. Thank offering from Mrs. Wilh. Schmidt by ?. Janzow in Frohna, Mon., 3.00. Offering at F. Sander's wedding by ?. Adam in Glasgow, Mon., 4.00. N. from the collection plate of ?. Döscber's congregation in New Orleans 5.00. N. by ?. Gräbner in St. Charles, Mon., 5.00.

On the emigrant mission in New Dorkr Heinr. v. Bekren by?. Bünger in St. Louis 1.50.

For?. Hempfings Gem. in Allendorf, Hesse: Trinity District in St. Louis 73.58.?. Graves in St. Charles, Mo., 2.00.

For the Norw. congregation in Chicago: Trinity Distr. in St. Louis 29.92.

For Gentile Mission: Chr. Lowes through?. Carpenter iu Columbia Bottom, Mo., 1.00.

St. Louis, June 8, 1881. E. Roschke, Cassirian.

Incorporated into the caste of Illinois "District-:

To the synodal treasury: Easter Festival Collect: from?. Eirich's St. Job. - Parish in New Minden by C. L. Winte -19.22,?. Dunsing's St. Paul's congregation in Strasburg -14.00,?. Schmidt's congregation in Schaumburg 24.00,?. Müller's congregation in Bremen 5.50, ?. Winter's congregation in Hampton 10.00,... Krebs' parish in Aurora 26.25... Halm's parish of Staunten 15.00... Dorn's congregation in Pleasant Ridge 12.04. By?. Wagner in Chicago by Wittwe C. Lübke "for the kingdom of God" 1.00. By?. Landgraf of Zion's congreg. in Decatur 14.00. Communion coll. by?. Sckuricht's congreg. in St. Paul 15.84. By?. Müller in Ehester 9.20. (Summa -163.05.)

To the building fund: Durchk.Hartmann in Woodworth,Oster- festcollecte, 20.41 and of N. N. 5.59. (S. -26.00.)

For inner mission: ?. Gieseke's Gem. in Sccor 6.80. ?. Mießler's Gem. in Earlinville 2.00. By?. Love in Wine Hill 4.00. By?. Achenbach in Venedy by L. Märten 2.00. (p. -14.80.)

For inner mission in the West:? Dorn's church in Pleasant Ridge 10.00.

For the tight!. Mission in the West: By 1'. Müller in Bremen, wedding coll. at M. Müller, 5.60.

On the heathen mission:?. Mießler's Gem. in Earlinville 2.00.

On the negro mission: k. Heinemanns Gem. in Okawville p.50.

On the Emigrant Mission in New Uork: By V. Weisbrodt in Mount Olive, Mission Hour Coll. on May 8 of whose Zions Gem. 6.35.

To the college household in St. Louis:?. Heinemann's comm. in Okawville 25.00.

For poor students in St. Louis: By?. Slater in Hamel, half of the wedding coll. at A. F. W. Niemann, 8.25.?. Brewer's Gem. in Brecher 7.00. By?. miracle in Chicago from the women in his Gem. for L. Schwartz 3.00. By?. miracle for Herzberger from Mrs. N. N. .50. (p. -18.75.)

To the college household in Springfield:?. Heinemann's comm. in Okawville 28.50.

For poor students in Springfield: By?. Reinke in Chicago from W. Bohl .50. By?. Schieferdecker in Hamel, half of the wedding scoll. at A. F. W. Niemann, 8.25. (p. -8.75.)

For poor students in Fort Wayne: From Chicago: By ?. Wagner from G. Koller for C. Koller 20.00; by ?. Reinke from the Jüngl.-Verein for Joh. Meyer 15.00 and from Auguste Schwarz for W. Köpchen 2.00; by Lehrer Reifert, Christen- lehr Collecten for Karl Selle 5.A); by ?. Wunder for W. Köpchen from Wittwe C. Otto 2.00 and for C. Köbel from the Frauen in sr. Gem. 3.00. (p. -47.00.)

For poor students in Addison: W. Grote in Addison 2.00. From Chicago: By?. Wagner from the Women's Association 15.00; by?. Engelbrecht for Aug. Eickmann from the Women's Association 15.00, from the Young People's Association 5.00; by?. Wunder for C. Kambeiß from Wittwe C. Otto 2.00 u. von?. Wagners Gem. für Alb. Weder 25.00. Communion coll. from?. Brauer's Filialgem. near Champaign for Ph. Mertens 5.74. (p. -69.74.)

For Sick Pastors and Teachers: By?. Miracle in Chicago by Wittwe Otto 5.00.

For the? Wyneken u. Crämer: Teacher Johnson in Chicago 2.00.

For?. Hempfing's parish in Allendorf: From the collection bag of?. Schmidt's parish in Schaumburg 20.00.?. Strieter's parish in Proviso 10.00...? Sckuricht's parish in St. Paul 10.94... Schieferdecker's congregation in Hamel 19.00...? Engelbrecht's church in Chicago, $30.00. Lochner's in Springfield, from the church mission fund, $10.00, from L. Gerns, $10, a school child, H. G., $10, Beruh. Vogel, Miss Nagel, I. Forthmann, Mrs. N. N. and F. Ladage 1.00 each, C. Schütte and Wittwe Müller 2.00 each, Mrs.?. Lochner 4.00 and from the Women's Association 5.00.?. Riedels Gem. in Bloomington 5.00. (S. -123.14.)

For the deaf and dumb:?. Mariens' parish in Danville 15.50. By?. Wunder in Chicago from Wittwe C. Otto 2.00. By?. Müller in Ehester 22.30.?. Riedel's parish in Bloomington 11.35. By?. Bartling in Chicago from **C.** Schipplack for Herm. Heier 5.00. (p. -56.15.)

To the orphanage near St. Louis: By?. Müller in Bremen, thank- offering by D. T., 2.00.

Addison, III, May 25, 1881. h. bartling, cassirer.

Incorporated in -the caste of the North-West District-:

To the building fund: From?. I. v. Brandt's parish in Blue Earth - 2.92.?.Krumsiegs parish in Benton 12.00. (Summa 14.92.)

For poor students in Addison :?. Winters Gem. 4.50.

For poor students in Fort Wayne:?. Rohrlack's comm. 7.00.

For poor students ia Springfield:?. Käselitz's parcel, 5.00.... Ahner's parish, 2.00. Miss I. K. in Sheboygan, 2.50. For W. Schmidt:?. Wambsganß's comm. in Adell 10.00. (p. -19.50.)

For poor students in St. Louis:?. Aulich's parish in Ellisville 3.00.

For the community in Planitz, Saxony: Coll. at the wedding of F. Lochner and Fräul. v. Haugwitz 17.25. Haugwitz 17.25. From the cent- bückse of Ruhland's children 7.04. (p. -24.29.)

For?. Brunn in Steeden:?. W. Friedrich 5.00.

To the orphanage near St. Louis:?. Schaafs Gem. 2.50.

To the seminary household in Springfield:?. Börneke's Gem. in Alma 4.28.?. Hudtloff's Gem. 9.50. (p. -13.78.)

For the needy Lutherans in Saratov, Russia: St. Peter's Parish in Clysian 10.00.

To the negro mission: Gem. in Grafton 3.50, Louisr Diehl, Jda Geffert each 1.00, Regine Rohrlack .50. Mrs. Kipps in Williamsburg 100. Wittwe Capelle in Adell .25. Jmm. Gem. in Milwaukee 1.93.?. Plehns Gem. in Brush Prairie 1.93, in Eagle Prairie 1.21.?. Winter 1.00. H. Toensing in St. Paul 1.00, Mrs. R. N., C. Rolf each 1.00, C. Sprengeler 2.00. Miss. I. K. at Sheboygan 2.50. (S. -20.80.)

For travel money to Australia:?. G. F. Schilling's comm. in Auburn 4.75.

To the widow's fund: From the?..: Rehwinkel, Damm, Aulick, Markworth, Streckfuß 4.00 each, Winter, Wesemann, Hild 2.00 each. From the teachers: Bärlin, Steinmeyer, Wilde 4.00 each. ?. Wambsganßs Gem. in Adell 7.17. Frnu N. N. by?. Strasen 5.00. ?. Schilling's parish of Auburn 4.00, Scott 8.75... Hilds Gem. in Town Herman 9.05. Wedding Coll. at Justus Lauterbach in Cedarburg 8.50. C. Sprengeler 2.00. (S. -82.47.)

On the emigrant mission in New York:?. Wese- man's congregation at Grafton 6.00... Horst's congregation at Hay Creek, 7.00. Lucht Brothers, 2.00... Schilling's congregation in Auburn 2.00. Mrs. A.K. in Sheboygan 1.00... Schulenburg's congregation in Josco 9.60, its branch in Wilton 8.02. (p. -30.62.)

For the deaf and dumb:?. Horst's Gem. at Hay Creek 4.96. Confirmations Coll. at Cbippewa Falls 7.12. Valentine at Ellisville 4.00.?. Dam 2.00. Ges. on Pb. Bushman's silver wedding in St. Paul 10.25. (p. -28.33.)

For the??. Crämer & Wyneken:?. Osterhus 1.00.

For poor and sick pastors:?. Steyers Gem. in Ahnapee 2.30.

To the orphanage in Addison: Confirmands of?. Sprengeler in Milwaukee 5.85. Wedding-Coll. at W. Hübing in Reedsburg 3.00. Mrs. Popp in Milwaukee, thank-offering, 2.00. Mrs.?. Oetjen, same, 8.00. Jmm. congregation in Milwaukee, two collections, 30.63.?. Strasen's congregation in Watertown, 24.50. N. N. through?. Leßmann, 1.40.?. Schaaf's Gem. 2.50. (p. -72.88.)

For the needy in Kansas:?. Dam 2.00.

For Mrs.?. Ruff: Mrs. A. K. in Sheboygan 5.00.

For seminarian Müller in Addison: Dreieinigk.-Gem. in Freistadt 7.66. WeddingS-Coll. at G. Pipkorn 5.43. (S. -13.09.)

For Stud. Doehler:?. Schilling's comm. in Auburn 5.00, in Scott 6.00.

For poor Wisconsin students in St. Louis:?. Geor- giis Gem. in Cedarburg 5.25.

For Inner Mission in the Northwest:?. Wesemann's congregation in Grafton, 3.43.... Stülpnagel's congregation in Potsdam 10.00. H. v. der Ohe 2.00.?. Oetjen's congregation at Springfield 3.00. Jmm. congregation at Milwaukee 10.58.?. Plehn's congregation at Durch Settlement, 1.50. Weber's congregation at Wausau, 5.75. T.H. Menk's congregation at St. Paul, 2.00. Damms' congregation at Weyau-Wegna, 8.75. Daib, Missionary Coll... 7.63.?. Grotbe's church, Lowell, 5.00. Johl's parish in Hart, 7.00. Leßmann's parish, 5.20. Markworth's parish on Wolf River 3.00, on Rat River 1.09, in Caledonia 2.30, in Fremont 1.23, on Schroeder's Corner 1.86, in Manteufel.65.?. Walker, thank offering for convalescence of his children, 2.00, Confirmation coll. at Äaple Creek 2.11. Mrs. Kuhlmann at St. Paul 1.00.?. G. F. Schilling's congregation in Scott 6.00. C. Schubert in Milwaukee 2.00.?. I. Friedrich's church, 10.00. Krumsiegs' church in Ben- ton, 12.35. Börneke's church, Danville, 2.93. H. Dühlmeier, 5.00. Wesemann's commune at Grafton, 8.66.

To the synodal treasury: ?. Zorn's congregation in Shebovgan 28.35. ?. Schmidt's congregation in Rochester, 4.25. Trinity congregation in Milwaukee, 33.65. Cross congregation, 7.80. St. Stephen's congregation... 28.80, Jmm. Congregational, 18.90.?. Osterhus' comm. in Williamsburg 7.25, ?. Wambsganß's comm. in Adell 5.58... Mäurer's parish of Lake City, 2.40.... Horst's parish of Hay Creek, 6.04.... Rehwinkel's parish at Jenny 5.00...? Ebert's parish of Belle Plain, 1.75. Präger's St. Peter's parish of Granville 4.00... Hertrich's congregation at 10.00. Trinity's congregation at Freistadt 7.50. ?. Friedrich's congregation at Waconia 10 a.m., at Watertown 5 p.m. ?. Börneke's congregation at Danville 8.25... C. Strasen's comm. in Watertown, 26.43... Damms Township in Bloomfield 6.90. ?. Herzer's parish of Plymouth, 7.75... Daib's compound at Ojhkosh 16.00. ? Walker's gem in New London 8.82, in Maple Creek .70, in Larabee 1.85, in Musquito Hill .85, in Bear Creek 2.24. ?. Rolf's gem in St. Paul 19.50...? Crck's parish of Vienna, 8.15.... Grorgi's parish of Cedarburg, 3.75.... Landeck's parish of Norwood, 12.00. Feustel's parish, 5.00. Schaaf's parish, 7.47. Seuel's upper comm. 10 a.m., lower 7 p.m.

For vie **Ge",** in Allendorf, Hesse:?. C. Strasens Gem. in **Watertown 18.00.** Aug. Krenke .50.?. Ahners Gem. in "rlington 8.00. (G. -15.50.)

Milwaukee, May 84, 1881. c. Eissfeldt, Cassirer.

Fir you preacher - and teacher widows and orphans - fund

(Western Districts)

have been received:

1. contributions:

Of the?..: Häßler -5.00, Biedermann 4.00, I. Hafner 1.00, Vetter 3.00.

Two. Gifts:

Coll. of the commun... Kösterings 23.25. Bon Mrs. B. Beck .25. ?. Claus and some members 18.25. By?. Endres von W. Heiden 5.00.

C. F. Günther, Kassirer.

Far the preachers" and teachers" widows" and orphans" fund

(of the Iowa District)

have been received:

1. contributions:

From the?.: Brammer, Günther, Haar, Mallon, Strobel each -4.00, Bretscher 3.00, Gülker, Händschke, Maaß each 2.00. From teacher Steuber 8.00.

Two. Gifts:

By the congregation in Sumncr 5.00. Mrs?. Maaß 1.00. By Kassirer I. P. Rademacher 43.70. (Summa -86.70.)

Luzerne, Iowa, June 4, 1881. Ph. Studt.

For poor students received through Mr.?. Kretzmann in Dudleytown, Jnd. collected at the wedding of Mr. H. Ruwe -5.00. By Mr.?. H. Maack in St. Charles Co, Mo, from whose congregation the Whitsun Festival Collect in the amount of 11.36. - Also, through the District Treasurer, Mr. E. Roschke, received the following items: -9.00, collected at Job. Becker's wedding through Mr.?. Geyer in Serbin, Tex.; 3.00 from Mr. F. Klauenbcrg in East St. Louis, Ills.; 2.00 from Mr. H. Hampel through Mr.?. Wischmeyer tn Harris Co, Tex. ; 18.00, ges. at time of conference in Mr.?. Geyer's gem. in Serbin, Tex. ; 5.00 from N. R. out of the bell jar in Hrn.?. Doescher's parish in New Orleans; 8.70, given at F. Schütz's wedding by Mr.?. Süß in Schulenburg, Tex.; 7.00 from the parish of Mr...? Roschkes at Pierce City, Mo. For Stud. Hamm in particular: 10.00 by the Women's Club of the Gcm. of Mr.?. Biltz at Concordia, Mon. - By Mr.?. Gräbner at St. Charles, Mo. from whose congregation the church collection on the 2nd day of Pentecost 6.10, and a house collection (esp. to cover board money) 44.00. C. F. W. Walther.

Received

for Stud. Chr. Otto by Mr.?. Großberger from his parish-13.00.

M. Günther.

With heartfelt thanks to God and the dear donors, the undersigned received in support of the proseminarist M. Leimrr: From the? Theiss, Krämer, Matthias, Günther each -5.00, Johannina 2.00. By Präs. Biltz 5.00, C. H. Lüker 10.00.

Prairie City, BatesCo, Mo, 1 June1881. C. H afner.

With heartfelt thanks I hereby certify to have received from the congregation at St. Johnsburgb, Niagara Co, N. B-, -10.95. May the Lord be a rich recompense to the dear givers.

RedBud,III,May 30,1881. Margaretha Schmitt.

Changed addresses:

8. 8ekrUox, West lexua (?eäor), I-ee Oo., lexns. 1?rLr>80tt Clsssr, 449 Ontsrio 8tr., I'olecko, O.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 37., St. Louis, Mo., July 1, 1881., No. 13.

Sin and Grace.

(Continued.)

Whether man, as he is after the Fall, can contribute anything to the attainment of his blessedness, has been a matter of dispute as long as there has been a Christian church. Not as if the Christian church, that is, the whole body of those who have true faith in Christ, had been uncertain how to answer this question. The Holy Spirit, the teacher of Christians, is - to speak with Luther - "no skepticus (doubter); he has not written an uncertain delusion in our hearts, but a strong, great certainty" concerning all those things which concern our blessedness. But the devil, the enemy of the church, has at all times contested the certain doctrine and sought to sow error. And, unfortunately, he has always succeeded in misleading a part of those who are in the outward association of Christianity in this matter, and in keeping them in the same. Therefore the true church has always had to fight against those who did not give the right answer to this question. In this matter, too, we must fight for the truth, first to prevent others from being deceived and deprived of their salvation, as much as is in our power; and secondly, so that we ourselves do not fall into error, to which our hearts are only too inclined, and lose our salvation.

So, can man, as he is after the Fall, contribute anything to the attainment of his blessedness? This is indeed an exceedingly important question. A question in regard to which every man should come completely clean. When we undertake earthly things, we carefully weigh the strength and the cost. We consider him a fool who sets out on an important enterprise without having made up his mind how and by what means he will be able to carry it out. But our question is about the most important thing there is for a man, his blessedness. We want to attain blessedness. But how? by what means? If we miscalculate in this trade, if we reckon here perhaps with powers which are not at all present, then this miscalculation - it is obvious - is the most fatal one one can make. We may notice the error too late, and then not only earthly goods, not only honor and reputation before men are lost, then our blessedness is gone and eternal shame and disgrace is our portion. Among Luther's opponents, who wrote against this man of God, was a certain Erasmus. Among other things, Erasmus said to Luther that it was unnecessary for a Christian to know whether he had free will, that is, whether or not he was able to do something by natural forces in matters concerning his salvation. Luther replied to Erasmus, among others, thus: "I will also present your theology to you here with several parables. If a poet wanted to write a good poem, or an orator to describe a history and story, should he not first consider whether he too had the understanding, the good nature, the practice, and the readiness to be not too weak, not too small, but mighty in such a thing as he wanted to describe? As Horatius, the poet, warns all poets for such a one. If he were now to lead and think thus: I will try myself, I will attempt, it will be well done, would that not be quite foolish, mad and foolish? Or that I should give another similitude. If an agriculturist, who does his work because he would like to obtain much fruit, does not first examine the nature of the land to see whether it is fertile, lean, or barren, but ploughs up sand, mountains, and valleys where he comes to them, and does not at all follow what Virgilius, Pliny, and others write about the difference in the soil, or what experience teaches, would he not also be a careless, foolish man? Or if a king or prince were thinking of starting a great land war, taking on many thousands of horsemen and servants, or otherwise governing land and people in peace, and did not think or reckon what his fortune would be, what his estate, pensions, and income would be, what enemy he would have against him, how long he would dare to pay knights and servants.... who, like a blind horse, plunged into it unadvisedly, before he had counted his fortune and all his support: ...would not that be a fine warlord to me? ... Now tell me, my dear Erasmus, what would you think of such poets, farmers, and warlords who are not more careful with their things? Yea, what thinkest thou Christ of him that wouldest build a tower, and did not first count the cost whether it might lead forth, as the gospel saith Luc. 14:28? ... If then thou shouldest refuse us to act rashly in the work of the field, in warfare, and in the government of the land, it would still be tolerable among Christians, who are to despise the damage of temporal goods. But that you teach Christians to act so carelessly in matters that do not concern temporal goods or food, but rather salvation, and forbid, and also consider it unnecessary to inquire what we are able or unable to do, that is, to teach people blasphemy and grave sins publicly. For if we know not what we are able or not able, neither know we what we ought to do; if we know not what we ought to do, neither can we repent or amend when we err. Now not to repent, or not to know, is the greatest sin. ... For this reason it is not a vain, useless trouble to ask and inquire what our will is able to do, but the highest article is one which a Christian must know, and without which no Christian is, namely, whether our will is able to work or not in the things that lead to salvation. For this is what we ask and seek, what the free will is able to do, and what it causes to be done in it, how skillful it is in the face of grace. Verily, he that knoweth not these things shall know nothing at all of Christ and all things Christian, and shall be worse than a heathen. He that understandeth not these things, let him not say that he is a Christian; but he that despiseth to know them, and regardeth them not as a necessary question, is a right enemy of Christ and of Christians." *)

Thus, dear reader, Luther inculcates in every Christian that he may come to the certainty whether or not he is able to do anything by his own efforts in the matters that concern his blessedness.

So what is the right answer to this question? The answer - it is well to remember - is not with

*) That free will is not. Dresden edition p. 22-24.

of human reason, or of human beings in general. He who would give a correct answer to the question, "What is a man able to do of his own strength to attain salvation?" would have to know exactly the original sinful corruption which came into human nature through the Fall. But our Confession rightly says: "Such original sin is such a deep evil corruption of nature that no reason can know it, but must be believed from the revelation of Scripture. Therefore the vain errors and blindness against this article are what the school theologians have taught." (Schmalk. Art. III. Part. Jubelausg. p. 230.) Therefore we get the answer to the question, what a man is able to do of himself to attain salvation, from the holy Scriptures alone, from the words of him who alone knows the heart of all the children of men (1 Kings 8:39.).

And to the question whether a man can contribute anything to the attainment of his blessedness, the Holy Scripture answers most clearly, "No!" Let us here dispense with the gross papist heresy, according to which the work of Christ is virtually denied, and the work of man is praised as meritorious to salvation, and expressly placed beside the work of Christ. We will confine the question here to what man is able to do in relation to the appropriation of the merit of Christ, by which blessedness is acquired for us. In other words, we want to answer the question whether a man is able to do anything by natural power to come to faith in Christ and to remain in this faith to the end. Can a man do anything here, though (to begin with the first) only so much as to be able, by natural powers, to keep still the operation of the Holy Spirit, who wants to give him faith, or to be converted? We answer, according to the Scriptures, No! and again, No! God the Holy Spirit must do everything here. The Holy Spirit must not only produce the first effects, which aim at the production of faith, but must also cause us to keep quiet about these effects; he must cause us not to have the wilful and obstinate reluctance which hinders conversion; in other words, he must also cause us to be converted. Not only do we by nature not want to be converted, but by nature we also do not want to **be** converted. As much as is in us, we only hinder the grace that converts.

Thus God's Word says: "While we were dead in sins, he hath quickened us together with Christ," Eph. 2:5. cf. Col. 2:13, 2c. Our Confession, in view of these and similar passages, says: "The Scripture teaches that man is not only weak and sick in sins, but altogether dead and dead" (p. 403), and further adds as a correct explanation: "As therefore a man, being bodily dead, cannot by his own powers prepare or send himself to receive again temporal life; so a man, being spiritually dead in sins, cannot by his own powers send or send himself to obtain spiritual and heavenly righteousness and life, unless he be made free and alive from the death of sin by the Son of God." "The conversion of our depraved wills, which is nothing else but a revival of them from spiritual death, is unitedly and solely God's work, as is also the raising of The resurrection of the flesh in the flesh is to be ascribed to God alone. (p. 403,415.) Further, God's Word says, "To be carnally minded is enmity against God, because it is not subject to the law, neither is it able." Rom. 8:7. "To be carnally minded," that is, to be minded as man is minded by nature, according to his natural constitution. If man, according to his natural disposition, is an enemy of God, how will he by nature refrain from resisting divine grace, to which, indeed, he is by nature an enemy? Therefore our Confession (p. 405 f.) not only says that man can as little begin, work, or cooperate in his conversion "as a stone or block or clay," but also adds: "(Man) also thinks himself worse than a block, that he is contrary to God's will and is not, unless the Holy Spirit be strong in him, and kindle and work in him faith and other virtues and obedience acceptable to God." All those who teach that a man may not himself effect his conversion, but may yet permit conversion, or yet be converted, teach against the clear Scripture word Rom. 8:7, which says that man, according to his natural disposition, is an enemy to God. For he who allows God to work in the Word according to his natural disposition is pleased with the divine work of grace, and is not an enemy of God.

That man can do nothing for his conversion, but only hinders it, as much as is in him, is also taught in all the passages of Scripture, where it says of the natural man that his mind is blind, darkened, and obscure in spiritual things, and that he considers the gospel to be foolishness. Cf. Eph. 4,18. 5, 8. Apost. 26, 18. John 1, 5. 1 Cor. 2, 14. 1 Cor. 1, 18. 21. Eph. 5, 8. "Ye were darkness before your conversion." 1 Cor. 2:14: "The natural man heareth not of the Spirit of God: it is foolishness unto him, and cannot discern it." As little as we have anything to do with it in earthly things, or want to accept what we consider foolishness, so little does the natural man want to put up with the gospel, the grace of God in Christ JEsu, and accept or believe it, because he considers it foolishness. Our confession therefore says that "man's reason or natural understanding, though he may have a little knowledge that there is one God, as also Rom. 1:19. f., yet he has no knowledge of the doctrine of the law, of the doctrine of the law, yet is so ignorant, blind, and perverse, that though the most sensible and learned men on earth read or hear the gospel of the Son of God, and the promise of eternal blessedness, yet of their own powers they cannot hear, understand, comprehend, nor believe the same, nor hold it to be true, nor believe them, nor hold them to be true, but the more diligence and earnestness they use to understand these spiritual things with their reason, the less they understand or believe them, and think all these things to be foolishness or fables, before they are enlightened and taught by the Holy Spirit." (p. 402 f.)

Thus our Lutheran Church also confesses in its confession, plainly and clearly, that the conversion of a man is exclusively God's work, which God accomplishes in him by grace for Christ's sake through the Word. She confesses not only that The first is that man cannot in the least cooperate in this work, and the second is that man cannot by his natural powers give his consent to this work or be converted to it. Thus it is said in the Formula of Concord, Ex. Erkl. Art. II. P. 402: "(It) is our doctrine, faith, and confession, as follows: That in spiritual and divine matters of unborn man, the mind, heart, and will, of their own natural powers, can understand, believe, accept, think, will, begin, perform, do, work, or cooperate in nothing at all, but is wholly dead and corrupted to good, so that in man's nature, after the fall before the new birth, not a particle of spiritual powers remains nor exists, With which he can prepare himself for the grace of God, or accept the grace offered, or be capable of it for and by himself, or apply or send himself to it, or be able to help, do, work, or cooperate in his own powers for his conversion, either in whole or in half, or in some least or smallest part, from himself or out of himself, but be the servant of sin, John 8:34, and of the devil. 8:34, and a prisoner of the devil, whereof he is driven, Eph. 2:2, 2 Tim. 2:26. Therefore the natural free will, according to its perverse nature, is powerful and active only for that which is displeasing and repugnant to God." We further confess in the Formula of Concord, p. 404, "that the free will, by its own natural powers, not only cannot work or cooperate in anything for its own conversion, righteousness, and salvation, nor can it follow, believe, or give its consent to the Holy Spirit, who, through the gospel, beckons to it God's grace and salvation, but by its innate evil, contumacious nature, it is hostile to God and his will, where it is not enlightened and governed by God's Spirit."

It is clear, then, that those who want to ascribe to man in the work of his conversion even so much as to allow him to be converted by his own efforts, or to decide in favor of grace, or to keep himself so inwardly in check that the willful reluctance which prevents conversion does not come about in him, are also teaching against the confession of our church. On the contrary, our confession says clearly and distinctly (p. 402) that man "is and remains an enemy of God until he is converted, believes, is born again, and is renewed by the power of the Holy Spirit through the word preached and heard, out of pure grace, without any effort on his part." Of course, only those are converted who do not willfully and persistently resist the effects of the Holy Spirit. But that those who are converted do not resist in such a way as to hinder conversion is pure grace, for God the Holy Spirit has preserved them from it. Therefore our Confession, p. 406, says: "Forasmuch then as the holy Scriptures do not attribute conversion, faith in Christ, regeneration, renewal, and all that belongs to the real beginning and consummation of the same, to the human powers of natural free will, either in whole, or in part, or in some, to the least or least part, but *in solidum,* that is, wholly and entirely, to the divine operation and the Holy Spirit alone, as also the Apology says."

To this also says every Christian who has experienced the work of conversion in himself. Yes and amen. He knows that he did not seek God, but God sought him; that he did not promote his conversion, but, as much as was in him, only hindered it; that he did not meet God kindly, but God overcame him by the operation of the Holy Spirit. A Christian thinks it a blasphemy to say, "that I of all men am converted, is because I behaved better in conversion than others, that I let God work in me." The Christian rather says: "God has in conversion made me obedient to Him who was contrary, and willing to Him who was unwilling. Thanks be to him for ever and ever."

Next time, God willing, we intend to go into more detail on how one deviates from this teaching of Scripture and the Confession, sometimes consciously, sometimes unconsciously, and how one seeks to cover up or justify this deviation. F. P. [Pieper]

(To be continued.)

The *Lutheran Standard* and our last Synod of Delegates.

The *Lutheran Standard of* June 4 carried a report on our Synod of Delegates at Fort Wayne which is not only partly false, but also contains gross denigration of our Synod. The writer of the report is Prof. Stellhorn, recently appointed from Fort Wayne to Columbus. The publication of this report is all the more to be deplored, as such papers as wish us ill have already printed it, either in whole or in part, and will do so in the future. And our correction will hardly help much. As experience teaches, not all "anti-Missouri" editors of church periodicals have so much sense of justice that they correct false reports which they have spread in matters of the Missouri Synod, even if a correction is given on our part.

But back to the report in the "*Lutheran Standard*". It is unpleasant work to have to correct reports which are given on the basis of hearsay and where truth and falsehood are so mixed together that everything comes out wrong. The *Standard* finds it strange that the Synod, before holding the Pastoral Conference (at which the doctrine of election by grace was to be discussed once more), "felt called to decide not only on its own position in this controversy, but also on how to regard the opponents. 2. it is alleged that the 13 propositions published on the doctrine of election by grace were presented as a basis *of possible agreement.* 3. It was not arranged to discuss the theses, not even to read them out one by one, although it had been earnestly and repeatedly requested. The theses were read out only once in context. 4. it is implied that this procedure was adopted out of concern that the "lay delegates" would not "vote" as they wished if they were given the opportunity to hear "the other side" as well. 5. A large number are said not to have "voted" at all. 6. Dr. Walther is said to have said, with the silent consent of the Synod, "we condemn the doctrine of our opponents in the abbatoirs. 7. The "*Standard*" makes venomous and spiteful remarks on the instruction which the Synod gave to its delegates to the Synodal Conference.

First of all, it is incorrect to call what the assembled synod announced concerning its doctrinal position a resolution (to psss resolutions). It was simply a confession on the part of the synod. In the Synod and in the Synodal Conference some men had already appeared for some time who claimed that in the public writings of the Synod a doctrine of the election of grace was presented which could be called Calvinistic or at least contained Calvinistic approaches. But the doctrine set forth was not the doctrine of the Missouri Synod. It had also been said by those outside the Synodal Conference that the doctrinal position of the Missouri Synod was unclear. So the assembled Synod of Delegates considered it their duty to confess what they believed about the election of grace, and at the same time to declare what they believed about the doctrine as it was stated in the public writings of the Synod. The Synod expressly refused to pass resolutions on how to regard the opponents in the Synod. It expressed the expectation that the district synods, or their presidents, would now deal in good faith with those who oppose the teaching of the Word of God and the confessions of our church. The reason why the Pastoral Conference was held after the Synod was that the pastors themselves had already made this determination before the Synod. The Synod of Delegates, apart from anything else, had no reason to postpone its declaration also because the opponents publicly^asserted that they were not uncertain and confused as to their position, but clear. (2) and (3) From what has been said it is already clear that the 13 propositions published in the "Lutheran" were not presented as a basis of possible settlement. On the part of the Synod it was only a confession and a declaration. And for this there was all the less need of a long discussion, since the Synod decided to submit to itself the question: "Does the Synod recognize the doctrine of election by grace published in our preblications, in so far as it is summarily summarized in the 13 theses in the "Lutheran," for the doctrine of Scripture and of the Lutheran Confession?" These 13 propositions, however, were already known and had also been in the hands of the "lay delegates" for years and years. Therefore, to our knowledge, no lay delegate demanded a discussion of the Thesm, although it was pointed out from one side that the lay delegates might lack the necessary clarity in doctrine. The lay delegates found it quite all right and perfectly sufficient if the 13 sentences were read out again in context. Just as little was it "earnestly and repeatedly requested" by the opponents that a discussion of the 13 propositions take place and that they be read out individually. No one in the Synod understood it in this way, that with the 13 propositions a basis for "a possible settlement" was to be presented. Everyone knew, because it had been so decided, that it was simply a confession and not a discussion of doctrine. (4) What an opinion the writer in the "*Standard"* has of the "lay delegates," if he does not let it be unclearly understood that they would have "voted" differently if they had been given the opportunity. to hear the other side as well! An understanding lay delegate is not easily persuaded that our dear confession, without saying so, speaks sometimes of election "in the broader sense," sometimes of election "in the narrower sense. Just as little does he allow himself to be easily persuaded by "the other side" that the sentence: "election, which alone passes over the children of God, is a cause of their (the elect's) blessedness and of all that belongs to it, thus also of faith" - is a Calvinistic heresy. What "the other side" calls Calvinistic heresy, the "lay delegate" finds clearly taught in Scripture and clearly expressed in the confession, since he has not then practiced to mine the clear Scripture and the clear confession. Incidentally, the opponents at the Synod did have an opportunity to advance their views of the election. Before a declaration on the 13 propositions was made, the doctrine was discussed for hours, and the opponents also made diligent use of their freedom of speech. So they had plenty of opportunity to draw the lay delegates to "the other side." It has hardly fallen to them.' But the writer knows that one lay delegate, who was known to him as the only supporter of the opponents, turned away from them during the Synod. 5 A large number of the lay delegates are said not to have voted at all. How does the "Standard" know this? It is possible that some lay delegates did not vote. The General Praeses reminded us most earnestly that no one wants to say "yes" who has not yet come to inner clarity. But it is not probable that a large number of lay delegates remained silent, since the "yes" sounded with about the same strength from all parts of the church. In the case of the "standard," "the wish is the father of the thought. (6) As for the statement put into Dr. Walther's mouth, the "*8tandard*" has already corrected itself that Dr. Walther did not make this statement, but that Mr.? Rohrlack, the secretary of the general synod. Mr. Rohrlack did not make this remark during the negotiations, but casually during the correction of the minutes, and in the context that it was expressly said: we do not condemn or heresy the persons of the opponents. If the Synod did not object to Father Rohrlack's remark, it was because the Synod is convinced that what actually constitutes the wrong position of the opponents cannot be rejected decisively enough. The opponents pervert and heresy a clear doctrine of the Word of God and do not want to allow the Christian to be completely certain of his blessedness and election in faith.

We called the attention of the secretary of the general synod to the report in the "Standard" and asked him for information from the minutes. We are therefore sharing here from a letter of the secretary that which relates to the points just discussed.

"Gladly complying with your request, I inform you that the relevant passage in the minutes read thus: They' (our fathers at the time of the Concordia formula) 'proved to them' (the crypto-Calvinists) 'that' (that they were enemies of the Lutheran Church) 'also strikingly and, when that was of no avail, they made short work of them and terminated their domiciliary rights. To follow in these footsteps of our fathers, we too, since something similar has happened among us, as in the times of our fathers, are serious.

We are not of the same mind. We also say openly and honestly to anyone who leads a different doctrine among us, even though he refers to the confession of the Lutheran Church: We do not belong together and must therefore go our separate ways. This does not mean that we condemn and condemn our opponents for **their doctrine**. Nor do we do so toward the Unrighteous and the Reformed. We only say this: We can no longer go together. So we can also no longer pray with one another. For you will pray for our prayers and we will pray for yours. But such praying together is an abomination before God, etc.

"It is the underlined words of the foregoing passage from the minutes which are here in question. - A member of the Synod - but not Dr. Walther - who wanted to have heard that instead of 'whether their doctrine' was read 'or their doctrine', believed that the latter, if it was in the minutes, needed improvement. After the passage had been read again, the undersigned explained to that member that he could not have written the motto: -or her doctrine'; for false doctrines, as opposed to false teachings, condemn us to the abyss of hell. The undersigned, when he spoke these words, was not thinking first of the doctrine of our 'opponents,' but had in mind only false doctrine in general, although the doctrine of our opponents, in so far as it is false, is also affected by this judgment. - Dr. Walther said nothing more in this whole business than that he moved that the words "because of their doctrine" be deleted, which was done with the consent of the Synod.

"When it is further reported in the 'Standard' that resolutions were passed by the Synod on how to regard the opponents, this is a further error. Here one has evidently confused the Synod with the Pastoral Conference held after the conclusion of the latter. The Synod did not pass any such resolutions, but only declared: It (the Synod of Delegates) has thus fulfilled its duty to have encouraged the District Synods, or rather their presidents, to now do what is their duty.

"When it is further said that the opponents had repeatedly and earnestly requested that the theses be read out individually and that resolutions be passed on the individual theses, this is again based on distortion. It was indeed pointed out that the lay delegates in particular lacked the necessary clarity in this doctrine, and it was also answered that one did not believe that this was the case. If it were so, however, we would have to discuss the doctrine itself in detail. But none of the lay delegates demanded such a detailed discussion of the doctrine itself, for which - as everyone well recognized - we lacked the necessary time. Even on the part of the opponents it was emphasized that the wording of the theses was not objectionable. The difference would only lie in the different sense in which the theses were understood, on which - as was said by others - it would be difficult to agree, even if we negotiated about it for a whole year.

"As for that passage in the 'Standard' in which it is said that the theses were presented '*as a basis of pos- sible agreement*,' the whole negotiations about them testify to the opposite, namely this, that they were rather intended to serve these theses as a mark of recognition of those who belong to us or do not belong to us. Indeed, the very question addressed to the Synod: 'Does the Synod recognize the doctrine presented in our publications, in so far as it is summarized The fact that the 'standard', as summarized in the sentences read out, is 'for the teaching of Holy Scripture and the Lutheran confession' - as well as the statements of the 'opponents' who voted no, as the same statements will later be before everyone's eyes in the printed minutes - show sufficiently that probably no one among the delegates shared the delusion of the 'standard'."

Finally, the "Standard" also touches on the instruction which the Synod of Delegates gave to the delegates to the Synodal Conference. This instruction is to the effect that the delegates of the Missouri Synod are to recognize no one as a member of the Synodal Conference who has publicly raised the accusation of Calvinism against us. This instruction was given by the Synod because those who have publicly made this accusation against us have broken the order which the members of the Synodal Conference have bound themselves to observe; but primarily because by what they have rejected in us as Calvinism, they have rejected and heresied a clear doctrine of the Word of God and of our Lutheran confession. It is mainly a matter of the proposition that eternal election is a cause of the blessedness of the elect and of all that belongs to it, and therefore also a cause of the faith of the elect. We should have lost all fear of God's word, we would become open traitors to the confession of our church, if we wanted to remain in church fellowship with those who reject the above proposition as Calvinism. *) Who are we to allow a clearly revealed truth of God to be called a heresy! What is a matter of conscience to us, the "Standard" calls "a *smart device*" to exclude from the proceedings of the Synodal Conference all those who "have had the courage" to say openly and unreservedly what they think of the position of the Missourians. What a strange reasoning: He who has the "courage" to expose one doctrine in opposition to another must not be excluded from the proceedings of the Synodal Conference! The question then arises, what kind of doctrine is the "courageously" confessed doctrine, and above all, what kind of doctrine is being rejected. If the "courageous confessors" reject God's will and the Lutheran confession, then the matter is clear, in spite of all courageous development. Arius, too, once confessed his doctrine "courageously." The writer in the "Standard" seems to do much too well on the "courage" with which one sets up a doctrine in opposition to others. He speaks of those who have recognized what is contained in the thirteen propositions as the doctrine of Scripture and the Confession as having declared their "submission. He thinks that in the Synodal Conference, besides the Missourians and like-minded people, only those would have a seat and a voice "who have no opinion of their own, or yet dare not make the same known publicly." It almost seems as if the writer belonged to the group of people who, when discussing a doctrine, are primarily concerned with how to preserve their "independence," that is, are careful (often unconsciously themselves) that they do not say the same thing that others have confessed before them from God's Word. Such striving for "Independence" has always been very dangerous to those concerned. This desire has nothing in common with true independence, which above all wants to be sure from God's Word whether a doctrine is in accordance with Scripture or not.

*Our attitude is quite different toward those who have doubts about the correctness of our doctrine and express them freely and openly in the Christian order. We deal with them as with our dear brethren. The Synod has also pronounced this.

Adolph Clarenbach,

Lutheran martyr, † 1529.

(Continued.)

On September 28 (1529) the last hour was to strike for the two men. Aleff, a clergyman who had not ceased to disturb the prisoners the day before, appeared with two Augustinian monks at 8 o'clock in the morning at the hole in the cellar where Clarenbach and Flysteden were sitting. The following conversation ensued:

Aleff: "Adolph, what's the score?"

Clarenbach: "Very well, Mr. Aleff; but we hope it will be even better to-day."

Aleff: "Certainly it would, if you would let yourself be told. But if you hold your opinion, you must die."

Clarenbach: "We desire nothing else but to die, that we may be delivered from our enemies, namely, from the flesh, sin, hell, and the devil. Can this not be a glorious comfort to us, that we may be rid of the enemy who daily opposes us? We also long to be rid of the enmity of Satan, which goeth about as a roaring lion. We desire to die, and are called of God to these sufferings, because Christ suffered for us, and left us an example, that we should follow in his footsteps." Clarenbach then said 1 Pet. 2. here, striking his hands, and exclaiming fteudely, "Is not this true? If we have Christ, we have enough."

Aleff: "But you know that we must be members of the holy church; he who is cut off from the body of the church cannot be saved. Therefore be advised, and rejoin the Roman Church!"

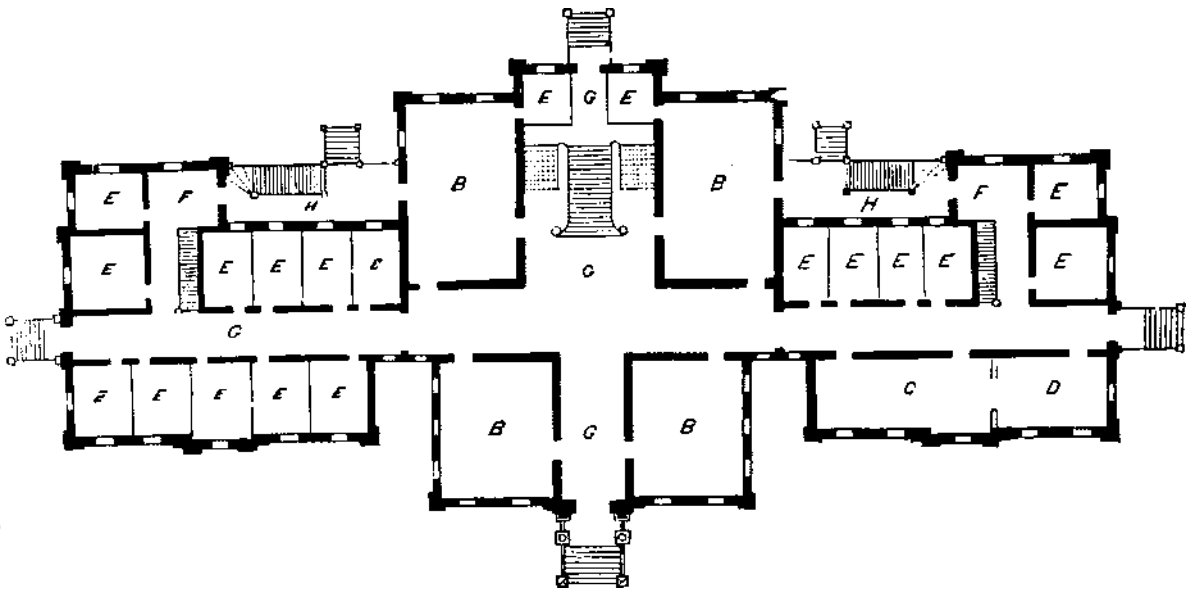
Clarenbach: "Christ our Lord is the Head of the Christian Church; therefore we hold to the Head, and are joined to Him." - They spoke still further. But as Clarenbach referred to passages of Holy Scripture, they said again, "Dear Adolph, we do not wish to dispute with you, but to give you the end to consider; God will help you out of error." Then Clarenbach said, "We hold fast to the Lord Jehovah Christ and his God, so we cannot err. We will confess his word as long as our mouths are open, and we will confess him, our Lord, before men, and he will confess us again before his heavenly Father. Neither flame nor fire, neither hunger nor thirst, shall turn us away from this confession. We will not rely on any man, no matter how holy he may be, nor on our good works, for we have none of them. If we have none, and shall die this day, where shall we go? We will not go to the devil; the comfort of man is of no avail to us, and all our works are in vain, because we are but vain servants in all that we have done. Therefore we rely only on the death of our Savior, which he suffered for us, and on no other thing in the world, let it shine and glow as it may."

Hereupon Aleff and the Augustinian monks departed.

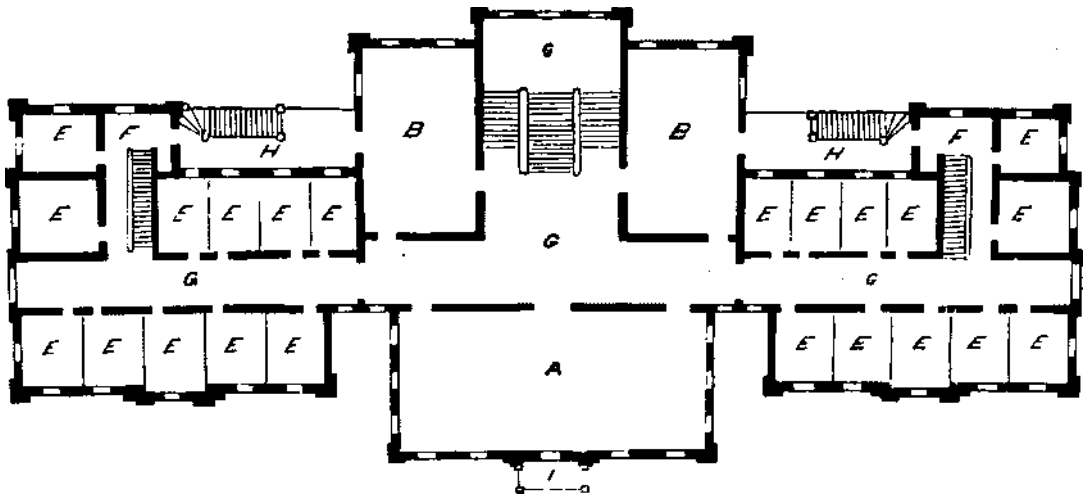
(To be continued.)

Floor plan of the projected new seminary building in St. Louis.

In keeping with our promise, we are sharing with our readers this ground plan, which the "Abendschule" already brought in its last number and has now kindly left to the "Lutheraner". This ground plan will serve as a basis for the architects. Whoever knows the old, so badly furnished building, will see at first glance the excellent furnishings in the projected new building. From Dr. Dümling's explanations in the "Abendschule" we learn the following: "The distribution of the room will become clear to the reader from the drawing. He will be convinced that not only the necessary teaching rooms, an assembly hall, a library and reading rooms, but also a large number of study rooms and bedrooms have been provided for. For one wants to allocate one living room and one bedroom to every four students.



First floor.



Second and third floors.

A) assembly hall, 66 feet by 31 feet, extends through" "wide and third floors. B) Classrooms, most 34 by 23 feet, 8 in all. 6) Library room, connected by sliding door to D) Reading room. E) Living and sleeping rooms, mostly 12 feet hei 16 feet, for 4 students each. F) wash "ever. G) Corridors. H) porches (porches). I> Balcony. In the middle building a wide staircase leads up, in the annexes a narrower staircase. Stairs also lead down from the porches. Total length of the buildings 225 feet. Greatest depth 96 feet.

point out. And one does well to provide these young people, who are to be prepared for a profession that demands a great expenditure of mental and physical strength, with sufficient living and sleeping quarters. Wide corridors will run through the building from north to south, from east to west, leading fresh air everywhere. In addition, artificial ventilation will be provided so that... so that clean air can be supplied. In order to prevent a musty cellar air, the basement will only be used for some bathrooms and for the installation of the gymnastic equipment for the winter, but the kitchen will be kept out of it.... . . One will... a separate restaurant building will be erected. High rooms, high windows reaching up to the ceiling will also contribute to making the whole building airy and bright."

(Submitted.)

The Sunday Pienies.

The world will not let them, No one will take God's word;
They have learned nothing more, For only eating and drinking very much.
DaS is a sign before Judgment Day.

Her greatest art is to banketir'n And to study in the overbearing: That she can well do out of measure, The world is full of all roguishness.
This is a sign before Judgment Day.

This is how our pious fathers lamented more than 300 years ago. Things have not gotten any better in the meantime. The world will not let her resist, and she does not turn to God's word. Here it wants to enjoy its heaven, and the great masses know no better than a life of unbridled freedom and lust of the flesh. Eating and drinking, chambering and fornicating, dancing and gambling are her heavenly pleasures. If she can feast on these, then she has her Sunday. A Sunday, such as the Christians celebrate, gives her the worst boredom. One of her chief amusements on Sunday during the summer season is picnics. Gymnasts, lodges, singing societies, etc., go out into the open air and spend the Lord's day as it suits their carnal sense, alienated from God. Beautifully situated country towns are often the gathering place of all that pines for such freedom in the nearby big cities. As a rule, the crowd arrives with music about the time the service begins. The frivolous youth and other lukewarm members are only too easily caught up in the excitement and carried away, and so, while God wants to talk to them in His house, are comrades of the world. Sunday afternoon not infrequently unites even those members of the family in the place of amusement who in the morning had made it their conscience to visit it. Christian instruction is also poorly attended by the young, and if the teachers ask their pupils on Monday the reason for yesterday's absence, they receive the quite unbiased answer that they had been at the picnic with their parents.

Verily the devil is the word, and hindereth where he can, and knoweth that the same shall not be heard and believed.

A Christian can take no part in the world-being described; for it is the same

first, an abominable desecration of Sunday and contempt of divine word.

The Catechism explains the third commandment thus: "We are to fear God and love Him, that we may keep the pre and not despise his word, but keep it holy, gladly hearing and learning it." Now, is not he who on Sunday, instead of hearing and learning God's word, amuses himself with the world, in clear opposition to this commandment? Is it not great self-deception to think that even if he misses worship because of the world's pleasure, he still does not despise God's Word? What one loves and esteems, that one also seeks and desires. If the lure of the world approaches the Christian on Sunday, he stands, as it were, at a crossroads. God courts his heart; the devil and the world seek to take possession of it. God wants to speak with him in his house, and promises to bestow upon him the blessing of his word. The world offers him its goods for sale, "the lust of the eyes, the lust of the flesh, and the lust of the proud. He who refuses the call of his God, and goes with the world to its market of sin, cannot say that he loves God and his word, or that he esteems them more highly than the corruptible lust of the world. He despises God and his word, so much so that he does not even like to listen to God when he wants to talk to him. He deprives himself of the blessing God intended for him today, either by not hearing the word at all, or by listening to it in the morning with a worldly heart, and then going under the desires of this life and choking it and bearing no fruit.

On the other hand, Christians, by their participation in Sunday picnics, also cause great trouble, for by their example they incite others to sin and encourage them in it.

Do such careless parents consider the grave misery they give their children by their example? They teach their children the sixth petition, "Lead us not into temptation," i.e., "We pray in this prayer that God may preserve and keep us ... ...and though we be tempted, that we may win at last, and keep the victory." They lead them to the baptismal font and the altar of confirmation, and witness how they renounce the devil and all his works and all his nature - and the same parents take their child by the hand, as it were, and lead it to the enemy, into the midst of temptation. How can anything good follow? Can one hope that "people will come forth" who will remain faithful to their vow of confirmation? If, in the sequel, the parents are shaken that their children run after the world, and ask nothing more of themselves, they wring their hands and lament over the ungodly children, absolving themselves from blame, for they have sent them so many years to the parochial school, and have let them learn the whole catechism; do not "think" that by their ungodly example they have again destroyed the seed of the school and of the Confirmation instruction themselves, and are now reaping the bitter fruits of their evil works.

But thou hast no children, or art yet a young man and a virgin: and yet thou also art displeased, when thou art partaker of this worldly estate, and moreover in the day of the Lord. Behold, thy peers, or other members of thy congregation, behold thy walk with the world. If they be true Christians, they shall be moved to groan over thee, and shall go astray against thee. Others, however, who like you are already walking with the world, are being led away from Christ by you and are being strengthened in their apostasy. At first they still had an unhappy conscience, but to their great relief they see you and many others among the multitude of those who love the world. Then you go home in the evening, boasting that you have done nothing wrong, for you have remained sober and have not taken part in any brawl, and do not suspect what terrible guilt you have loaded on your conscience.

Thirdly, your behaviour is also an equalization with the world and a denial of your Christian vocation.

If thou art otherwise a true Christian, thou knowest that between thee and the world there is a sharp line of demarcation. Thou hast a different spirit from it, and it follows: "World, thou likeest not mine, and I like not thine." But how? You feel yourself quite attracted to the world, you mingle with it in an uncalled-for way, and its goings-on are also your delight. If one observes you and the professed worldlings together, there is indeed no noticeable difference. O, be ashamed! You make yourself like the world and deny your Christian vocation, which consists in proclaiming by word and deed the virtues of Him who called you from darkness to His marvelous light. On the other hand, you say by your conduct, and your worldly comrades also take it thus: "You must not think that I am such a strict Christian; I certainly still go to church and to the Lord's Supper when it pleases me, but for that reason I am also one of yours." But if thou hast a particle of faith left in thee, be sure that the danger is great.

that you fall away completely. Think of Peter, how soon he fell, when he was in the palace of Caiphas, and had unmanned intercourse with men of the world.

Help us not to turn away from the word of the loose mocker;

For their mockery, with them upon it, With terror takes an end.

Give thou thine own thunder strength, That thy doctrine may abide in us, And dwell in us abundantly.

(Submitted.)

A high school in Milwaukee.

Probably with astonishment this heading is read by will be read by not a few. So far, at least, the "Lutheran" has not reported anything about a high school in Milwaukee. And indeed, such a school does not yet exist, but, God willing, it is to be opened here on September 1 of this year. The purpose of this posting is to make this known to the general public.

Our synod already has a high school in Fort Wayne. At the same time, however, the wish has long been expressed from various quarters that more of them should be established within our Synod. Is that necessary? This year again, about 80 petitions for preachers were received from the various districts of our Synod, but unfortunately, due to a lack of candidates, not even half of them could be considered. With the present mass immigration, it is to be expected that in the future the requests for preachers will be more rather than less. Now, only about 40 new pupils entered the lowest class of our high school at Fort Wayne last year. As experience has taught us, not all of them will graduate from the high school, but in the course of 6 years this number will be greatly reduced. But even if we assume that out of 40 about 25-30 come to St. Louis and can be sent out from there after three years, this number, including those who are trained in our practical seminary, is still far from sufficient to supply all the vacant and newly formed congregations.

Why is it that, with such a lack, not more boys are being sent to Fort Wayne from the large number of our congregations? That the state of health there still leaves much to be desired is certainly not the sole cause - earthly sense and a deplorable lack of the right zeal for the cause of the kingdom of our Lord Christ will probably be the main causes; but should it not also be expected that the number of pupils would increase considerably if - and that in quite suitable places - a second and a third grammar school were to be established, even if they were only lower grammar schools? Will not many parents shrink from sending young boys far away, who would gladly let them study, if they were offered the opportunity, at least for the first three years, to hand them over to an institution nearer to them?

The Delegates of the Illinois and Northwestern Districts, on the occasion of the recent Synod of Delegates, gave this matter serious consideration, and, with the fteudent consent of the

he entire delegate synod, made the decision to go to the lt- work of building such a high school in Milwaukee.

and, God willing, to open it as early as September 1 of this year. As supervisors were chosen: H. Wunder, President of the Illinois District, C. Strafen, President of the Northwest District, Messrs. C. Eißfeldt and Joh. Pritzlaff, members of the local Trinity Church, and the undersigned. The matter was then immediately taken up and the introductory steps have already been taken. We want to start No. Only one teacher, for a sexta, is to be employed in the first year. A suitable man has already been promised and hired. In addition, some of the local pastors will take on a few hours each week. The local Dreieinigkeitsgemeinde, where Mr. Sprengeler is a member, immediately agreed to provide a suitable room in their beautiful and spacious school building for the teaching hall. Some pupils have already been registered, and all those who wish to take advantage of this opportunity and send pupils here are hereby requested to notify the undersigned, as chairman of the supervisory authority, as soon as possible, at the latest by August 1.

It is our intention not to start a household of our own this year, but to first place the students coming from abroad in Christian families, and we will see to it that those who want to study theology or one day enter the service of the Synod as teachers will not have to pay more for their upkeep than in Fort Wayne. Those who intend to devote themselves to another profession shall also be admitted, but they must pay two dollars a month for their tuition. - The conditions of admission are the same as in Fort Wayne. Not only is a good certificate of morals to be submitted, but it is also "absolutely necessary that the applicant has the knowledge of a good parochial school, reads and writes German and English correctly and fluently, and understands fractions somewhat in addition to the four species. He also has to bring the necessary body and bed linen, as well as quilts and woolen blankets. - On the other hand, it will be our earnest endeavor to bring the students to such a point that they will be able to continue their studies in Fort Wayne - in the event that it should remain a mere lower secondary school here - and the same books will be introduced here as well and the same curriculum will be adopted. If God gives his blessing and prosperity to our undertaking, a second teacher will be employed the next year, and the institution will be continued by the two districts mentioned above at least until the next Synod of Delegates, in the hope that it will then become an institution of the General Synod, which has already taken care of it to such an extent that it has been placed under the supervision of the General Presidency.

Now, may the Lord our God be kind to us and promote the work of our hands among us, yes, may he promote the work of our hands and also establish here a nursery of his kingdom for the praise of his name and for the edification of his church, for JEsu's sake. Amen.

Milwaukee, June 21, 1881, Ch. H. Loeber.

To the ecclesiastical chronicle.

A Progymnasium in the East. Dear readers will find in another column of this paper the announcement that the Wisconsin and Illinois Districts of our Synod will open a Progymnasium in Milwaukee, Wis. on September 1 of this year. To our great joy we can at the same time report that our congregations in the East will also have the opportunity to send pupils to a Progymnasium located in the vicinity as early as September 1. A few days ago we received a letter informing us that, in response to an inquiry and request to that effect, the St. Matthew's parish in New Dock (Mr. P. Sieker's) has decided to open a Sexta (lowest grammar school class) in its academy as of September 1. Hopefully this beginning of a Progymnasium will also find the necessary support and care on the part of our dear congregations in the East, so that a Quinta 2c. can be established next year. It is now to be expected that from those parts of our Synod which have the Progymnasiums in question in their midst or in the vicinity, a larger number of Gymnasium pupils than hitherto will come forth. There is no doubt that in the not too distant future the number of our theological students and candidates for the ministry will increase in such a way that we will no longer be forced to turn down so many dear congregations who turn to us with an urgent request for candidates.

Stellhorn's pamphlet, which was warned against in the last issue, is finding, as the Columbus "Church Newspaper" claims, "quite extraordinary sales!" A friend informs us of the ways in which our opponents are going. He writes to us that copies of it are being distributed in heaps in his region, and that they are being thrown at people's doors, in their gardens, etc., like playbills by agents!

As is well known, one is not very pleased in California about the increase of Chinese immigration. When the new treaty with China was recently debated in the Senate at Washington, Senator Hoar of Massachusetts concluded his speech with the words: "And hath made of one blood of all people kindreds to dwell upon the face of the whole earth." Senator Miller of California exclaimed, "Go ahead and lead the rest of the saying!" Mr. Hoar said, "There is none." - "O yes," replied Mr. Miller, "the apostle added: 'And hath set purpose how long and far they shall dwell'" (aucl katd 6s- tsrmmsol tds bvun^s ok tdeir liabitutiov.) G.

"The end justifies the means." In Hartford, Conn. school children have been caught stealing beer tax stamps from beer kegs. They sold the stolen tokens to Papist schoolteachers, who then sold them back to beer brewers to use the money to build a Papist school. The evidence for the specifically Catholic deed is already in the hands of the authorities concerned. Should the construction of the school really come about, we will propose to call it: "The School of St. (?) Ignatius of Loyola. " Ad. Vol.

Ordination and Introductions.

May **8,** Candidate W. Lewerenz was ordained and installed in his office as pastor of the English Lutheran congregation at Moss Point, Jackson Co>, Miss. A. BLpler.

On behalf of the President Wunder, Pastor G. H. Schmidt was inducted into his new office at Freeport, III, on Trinity Day by T. Johannes Große.

Address: 8"^. 6. 8. Sotmückt,

?revport, Stepksusou 6o., III".

Church consecration.

On Cantate Sunday, the Lutheran Church at Mtk-ford, Seward Co, Nebraska, was dedicated to the service of the Triune God. The church (16X26) is quite handsomely built. The festival preacher was Mr..... Endres. Undersigned said the dedicatory prayer and preached the noon sermon. L. Huber.

Mission Feast.

The congregation in Denison, Iowa, celebrated their mission feast on the first Sunday after Trinity. Pastors Goßweiler and Mallon preached. The Collecte, amounting to -16.00, has been used for the missionary fund of the Iowa District. G. Haar.

Candidate Election - Ad.

It is hereby brought to your attention that the following persons have been nominated as candidates by the members of the electoral college, and in part by the respective supervisory authorities and colleges of teachers, as well as by some synodal congregations:

I. for the completed professorship at our high school in Fort Wayne, Jnd,

Mr. F. Zucker, formerly director there, and Mr.?. Fr. Sievers of Minneapolis, Minn..;

II. for the completed directorst of our high school at Fort Wayne, Jnd,

Mr.?. I. H. Niemann at Cleveland, O., against whose possible nomination, however, his congregation has already sent in a written protest to the Board of Elections, Prof. A. Lrull at Fort Wayne, Jnd, Mr. 8. H. Engelbrecht at Chicago, III, Mr. 8. P. Brand at Pittsburgh, Pa. and Mr. 8. F. Kügele at Augusts Co, Va;

III. for the newly established office of a second music teacher in our school teachers' seminary at Addison, III.,

Mr. E. Hamann, teacher, at Chicago, III; Prof. Mr. I. Merkel, hitherto provisionally employed, at Addison, III; Mr. Cantor I. 8th Himmler, at Frankenlust, Mich. and Mr.? A. G. Doehler, at Forestville, Mich;

IV. for the newly-created office of zwettenProsemi- nary Teacher at our Seminary for Preachers at Springfield, III., Mr. Teacher I. S. Simon at Monroe, Mich., Mr. Teacher H. Ruhland at Kendallville, Jnd, Mr. Teacher M. F. Leut- ner at Cleveland, O., Mr. Teacher K. Ri edel at Saginaw City, Mich., Mr. Cantor I. L. Himm ler at Frankenlust, Mich, and Mr. Teacher W. Burhennin Chicago, III;

V. for the newly established assistant professorship at the St. Louis Seminary, Mo,

Mr.?. G. Stoeckhardt, I-lo. tk., in St. Louis, Mo.

Since, according to our Synodal Constitution (see Synodal Manual, 2nd edition, p. 16.), every synodal congregation and the teachers' college concerned have the right to protest against the election of any of the persons nominated as candidates within four weeks of the date of the announcement of all the candidates, on the basis of proven erroneous doctrine or proven disagreeable life; so those concerned want to comply with this and send the relevant information in writing to the undersigned in good time, so that the result of the final election can be announced, if possible, as early as August 1.

It should also be noted that some eligible voters have nominated more than one person as a candidate. Since, however, the Constitution of our Synod does not authorize this, only the person to whom the sender of his vote has given preference over the others can be published here as a legitimate candidate.

St. Louis, Mo. July 1, 1881. C. F. W. Walther, d. Z. Secretary of the Electoral College.

Official Notice.

Notice is hereby given to the congregations, pastors, and teachers of our Synodal Union in Northern Indiana that Mr. ? I. H. Jox has been delegated by the undersigned to serve as Visitator for the Vistation District in Northern Indiana until the next District Synod in 1882.

I. H. Niemann,

p. t. President of the Middle District.

To the message.

The general Kasstrer, Mr. E. F. W. Meier, elected at the last Delegate Synod, has taken office, and letters, monies 2c. henceforth intended for the general Kasstrer are requested at the address:

Llr. L. V. IV. LIeier,

515 L 617 Wusdioxtou ^ve., 8t. I-ouis, Lto.

Message for the pastors of our synod.

At the request of many, both the "Appeal to all Members of our Synodal Congregations" in the previous issue of the "Lutheran" and the 18 sentences published in the previous issue and approved by the Synod of Delegates with the heading: "What we believe, teach and confess about the election by grace" have been printed separately in pamphlet form. The pastors may now order these two pamphlets from the General Agent, M. C. Barthel, to be distributed free of charge to the members of their congregations. W.

Conferenz - Ads.

The Teachers' and Preachers' Conference of the Iowa District will meet, s. G. w., August 2 to 4, at State Centre, Iowa. . I. Seßler.

The Concordia Teachers' Conference will meet, s. G. w., on 1S. July 20 and 21, at the parish of Mr.?. Bühl at Massil- lon, O. E. Lutz.

* *

Timely registration is strongly desired by

H. Bergmann,

blasslllou, O.

The mixed pastoral and teachers' conference of Manito- woe and Sheboygan Co, Wis, will meet, s. G. w., from July 12 to the 14th (noon) at the home of Mr.?. Sagehorn at Ran- toul. Main subject: the doctrine of the Scriptures.

_____ ___ I. Heart er.

The pastoral and teaching'rconference of Quincy and vicinity will meet, s. G. w., July 19-21, at the church of Mr.? Merbitz at Beardstown, III.

Don't forget to sign in. I. H. Hargens.

The Northern - Illinois Pastoral Conference will meet, s. G. w., July 12, at Chicago, at Mr.? Bartling's church. - All who cannot come are requested to sign out. L. v. Schenck.

The Northwest Teachers' Conference of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., July 26-28, at Crete, Will Co. III.

Those who intend to attend the conference are requested to contact Mr. Ch. Brase a few weeks in advance, so that accommodation can be arranged. A. Dorn.

Income to the coffers of the "Eastern" District:

To the synodical treasury: from St. Paul's parish in Baltimore -27.25. congregation in Paterson 11.85. St. John's parish in Williamsbura 22.82. congregation in Martinsville 8.00. Mrs. Wiedemann in York 1.00. congregation in Cumberland 3.18. trifold. Cong. in Buffalo 9.35.

To the orphanage near Boston: R. N. by?. Schröder 6.00. Miss E. Spindler's Sunday School Class at Albany 2.00. Gem. at Port Richmond 6.85. Mrs. G. R. by?. Fleckenstein 1.00.

For inner mission in the West : N. N. through ?. Stechholz 2.00. From the confirmands ?. Andrees' 3.25. Mrs. G. through ?. Andrees .25. Mrs. Wiedemann in Uork, thank offering for happy recovery, 2.00.

For poor students in St. Louis: N. N. by?. Schröder 8.00. Wedding-Collecte at I. Koch by?. Dahlke 1.60.. St. John's parish in Williamsburg for Purzner 10.00. Wedding coll. at H. Heim by?. Buch 11.70.

For poor students in Springfield: N. R. by?. Schroeder 3.00.

For poor school children in Fort Wayne: Gem. in Ellicottsville 4.00.

For Negro Mission: Williamsburg Cong. 9.50. Mission Festival Coll. of Ohio & Missouri Congregations in and around Pittsburg 50.00. S. Katzmann in Roxbury 5.00.

For the??. M. Wyneken andH. Crämer: A.S.u.L. S. by?. King 50.00.

For college maintenance: St. John's Parish in Williamsburg 11/15 and 8/14.

On the Emigr. -Baltimore Mission: Port Richmond Cong. 8.65. Mission Festival Coll. of Ohio and Missouri Congregations in and around Pittsburg 25.78.

To the orphanage at Mount Vernon: Gem. in Port Richmond 4.17.

For the deaf and dumb: Wedding Collecte at Wm. Meyer in Martinsville 5.00. Gem. in Cohocton 5.05.

For the comm. in Tuscumbia, Als.: comm. in College Point 4.25.

For innerMission: Missionsfest-Collecte of Ohio and Missouri churches in and around Pittsburg 50.00.

To the widow's fund:?. Starches 5.00.

For Mrs.?. Schmitt: By?. Dahlke, Coll. by Mrs. Boldt, 22.00.

Correction.

In No. 10. of the "Lutheran" read: To poor Negro children in New Orleans from Mrs. W. M. in Albany -5.75 instead of "3.75" and: To the Orphanage near Boston 2.00 from Mrs. Hatty Prinz instead of "Prinz".

New Uork, June 3, 1881. i. Birkner, Cassirer.

139 ^lllium **st.**

Received into the treasury of the Illinois District-:

ToSynod's treasury: from the congregations of? Nuoffer at Sagte Lake -16.00, Ramelow at Elk Grove 14.88 & 18.00, Hansen at Worden 4.75, Grosse at Hartem 11.25 (half of Pentecostal Coll^), Mennicke at Rock Island 3.00, Grosse at Addison (Pentecostal Cou.) 29.40, Brewer inChampaign (2 collects) 9.06, Katthain in Hoyleton 5.00, Frederking at Dwight 7.50, Bur- feindinRich 7.60, Wagner in Chicago 36.00, Succop das. 31.50. By?. Sieving in Manito from)r. Gem. in Egypt 5.60, sr. Gem. in Sand Prairie 2.02. Contributions:?. H. Schmidt & teacher S. Garbisch 2.00 each. (Summa -227.56.)

To the building fund:?. Griffin's parish at Chandlerville, Easter Coll., 8.00.?. Döderlein's comm. in Homewood, 9.13. (S. -17.13.)

On the new building in St. Louis: From?. Schmidt's Gem. in Schaumburg, Whitsun Coll., Feb. 20.

On the Negro Mission: Sunday School of St. Peter's Parish in Quincy 7.50. A. Reichow through?. Lehmann in Chicago 5.00. (p. -12.50.)

On the heathen mission:?. Hcyers Gem. in Colehour 1.90.

On the Negro mission in New Orleans, Mrs. G. through?. Hansen in Worden 2.00.

For the Negro School in Little Rock: Wittwe Mönch in Addison 1.00.

For clothing the Negro children in New Orleans: H. Schnelle through?. Sieving in Manito .25.

On the emigr. -Mrs. H. Schmidt through Wagner in Chicago 1.00... Strieter's church in Proviso 15.00. A third of the missionary festival coll. in Addison 36.52.?. Bait's church in Arlington Heights 17.38. (p. -69.90.)

To theEmigr.Mission in New York: Sunday School of St. Peter's Parish at Quincy 7.50.?. Knief's congregation in Golden 6.09.?.Frederking's congregation at Dwight 4.50. (S.-18.09.)

On the Baltimore emigration mission: Gieseke's gem in Secor 4.60... Knief's compound at Golden, 4.00. Frcderking's compound at Dwight, 2.25. (p. 10.85.)

For poor students in St. Louis: Sunday School at St. Peter's Parish in Quincy 7.50.?. Bartling's congregation in Chicago for Th. Kohn 13.00. Through?. Griffin in Chandlerville by W. Reichet, I. Kraft, H. Schneider, Wittwe Schaad 1.00 each for Stud. Clöter. By? Wagner in Chicago from the Young Men's Association for Stud. Huth 20.00. (p. -44.50.)

For poor students in Springfield: Sunday school of St. Peter's parish in Quincy 7.50. From Chicago: by?. Wagner from the Women's Association 13.00; by?. Lehmann : from sr. Gem. 11.83, by Aug. Reichow 5.00. (p. -37.38.)

For poor students in Addison:?. Lehmann's Gem. in Chicago 11.83. By?. Succop das. from the Virgin Society for W. Ernst 12.50. (p. -24.33.)

To the seminary household in Addison: By?. H. Schmidt in Schaumburg, part of the wedding coll. at Joh. Roklwing, 10.00. One-third of the missionary festival coll. in Addison 36.52. (p. -46.52.)

(Conclusion follows.)

Addison, III, June 15, 1881. h. bartling, cassirer.

For the German Free Church: Gem. in Frankenlust 11.67.

For the congregation inSiouxCity, Iowa: congregation inAmelitb 5.02. congregation in Frankenlust 12.00. (S.-17.02.)

For the community of Tuscumbla, Ala..: Gem. of the?. Sievers jr. in Monitor 2.00. Gem. in Frankenlust 10.21. (S. -12.21.)

Monroe, May 30, 1881. i. s. Simon, Cassirer.

Freestyle the preacher - and teacher-widow" - "ad orphan"-Sasse

(of the Illinois DistrictS)

have been received:

1. contributions:

From the professors and pastors: H. Wyneken -5.00, A. Crämer, F. Lochner, E. Wartens each 4.00, L. Zahn, H. Ramelow each 3.00. Teacher L. Jung 4.00. From the Chicago Teachers Conference 11.00.

Two. Gifts:

By?. L. Zahn's parish 7.00.?. E. Mariens' parish 15.00. D. Nietfeldt by?. Döderlein (?).

The cashier H. Bartling delivered -19.50.

Chicago, III, June 22, 1881. H. Wunder, Cassirer.

Receipt and thanks.

Through the Rev. C. C. E. Brandt, of St. Louis, I have received in the course of the year 1880 the sum of 40 dollars (164.88 marks) as love offerings from my dear old pupils. I express my heartfelt thanks to all the givers, God keep us by His grace in these last afflicted evil times and in the heavy storms that are coming upon our church, unchanged in old unity of faith and ""separated love." This is my heartfelt petition and supplication to God, especially for all my dear former students.

Steeden, April 7, 1881. Fr. Brunn.

Since Nov. 2 of last year, the undersigned has received the following for forwarding to Mr. Brunn in Steeden: from Messrs. M. Claus -5.00, I. Matthias 2.00, u. Jben 5.00, Dir. H. D. Uhlig 3.00.

The few but heartfelt words in the receipt and thanks of the dear Father Brunn will certainly encourage many of his former pupils, who -by God's grace- still stand in the truth, to show their love and gratitude by deed. With pleasure the undersigned will continue to accept gifts for Mr.? Brunn and will continue to promote them.

North St. Louis, Mo., June 20, '81. C. C. E. Brandt.

Since February 2 of this year, the following donations have been made to the support fund of the Southeastern Conference District for poor students: From Mrs. Rötemeyer here -2.00, from my congregation 5.00. From?. A. Lohr, Palm Sunday and Easter Festival Collects, 5.75. From?. Janzow: Wedding Collects from C. Möckel 4.00, from M. Popitz 5.90, from Theod. Müller 11.50, Kindtauf Coll. at C. Lüder 2.50.

With heartfelt thanks & wishing divine blessings North St. Louis, June 20, '81. C. C. E. Brandt.

For poor students received with heartfelt thanks by Mr.?. B. Sievers in Cape Girardeau, Mo., from Mrs. Marie Desterling 5.00. Through Mr. ?. Gräbner in St. Charles, Mo., the remainder of the house collection -6.00.

C. F. W. Walther.

Received: Collecte on the wedding of Mr. Heinrich Körte with Miss Louise Richmann for poor students -11.00. Desgl. for poor students: Thank-offering for gracious salvation from fatal illness 5.00.

Otto Hanser.

Received

...for student Schriefer from Mr...? Brömer -20.00 from the Women's Association in Cincinnati, 1.00 from Miss I. Lang there. 5.25 for Cand. E. Schulze from Mr.?. Wangerin's parish.

M. Günther.

Entered the Michigan District Sasse:

To the synodical treasury: from the Wyandotte congregation -6.50. congregation at Sandy Creek 6.68. congregation at Frankentrost 12.00. congregation at Monroe 11.57. congregation at Caledonia 3.33. St. Paul's congregation at Detroit 6.25. congregation at Bay City 22.50. congregation at Frankenhilf 9.50. congregation at Dearborn 10.00. congregation at Sebe- waing 14.49. congregation at Frankenmuth 32.40. undisclosed 10.00. ?. Dallas parish, 3.75. Grand Rapids parish, 17.24. Amelith parish, 7.55. (p. 173.76.)

For the deaf and dumb: From the Women's Coffee in Adrian 10.00. By Kassirer Bartling 30.55. At M. Stoll's wedding s. 4.70. At G. A. Städter's wedding by?. Hattstädt s. 3.20. F. Auch in Sebewaing 2.00, H. Hertig .50, Virgin Adrian 5.00. Mrs. Heilbronner in Grand Rapids 1.00. (P. -56.95.)

To the building fund: comm. in Monitor 2.75. comm. in Dear- born 6.00. comm. in Sebewaing 13.10. (p. -21.85.)

To the Emigrant Mission: congregation at Amelith 6.35. congregation at Millers 7.00. congregation at Bay City 12.30. (p. -25.65.)

To the widow's fund:?. Hattstädt 4.00. Cantor Himmler 3.00.?. Boeling 4.00. Congregation in Grand Rapids 4.57.?. I. Schmidt 4.00. (S.- 19.57.)

For the negro mission: virgins club in Adrian 5.00. Etl. confirmands in Frankenlust 1.00. Gem. in Amelith 2.05. Gem. in Monroe 4.96, N. N. .50. For the Regerschool in New Orleans: anf Neigenfinds child baptism in Sebewaing ges. 1.15, M. Bizer in Unionsville 1.00, confirmands of?. Arendt 4.00, E. Bork in Braver .50, Chr. Grüber.50.. (S. -20.66.)

For inner mission: congregation in Sebewaing 10.20. congregation in Frankenlust 16.30. congregation in Frankentrost 10.91, Mrs. M. 1.00. Marie Heidlauf 2.00. Mrs. Holzheit 1.00. (S.-41.41.)

For inner mission in the West: Mr. Schumacher in Petersburg 1.00. N. N. in Monroe 2.00. Gem. in Fräser 15.00. (S. -18.00.)

For sick pastors and teachers: k.Arendt (for?. Crämer) 1.00. Gem. to Sandy Creek 3.79.?. Böling 1.00. (S. -5.79.)

On the orphanage in Addison: contributions from Frankenlust 2.00. Gem. in Amelith 3.27. (p. -5.27.)

To the orphanage in Boston: Kinotauf coll. by W. Bauer in Frankenlust 5.60. Gem. in Amelith 1.88, by the confirmands 1.00. (S. - 8.48.)

To the orphanage near St. Louis: Gem. to Sandy Creek 2.16.

For the Norw. St. Paul's parish in Chicago: parish in Cutter 2.00.

For poor students in St. Louis: Gem. in LakeRidge 5.00.

To the seminary household in Addison: comm. in Sandy Creek 4.40. comm. in Waldenburg 13.00. (S. -17.40.)

To the seminary household in Springfield: Gem. in Lake Ridge 4.00.

To the college household in Fort Wayne: From the communion treasury in Adrian 12.00.

For poor students: By ?. Mießler, Carlinville, III. collected at R. Wolter's wedding -3.15 for Schupmann; by ?. Riedel, Bloomington, Ills. collected at Küfer-Schneider's wedding, 6.00; by H. Pohlmann of Zion Parish in New Orleans 10.00 for Lienhardt, by?. Beck's congregation, Jack- sonville, III. 11.50, by?. Lohrmann's congregation, Lenox, Mich. 4.18 for Schicht. - From the Indianapolis Woman's Club (?. Schmidt's Gem.): 8 undershirts, 8 pr. undershirts, 2 quilts, 3 pr. socks.

On the seminary organ: by Mr. President Biltz 2.00; by ?. Buszin, Meredosia, Ills, "Christbaum - Coll. of his pupils" 4.80; from Cleveland (Wests.) by H. K. 1.00; and by Mrs. Cl. Weber 1.00; ?. Liese, Quincy, III, 2.00; by ?. Biedermann, Friedensau, Nebr. part of a Soll. sr. Gem., 2.00; by ?. Werfelmann, N. Dettelsau, O., Hochz.-Coll. 2.00.

For my sick brother and brother-in-law in California: Bon?. Schulte, Purcrlls, Jnd., 4.00.

Received with many thanks.

Springfield" Ills, June 20. H. Wyneken.

With heartfelt thanks to God and kind givers, undersigned received for the church building of his congregation the following love offerings: By?. Merbitz, Beardstown, III, -5.50. From ?. Brauer's congregation in Crete, III, 17.50. From ?. Weisbrodt's compound, .70. Fackler's compound, Lyons, Iowa, 5.00. Schroeder's compound, 12.00. Schülke's compound in Palmyra, Mo., 10.00. Bötticher's compound, 9.00. By Mr. Kassirer Schuricht, 38.26. By... Bangerter's compound, 23.50.

Canton, Mo., June 22, 1881. I. P. Fackler.

For the deaf-mutes in NorriS, Mich:

From?. Schwankovsky in Morris -2.00. From?. Stürmer in Detroit .50. Mrs Johanna Roth, thank offering, 1.00.?. Bur- mester's congregation in Grand Haven 10.00. Teacher Conzelmann's pupils 1.60. Heinrich Gevbold 1.00.?. Schleffelmann's congregation 9.00. By? Clöter in Valley Creek, Minn., by M. Bachmann 4.00, D. Vollmar 5.00. By W. Spelling of the singing choir in Waldenburg, Mich., 3.50. By? Lüker in Onaga, Kans., by F. Ruffall's child .25. By Kassirer I. Simon in Monroe 49.87. By? HUd in Howard Grove by E. Wehrmann 5.00. N. N. from?. Schuricht's congreg. in St. Paul, III, 2.00. H. Schäperköter in St. Louis 10.00. By?. Pohlmann in Louisville, Kv. by s. Sunday School students 5.00. By I. T. Schuricht in St. Louis by Kassirer Roschke 61.15. By Minnesota Synod 28.80.?. Lüker in Onaga, Kans. .25. ?. Ströhlein at Glasgow, Mo., 1.00. G. Barth at San- dusky, Wis., 1.00. E. Kundinger at Detroit 10.00. Heinrich Berger at Waldenburg, Mich. by the same 1.00.?. Kaspar in Giddings, Texas, 5.00. By?. Leybe in Grand Rapids, Wis., by N. N. 2.00. Confirmation feast coll. in Town Grant 2.45. By?. Rennicke in Wayside, Wis., wedding coll. at Carl Hintz 5.15. Louis Herbst in Detroit 6.00.

C. D. Strudel, Kassirer. 207 ^okkerson ^.vonue, vstrolt.

New printed matter.

The Doctrine of Holy Scripture concerning the Election of Grace. Commissioned by the First District Conference of the Lutheran Ministers of the State of New Dort 2c. and submitted to print at the request of the same Conference by August Emil Frey, Pastor of St. Mark's, Brooklyn, N. Y. New Dort, 1881.

We are pleased to announce the publication of this booklet. The author of this booklet is the editor of the "Evangelical Lutheran Missionary Bulletin", which has been published in New York for a number of years and is undoubtedly well known to many Lutheran readers. Although he belongs to a different synod, the author of this booklet sides with us in the controversy over the doctrine of election by grace that has broken out, without naming us. The booklet is intended to serve as the basis for a discussion of the doctrine of election by grace in a District Conference, to which laymen also belong. Our opponents, of course, will not rejoice at the appearance of the same; for their hope that our dear Missouri Synod will soon stand all alone again, as at first, falls with it into the well. To their great sorrow they must see that their cry of "Calvinism!" will no longer be heard, but that in other Synods, and even in their own midst, more and more men are standing out who realize that our doctrine is not Calvinistic, but the pure, but long buried doctrine of our dear Evangelical Lutheran Church, which is clearly and distinctly set forth in the Confessions of the same. The truth can be pressed, but not crushed. When men rejoice that they have buried it, it rises again and again, only to shine the brighter, and all who place God's word above their reason accept it with joy. - The book is available from the "Lutherischer Verlags-Verein" in New York, as well as from the author. It contains 48 pages in large octavo. The price is: 1 copy 15 cents, the dozen -1.50. W. [Walther].

The English translation of our second German tract has just been published under the following title:

The Doctrine concerning Election, presented in Questions and Answers from the Eleventh Article of the Formula of Concord of the Evangelical Lutheran Church. With a Preface and Conclusion by C. F. W. Walther. Translated by J. Humberger and published by the Evangelical Lutheran Augustana Conference of Stark and other Counties of Ohio. St. Louis, Mo. Concordia Publishing House. 1881.

Our readers will be all the more pleased with this translation, since it was produced by a Lutheran preacher outside our Synod and published

"Stories on Dr. Luther's Little Catechism."

A considerable number of subscriptions have been received in response to our last request. The prospect that the printing of the booklet will come about is thus very favorable. As soon as about 500 subscribers can be found, the enterprise will be secured. The subscription price, as is well known, is only 50 cents; later it will cost 75 cents. At this cheap price we wished to furnish a story book, handsomely furnished, 500 pages strong, and read with pleasure and profit by young and old. Everybody likes to read stories. Everyone wants to know what God has done in the past to confirm his word. This is the purpose of our booklet. In reminding you of this, we also take the liberty of asking the friends of this enterprise to collect subscribers and send them in as soon as possible. The money is to be paid by the subscribers only after the publication of the book. As soon as the desired number of subscribers is received, everything will be done to ensure that the booklet is printed as soon as possible.

Address: Rev. H. Fick,

286 8darvmut ^ve., Loston, Llass.

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86V. Tb. ^lokmLnn, kdelstackt, Oraukeo 6o., ^Vlso.

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Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 37. St. Louis, Mo. July 15, 1881, No. 14.

(Submitted.)

History of a small German Evangelical Lutheran Bible Society in America.

On the occasion of the 25th anniversary of the German Evangelical Lutheran Central Bible Society in St. Louis, Mo., it was decided to give a short history of this society; especially since it is a bright and shining proof of how the Lord our God has once again wonderfully promoted and blessed the spreading of His Word with very little means. The need to obtain unadulterated copies of the German translation of the Holy Scriptures, as it had been produced by Dr. Martin Luther, and to obtain them cheaply, was the reason for founding a Bible Society in St. Louis. Explicitly stated in the 2nd paragraph of the constitution of this society as the purpose which the society had : "To promote the distribution of German Bibles and New Testaments in complete and correct editions, possibly with good summaries and parallels, in good printing and paper, and in durable binding." The pastor of the parish, the then Pastor C. F. W. Walther, suggested this idea of a Bible Society to be founded. The same did not meet with the slightest opposition, but rather excited general joy. How could it be otherwise than that this thought aroused joy in a Christian congregation that is built on God's Word alone and for whom the Word of God is the most precious treasure that brings with it all blessedness both in this and that life? So on April 24, 1853, the beginning was made in the name of God. On that very day 136 Lutherans declared that they wanted to become members of the Bible Society. A committee was appointed to draft the constitution, which was then adopted on May 8 of the same year with its 28 paragraphs and ordered to be printed, and which is still valid today. In it it is determined that each member has to pay a contribution, at least 2 cents monthly; that femer every quarter of a year on certain Sundays immediately after the afternoon service in one of the two and later of the four churches, which together form the first Lutheran congregation of the unchanged Augsburg Confession in St. Louis.

The Society shall hold a meeting on the day of the completion of the translation of the New Testament. Every year, a special Bible festival shall be celebrated on September 22, the day of the completion of the translation of the New Testament in 1522. Furthermore, it is the duty of every member of this constitution to take care that the lack of a bible is remedied, if possible, when it becomes known that there is a lack of a bible in his circle. Bibles are to be sold at cost. Bibles are given to the obviously poor or sold at reduced prices. After the election of officials, of a president, to whom the founder of the society was elected, and an agent, treasurer, secretary and collectors, it was decided to buy for the money collected as many copies of the German translation of the Holy Scriptures now carefully and exactly, word for word, printed in the Teubner printing office in Leipzig in Saxony after the edition last revised by Dr. Luther himself, and to have them sent over well bound. These Bibles were eagerly awaited and purchased by many in St. Louis and also in other congregations of the Synod of Missouri, Ohio and other states.

The first annual account showed that the Society had a fund of 468 dollars through voluntary collections and regular contributions, as well as in stock of Bibles and New Testaments. The second annual account already showed an asset of 700 dollars. In particular, the branch societies founded in the dear congregations of Collinsville, Neugehlenbeck, Columbia and Centreville, Illinois, and in Altenburg and St. Charles, Missouri, have contributed their share, as can be seen from the financial statement. Such progress had not been expected. Encouraged by this blessing, they were already thinking of producing a print of the Holy Scriptures themselves, which they had at first put off into the far distance. And what kind of Bible was to be printed first? Not just the text of the New Testament or even the whole Bible, but a larger Bible work, which was almost impossible to have. The so-called Altenburger Bibelwerk with Dietrich's Summaries and Vierling's Prefaces.

and closing prayers for each lection, so especially suited for home worship, should be reissued. That was the proposal and the decision of the Society. Of course, there were many things to be discussed. It would be three quarto volumes, which could not be published at once; but one could make a beginning with the New Testament. Here and there an obstacle stood in the way. There was a lack of money. In particular, a new printing press was needed in the printing house used by the Synod at that time in order to be able to carry out this work. But as great as the difficulties were, they were overcome with God's help. Some members of the Society offered to make a loan, naturally without interest. And so the work began. Already in June 1856 the New Testament of the Altenburg Bible was ready for dispatch. The sales of this book were very satisfactory. Orders came from all sides. This also induced the printer to offer to publish the two parts of the Old Testament at his own expense, which was gladly accepted on the condition that the work be printed unchanged, under the supervision of the Bible Society, and that the Society be guaranteed the right to sell it. To be sure, this undertaking was slow. The printer only used the free time he had for typesetting and stereotyping. In 1860 the first volume of the Old Testament appeared and 4 years later the whole work was completed. During this time, many had read through the New Testament several times for their edification. Now it was time to read the Old Testament, which was bought by all those who had bought and used the New Testament. Unfortunately, only 2000 copies of the New Testament had been printed without having made stereotype plates beforehand. These 2000 copies were all sold out in 10 years. It was therefore decided to have the New Testament of the Altenburger Bibelwerk also stereotyped, so that after the printed stock had been sold, more and more copies could be printed without delay. Finally, in 1869, the Society was able to purchase the stereotype plates of the Old Testament for 2000 dollars.

to itself. After this, the Society succeeded in having the entire Altenburg Bible printed without interruption for distribution not only in the United States of North America, but also in Germany, one copy of the entire work in three French volumes for the cheap price of H7.25. In thousands of families, this Bible is highly and valuably appreciated and used in daily home worship. They would not give it away again at any price. Every young married couple should receive this Bible as a wedding present, or purchase it for themselves. This work is now not only available in simple leather bindings, as was the case in the beginning, but also in fine bindings with gold edges.

No sooner had this work been completed, to the general delight of all, than the question arose whether we should not be able to publish a Bible with the bare text, which could also be used primarily in schools. The news that there were no more Bibles available from the bookseller Teubner in Leipzig caused an urgency to do so. The decision to have a school Bible stereotyped was made in 1873. Pastor Brohm was appointed as editor. And the necessary money was to be raised through shares. God also gave his blessing to this enterprise. On October 4, 1874, a finished copy of the new Bible edition was shown to the Society at its meeting. Again 2 years later, in 1876, the Society decided to publish a Bible in a larger format. The estimate for the cost of the necessary plates was $3360. This decision was also happily carried out. And so the first 25th anniversary of the Bible Society came closer and closer. It was celebrated on April 24, 1878, with a service and sermon in the Dreieinigkeitskirche. Dr. Walther, as President, preached the festive sermon on Psalm 119:98. and had as its theme, "What an inexpressibly great treasure those have who possess a Bible." See "Lutheran," Vol. 34, No. 14. This was a joyful feast of praise and thanksgiving to the Lord our God, who had so kindly promoted our work.

Now, with the 25th anniversary, the Evangelical Lutheran Central Bible Society with its valuable branch societies is not to retire and leave the work of Bible dissemination behind. Oh no! As long as it is said today and as long as souls can still be saved, Bibles are to be printed and distributed among Germans and other peoples in the most diverse languages. Since the Jubilee, especially the Psalter with Luther's prefaces has been published in pocket format; also the New Testament has been printed and bound in the format of the school Bible. First of all, the New Testament with the Psalter in duodec and the publication of the large Bible on vellum paper with fine binding for ecclesiastical use are to be procured. The latter has already been done. This would probably satisfy the needs of the Germans, so that Bibles for the home, for the school, and for the church, in pure good print, would be plentiful. It was therefore thought at one of the last meetings of the Society to procure now a New Testament in English, with the addition of the Summaries and Parallels found in the Lutheran Bibles. May the merciful God, who has given us his word for our salvation, help us to be diligent in the preservation of the same in the Scriptures.

and be read more widely and bring incalculable blessings.

Finally, an overview should be given of the sales of Bibles and New Testaments and of the income and expenditure of the Bible Society during the first 25 years. On average, more than 2,000 copies were sold each year, some of which were given away, namely a total of 56,670 copies, 28,669 of ordinary large and no octavo Bibles, 12,670 of New Testaments, and 15,331 of individual volumes of the Altenburger Bibelwerk.

The account of income and expenditure during the period of 25 years establishes the following items:

I. Intake:

1. monthly contributions from members in St. Louis - 4774.38
2. contributions from branches 923.38
3. income from church collections, etc. .....
.....1555.47
4. for Bibles and New Testaments sold 37003.19
5. for Altenburg Bible works 25167.14

Summa -69503.56

II Edition:

1. for the purchase of bibles and wills-26703.....09
2. for the publication of the small Octav Bible 10550.04
3- On the publication of the great octavo Bible (plates) 3362.40
4. on the publication of the Altenburger Bibelwerk.... 24960.04
5. operating costs 3831.60
Lassen stock 96.39

Summa -69503.56

III. currentfund:

1.	value of the plates of the Altenburger Bibelwerk.. - -	3500.00
2.	value of the plates of the small octavo bible	2500.00
3.	value of the plates of the great octavo bible	3362.40
4.	bound bibles and testaments at hand	468.40
5.	raw small octavo bible"	1530.00
6.	bound Altenburg Bibles	525.00
7.	raw Altenburg bibles	180.00
8.	Outstandings for bibles and wills.....	953.56
9.	Outstanding accounts for Altenburger Bibelwerke.....	337.94
10.	deposit on new shipment of wills.	-230.39
11.	cash on hand	96.39

Summa -13684.08

Thereof debt, outstanding shares 80.00

Remain -13604.08

Who would have thought 25 years ago, when this work was started, that it would come as far as it has just been described? - Probably no one. The blessing of God has done this. Praise and thanks be to Him for this. May He also grant that the zeal for the spreading of His Word will not diminish, but rather increase, and may He bestow upon every such undertaking a rich blessing of grace, and especially may He work through every Bible and every New Testament on many souls, awakening, enlightening, comforting, sanctifying, and leading them in the right faith to eternal blessed life for the sake of Christ JEsu. Amen. B.

(Sent in by Dr. Ä. Sihler.)

What does the recent assassination attempt against the President give us Lutherans to think about as well?

The "Lutheran", however, should not and does not want to be a political and even less a party paper; but it should and does want to pay attention to the civil and moral conditions of the country, which are always more or less connected with the position of the citizens to God's Word and to the Christian faith.

And what is it that meets our eyes? That the position of the parties is no longer so harmless and innocuous as it was in the first decades of this confederation, for at that time they had the common good more in mind; there was more in them true patriotism, public spirit, putting aside their own benefit in order to serve the common welfare. Shameless and immoral activities for the benefit of the The laws on the abolition of civil offices, such as bribery by money, carousing in drinking-houses, etc., were not then, as unfortunately they are now, in vogue. And even if the views of the various parties on the salutary nature of this or that bill differed several times, they still had the common good in mind on average.

But how does it look now? What leaps into one's eyes everywhere? Not only a mutual, spiteful partisan tension, but a passionate partisan dispute, even partisan rage; and about what? About special purposes that are often harmful to the common good and about which one or the other party has no conscience. One would look in vain for a Christian attitude, the fear of God, the love of one's country, and even the civic virtues of the pagan antiquity of the Greek and Roman republics in their better days, in many of the spokesmen who have the great pile behind them. Pride and ambition have eaten through everything in them, and from the desire for gain in their crooked gears they are not feme either. Yes, so desperately wicked is this damage, so deeply torn is the corruption - a moral rottenness that stinks to heaven - that even religiously, morally and patriotically minded men of great talent and knowledge no longer want to lend their names in order to be elected to Congress or to otherwise influential offices; for they despair of being able to effect something profitable for the common good in the prevailing partisan frenzy. But they are not doing right in this; for who else but they are in a position to win over the healable among the seduced partisans for the public-spirited truth, or at least to resist for a time the more rapid spread of this cancer in the political body of this country? Instead, the recent assassination attempt provides clear proof that personal interest is placed above everything, even above the good of the country.

It is not my intention this time to go into detail about the other terrible moral damages and corruptions that are eating away at our poor people and accelerating its civil and moral decay. But since they are often more or less closely connected with this fundamental evil, I will at least name the most prominent of them. There are

First of all, the filthy and vile machinations and means that are set in motion at major and minor elections, in which the eighth commandment is grossly violated and the candidates of the opposing party are pelted with all kinds of filth and filth, while their own candidates are unduly emphasized. There is

On the other hand a disgraceful criminal justice, in which, by virtue of the prevailing scriptural! On the other hand, a disgraceful criminal justice system in which, by virtue of the prevailing fraud of humanity that is contrary to Scripture, the death penalty that is deserved according to the verdict of Scripture and reason is only very seldom carried out on convicted murderers, but is instead commuted to life imprisonment. And often this sentence is not carried out, but is shortened by the intercession of influential party leaders. Also, in such dealings of the punishable court, the unbelieving ones try very often hard to represent a madman and thus to deprive him of the death penalty-manist advocates and physicians of many efforts to prove the guilty one against the clear facts. And it would be highly surprising if they did not do so in the present horrible case. There is

Thirdly, in trade and commerce, in buying and selling, in lending and borrowing, in the acquisition and increase of money and goods, in the frivolous giving of guarantees, sometimes even for obvious swindlers, thieves, even murderers, in speculating with other people's money, in all kinds of intrigues and tricks of a coarser or finer desire for gain, a formal spirit of delusion and fraud has been poured out on the children of unbelief. Fraud and deceit have come to wide dominion. There is

Fourthly, in the field of social life, the broad and deep current of such cunning and manifold hedonism and lust for the senses as has never before rolled down its waves into the sea of eternal ruin in this nation. Rough eating and drinking, or finer and tastier feasting and carousing, opulence and splendour of the richer in their buildings and inner furnishings, extravagance in dresses, cloth and jewellery among the women, and at the same time a slavish submissiveness to every fashion and frills, however tasteless, abortion of the womb, opium, dancing, attendance at immoral plays and operas, the reading of lewd novels and novellas, open or secret fornication, gambling, expensive travel - in short, these and other worldly pleasures and pleasures without measure or number are abundantly to be observed in our social life. But although many of these are quite lovely and attractive to the eyes of the children of this world, and glitter and shine splendidly, in the eyes of God they are nothing but plague sores, boils, and an ever more rapidly spreading cancer in the body of our society; incurable by the human wit and art of respectable humanists and moralists. There is

Fifth, the flood of unscrupulous and mostly partisan advocates who, against their better knowledge and conscience, present unjust trades and matters as just before the judge by all kinds of false pretexts and oratory for the sake of profit, and seek to disturb his judgment. And there is no lack of politically partisan, weak, and corruptible judges who bend the law. Similarly, sometimes the jury is also collected by the sheriff from the yeast of the people. There is

Sixthly, there is a very depraved and slack child-breeding going on. From an early age, children, if their parents are not true Christians, are looked upon idolatrously by them, not as gifts of God, but only as their flesh and blood, in which they love themselves. There is no talk then of "intelligent discipline when the children are growing up," of breaking the self-will and self-will, of habituating them to obedience, to serving and helping. On the contrary, the flesh and its lusts are abundantly fed in them, all their desires are gratified, yea, sometimes they are taken into protection by their perverse, limp parents against the necessary school discipline. And by sparing the rod against their children, contrary to God's word, they thereby bind the rod for themselves, so that later God may strike them through their misguided children. For what wonder if, through such sinful laxity on the part of the parents and their spiritual neglect of the children, without the application of the divine word according to law and gospel, and the upholding of the fourth commandment, there grows up a generation without restraint and restraint, which, work-shy, lax, and addicted to pleasure, can only contribute to the increasing ruin and moral ruin of the civil community?

These, then, are the chief damages and corruptions that have devoured and poisoned our poor people, so many of whom are not truly believing Christians, and have not, like the great multitude, cast God's word behind them, and despised his doctrine, which is thus, "Righteousness exalteth a nation, but sin is the ruin of men."

(Conclusion follows.)

(Submitted.)

The provision so earnestly commanded of God for orphans and widows. *)

Among the Christian's duties of love, the care of orphans and widows is certainly not the last and least. For the exercise of this duty the Lord has bound upon our souls with all seriousness in his word. But daily experience shows that this sacred duty is very often neglected, and that the poor widows and orphans are very often left in their misery unconsoled and unprovided for. And therefore it does not seem unnecessary that the care of widows and orphans should be properly inculcated in the dear Christian people as a duty imposed upon us by God Himself. But this can certainly not be done better than by holding before us the word of our God, in which he so earnestly exhorts us not to forget the orphans and widows.

God surrounded them with a very special protection and promised them his fatherly care and protection. He says e.g. 2 Mos. 22,22.: "You shall not insult widows and orphans. If thou shalt offend them, they shall cry unto me, and I will hear their cry: so shall my wrath be kindled, that I will slay you with the sword, and your wives shall become widows, and your children fatherless." Further, Deut. 27:19: "Cursed be he that bendeth the law of the stranger, the fatherless, and the widow." In the 68th Psalm v. 6. God calls Himself "the father of the fatherless, and the judge of widows." And Ps. 146:9. he says of himself, "The LORD keepeth the stranger and the fatherless, and upholdeth the widow."

God also clothed the orphans and widows with special honor by glorifying his mercy on them in their distress in a very special and obvious way and by putting an end to their distress through great miracles of his omnipotence. Thus, according to 1 Kings 17, the Lord kept the poor widow of Zarpath in trouble by performing that great miracle through his prophet Elijah, so that the handful of flour in the cad and the little oil in the jar were not consumed until more than three years had passed. And when the only son of that widow died, the Lord raised him up miraculously by his servant Elijah. And how wonderfully the Lord helped that poor prophet's widow in 2 Kings 4, by miraculously making such a quantity out of the little oil in the jar that she was able to pay her debts and buy her two sons out of bondage. How kindly our dear Saviour also cries out to the widow of Nain, "Weep not!" and gives her back her only son, who was already the prey of death.

From all this we see that God has taken the widows and orphans into his special protection and has given them a firm promise: I will provide for you! - But God does not want this immediately, but through us. He wants to protect, comfort, and care for widows and orphans, but he wants to use us as witnesses. That is why he has so especially commended them to our love and mercy, and what we do for them he will regard as if we had done it to him ourselves.

Already among the people of the Jews in the wilderness God gave special commandments and laws to order the preservation and support of orphans and widows. He says Deut. 24:17 f., "Thou shalt not bend the right of the stranger, nor of the fatherless, neither shalt thou take the widow's garment in pledge." ... "When thou hast shaken thy oil trees, thou shalt not shake them again; it shall be the stranger's, the fatherless's, and the widow's. See also especially Deut. 26:12. 16:11. 10:18.

Such commandments the Lord has later through the prophets repeatedly inculcated his people and the transgression of the same seriously punished. E.g. Mal. 3,5.: "I will be a swift witness against them that do violence unto the widows and fatherless." Job asks, Cap. 1:16: "Have I caused the eyes of the widows to languish?" And he saith of himself, I have gladdened the heart of the widow. Item, "I saved the poor that cried, and the fatherless that had no helper." Cap. 29:12, 13. - The prophet Ezekiel, Cap. 22:7, gives this as one cause of the Jews' imprisonment, that they "oppress the fatherless and the widow." And Isaiah exclaims from Cap. 1, 2. 3. "Thy princes are apostates,.... They do not do justice to the fatherless, and the widow's cause is not before them."

Also in the New Testament God inculcates in us the care of orphans and widows; for with holy wrath Christ cries out Match. 23:14., "Woe unto you scribes and Pharisees, hypocrites, that devour widows' houses, and turn aside long prayers; therefore ye shall receive destome condemnation." See also Marc. 12:40. and Luc. 20:47. On the other hand, the Holy Spirit calls it "a pure and undefiled service of God," "visiting the fatherless and widows in their affliction," Jac. 1:27. This, therefore, is a foregone conclusion, that God will have the care of the widows and fatherless from us, and dreadfully punish the omission of this holy duty of love. That our God wants this from us should be reason enough for a Christian to submit to the performance of such duty with all seriousness. But the misery and misery in which widows and orphans usually find themselves should also move our hearts to active compassion. Mercy is a very noble virtue in the Christian, to which our Saviour also exhorts us when he says: "Be ye therefore merciful, even as your Father which is in heaven is merciful." And, "Blessed are the merciful, for they shall obtain mercy."

Would that we were ever mindful of this sacred duty of ours, and that in the future we would do it better by the grace of God than we have done hitherto. If we do not do this, we will invite God's wrath and curse upon us. Oh, if only we would take to heart what Luther says (Erl. Ausg. Vol. 44. p. 357): "I fear that we jest with the gospel in such a way that we are worse before God than the papists. Sirach saith, Defraud not widows and orphans, for their tears go not among them, but over them; that is, they cry over them. These are the right waters that pass over the mountains, as it is in Proverbs; and God is not called the father of widows and orphans in vain. For when they are forsaken of all, God asketh for them.

*) This essay was sent in some time ago, but has been mislaid, but will hopefully still appear in due course. D.R.

them. But it is better for us to take care of widows and orphans and help them, for they are in our charge. But if he has to do it, he will start such a game again with us, which is called: If ye afflict widows, I will cause your young men to be slain, and your wives and your children to be widows and orphans. So the Turk makes widows and orphans today, but we deserve it. Let not the people be reproached. Christ is able to preach, but he takes vinegar here and forgets the honey, saying, "Woe to you builders, burghers, and nobles, who take everything for yourselves and scrape and scratch it, and yet want to be good evangelicals. See to it that the gospel does not hover on the tongue alone, and that you do the opposite in deed."

Finally, the care of widows and orphans is such a noble and glorious virtue, well worth pursuing with all seriousness. The apostle Jacob calls the care of widows and orphans "a pure and undefiled service of God. And rightly, therefore, Luther (Erl. Ausg. Vol. 40. p. 239 f.) says: "The other virtue, that they help the wretched orphans and widows to justice, and promote their things. But who can tell all the virtue that follows from this virtue? For this virtue comprehends all the works of righteousness 2c. Therefore, since we are to show our faith by our works,... by love serve one another, and abound in good works, yea, since our Saviour will regard that which we do to the least of these that believe in him, as if we had done it to him ourselves, let us with all diligence, for his glory, do his commandment, and faithfully provide for the widows and orphans."

But what is the best way to provide for our needs? God the Lord has not commanded us anything definite about this, but has left the manner of this duty to our choice; but this he has commanded us: "Let all things be done honestly and properly." The widows and orphans also are to be provided for in Christian order, so that none may suffer want, none may perish. In this every church should follow the example of the church at Jerusalem. With what earnestness and diligence she took care of her orphans, widows and poor, as we read in Acts 6:1-6! The feeding of orphans and widows was therefore already a church matter in Jerusalem at that time.*) We also find in the writings of the oldest orthodox teachers of the Church many exhortations that the congregations should not lack this service of love. Ignatius, the pious bishop of Antioch (d. 115), admonishes Polycarpus (d. 166) that he should "not despise widows, but, next to the Lord, be their guardian. These two men sealed their faith with their blood. The martyr Cyprian (Bishop of Carthage, d. 258) also exhorts the elders of the churches: "I beseech you to take diligent care of widows and the weak and of all the poor."

But in what way can this apostolic way of caring for widows and orphans be generally reintroduced in our congregations? Yes, I would like to ask first of all: Why be-

*Nor should we forget what the apostle wrote in I Tim. 5:16: "If any believer have widows, let him provide for them, and let not the church be troubled; that they which are right widows may have enough." "Right widows," that is, those who have no relatives to care for them.

Has not this way been with us everywhere for a long time? That this is often not the case is certainly not a good sign, a testimony that first love unfortunately no longer burns as it should. And when we recognize this, then it must become clear to us at once what danger we are in; indeed, then it can no longer be a question for us what we have to do! The only way in which we can get the widows and orphans cared for, as in the apostles' time, is by fervently calling on God, the faithful Lord, day and night, so that He will not let the fire of love for Him grow cold in us, but will kindle it more and more into a bright, blazing flame. Oh, how the Lord in His mercy would restrain the foul waters of the worldly spirit and earthly mind, which we also see rising higher and higher among us with fear and trembling, and would throw them back completely and utterly and pour out upon us His precious Holy Spirit, so that we, as once the congregation at Jerusalem, may love Him with all our fervor and for that very reason also become One Heart and One Soul among us! Then the right willingness to sacrifice, which is pleasing to God, will come all by itself, and the question of providing for the widows and orphans will then be a question which relates only to the circumstances which prevail differently in different places. And in this each community may keep it as the circumstances bring it about. But it is high time for every congregation to recognize that the care of its orphans, and indeed also of the orphans and widows of its preachers and teachers, is first of all its own affair, commanded by God. Such orphans and widows are the household members of the congregation in question. And also here the serious word of the Lord applies: "If anyone does not provide for his own, especially for those who are members of his household, he has denied the faith and is worse than a heathen." 1 Tim. 5:8.

But if a church is too weak to provide for its poor and widows, it can, after the example of the church in Jerusalem, confidently ask its sister churches for help. And these latter may take the churches in Asia Minor, Macedonia and Greece as a model and pay the "tax that happens to the saints" abundantly and according to the law, I Cor.16,1. 2Cor.8,20. 9,1.

May the faithful God help in grace that we may know our calling of love better and better and fulfill it more and more joyfully, so that one day we may hear from our Savior the glorious words: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these that believe on me, ye have done it unto me."

Gottlieb Traub.

Adolph Clarenbach,

Lutheran martyr, -j- 1529.

(Continued.)

At last the hour of redemption came. After 9 o'clock in the morning the magistrate came with the bailiffs to take Clarenbach and Flysteden to the court. As they left the dungeon in which they had languished for so long, they exhorted a fellow prisoner, a priest, to stand firm in what he had heard from them and not to be misled by the monks. In front of Greven's house they were bound together by the executioners. Then one said to them, "Now think how Christ went out of Pilate's house." Then Clarenbach said to Greven, "Pilato was to be forgiven, for he knew not what he did. But thou knowest well what thou doest." When the procession began to move, Clarenbach began to praise God, saying, "Praise, honor, and thanks be to thee, Father, that thou hast caused this day to appear to us, for which we have so longed! O Lord, look down, for the time is at hand." A draper comforted him. Clarenbach answered him, "I am well comforted in Christ, for this is the death of Christians and the will of the Lord. So it was with the Lord, and so much more with his disciples. He therefore went before us; so must we all, who would be Christ's brethren, follow him." Several acquaintances approached and spoke to him. For all of them he had one more kind and comforting word. To one of the Wesel brethren he said, "Greetings, brother, and to the other brethren say good night. Admonish them not to forsake Christ and his word for fear of death. For it must come to pass that all who would live godly in Christ JESUS must suffer persecution. Therefore I will follow Christ and go before you." Soon after this he broke out into the strange mutterings, "O Cologne, Cologne, how thou persecutest the Word of God! There is a cloud in the air, it will flow down once more!"

When they came to the Hachtpforte, where the condemned had to stay according to custom until the death bell was rung, Clarenbach asked for a Bible. He received it and read aloud the 5th and 6th chapters of the Epistle to the Romans. But a monk kept talking into it and tried to disturb the reading. Clarenbach asked, "Ah, dear one, let me feast a little on the word of God!" When he came to the passage, "But if we have died with Christ, we believe that we shall also live with him," he said, "O, that is something good; I must think of that point when we are led out!" But the monks, in spite of his entreaties, did not cease to disturb him, that at last he had to give out reading. They brought the conversation to purgatory. "Yes, that is the priest's pocket or coffer; if purgatory did not throw out so much money to you people, you would not think so much of it."

Monk: "How do you know?"

Clarenbach: "I know that; for that is the course of the world now: what no money penetrates, be it ever so holy, it is nevertheless despised by the world. But what money invades, that is defended to the death. Therefore we must die even now, because we despise purgatory."

Monk: "Where do you think your soul should go?"

Clarenbach: In Abraham's lap.

The monk replied with mocking motes.

The death bell began to ring in muffled blasts. Clarenbach's cousin Aleff said, "That's when you ring the bell!"

Clarenbach: "Praise be to God the LORD that the hour has come when we shall suffer death for His sake!"

The executioner: "My dear brothers, the time is here, it must be."

Clarenbach: "Yes, if you like, we are already ready."

The executioner: "I beg you, then, to forgive me the death I must inflict on you."

The two martyrs answered, "Yes, gladly; do ye what ye are commanded."

Cousin Aleff stepped in and asked again, "Dear cousin, I beg you for God's sake that you will signify yourself for the sake of your friends." Clarenbach replied, "What does Christ say? Who

If he love father or mother more than me, he is not worthy of me." Aleff said, "If it be no other way, it must be lamented to God."

But they had come to the high court, where the judge usually pronounced the sentence on those condemned to death. But this time none was pronounced. Then Clarenbach asked: "Where are our accusers now, our heretics and judges? Where a man is to die, he must have accusers to accuse him. - O, what judges are you here? Good citizens and brethren, this is not law, but violence. What judgment is this to me? God have mercy on us, that our accusers may be our judges also!" Then the magistrate waved his staff, signifying that they should be led away; wherefore Clarenbach asked him if the court were at an end, and said, "Well, Lord, thy will be done! The servant is no better than the lord!"

When he recited the Ten Commandments, prayed the Lord's Prayer, and interpreted each petition to their present need and challenge, the bailiff rebuked him for speaking aloud. But Clarenbach replied, "You do not understand the Scriptures. Christ, my Lord, has not taught me thus, but I am to be ready and willing to confess my faith before everyone."

Turning to the people, he said: "Dear friends, pray an Our Father, that God may grant us steadfastness to suffer this for His word and holy name in faith." When he saw some monks standing before the gate of the Barefoot Monastery, he said, "Beware of false prophets!" At this the Greve sprang up on his horse to keep the people from listening. Clarenbach therefore said again, "Be not deceived by the false prophets! For the word of God is bright and clear, and needs no glosses." In the Silberhof, opposite the monastery, the priest J. von Venradt lay in the window, and cried to him, "Go but that St. Anthony burn you!" They moved on. The martyrs did nothing but pray and praise God. Several times they addressed the people and gave them many a glorious word to nourish their souls. A noble lord refreshed them, who had complained of thirst, with a drink of beer. Then Clarenbach lifted his eyes to heaven and prayed God for the city of Cologne that God would not afflict it, and for all the bishops, pastors, and preachers that the Lord would enlighten their hearts and heal them of their blindness. Then he desired of the Mengel that they would say an Our Father, that God would give them a strong spirit. In the old Gate of Honor he cried again in a bright voice, "O Lord, have mercy on the rulers of this city and on the people!" In the new Gate of Honor, where Adolph had lain in prison, he said good night to the castle governor. She, however, crossed herself many times before the heretic.

As soon as they came out of the city into the field, they prayed again. They cried out in a bright voice, "O LORD, praise, honor, and thanks be to you that you have caused this day to appear. Thou alone art the HER!" Clarenbach continued, "O HErr, I beseech thee, that thou wouldst multiply unto death the spark of divine love which thou hast kindled in my heart."

Clarenbach: "So I didn't deserve to die."

The Greve: "So I hear well, thou hast done much more wicked pieces, that thou hast baß deserved death."

Clarenbach: "Yea, when I was born, I deserved death by Adam's fall; so also am I conceived in sins."

Clarenbach pressed his hands to himself, and cried, "My heart is so glad that I believe no joy in the world can equal it."

The executioner asked Clarenbach if they should collect Heller for the mass of souls. Clarenbach replied with a smile, "What are you saying about masses for souls? Do you think to fill the pouch of the priests?" To the executioner's rejoinder: "But you must go to purgatory," he replied: "Yes, purgatory - that is the priests' bag. - This is the true purgatory which my Lord Christ has sent me, namely, that I may patiently suffer this death for the sake of his word and name. But your purgatory has no ground in Scripture." A conversation ensued between Flysteden and the Greven about the Church, as about the worship of the Virgin Mary and the Sacrament. As the people crowded in to hear Flysteden speak, the bailiff struck among the people, and the Greve even blasted with impetuosity on horseback among the people, so that Clarenbach begged him to proceed more gently. (Conclusion follows.)

To the ecclesiastical chronicle.

This year's Synodal Assembly of the Venerable Synod of Wisconsin was held at Fond du Lac, Wis. from June 16 to 21. The number of synodical members present was 152 (87 pastors and professors, 18 teachers, 47 delegates from the audience). The morning sessions were used for doctrinal discussions, the afternoon sessions for business. The doctrine of the means of grace was dealt with. Of the business that was transacted, we mention the following as the most important: 1. a new synodal constitution was adopted after due discussion; 2. the synod appointed a standing traveling preacher in the person of Pastor Oehlert. The synod was also pleased to be informed that the synodal debt had been reduced by about half in the last year due to the abundant gifts of love received. The Synod was forced to erect a second college building in Watertown a few years ago and thus contracted a rather significant debt. We wish the Venerable Synod that at its next meeting it will find the debt entirely paid off. Delegates were also elected to the Synodical Conference, and the same were structed that the delegates should consider their mandate expired "if, in the organization or course of the proceedings of the Synodical Conference, the doctrinal controversy which had broken out in their midst, should issue as a ground of decision, and prevent the organization or the further existence of the Conference in its present existence." The resignation of the delegates, however, was by no means to mean a resignation of the Synod from the Synodal Conference. The Synod gave this instruction to its delegates "in view of the circumstances prevailing in the Synod and the present situation of things in the Synodal Conference. This instruction, which is somewhat difficult to understand for those who are far away, has aroused strange thoughts in the Columbus "Lutheran Standard". He writes: "We understand this to mean that if Missouri will not sit in 'ecclesiastical consultation' with Ohio, it cannot do so at present with Wisconsin." 1. Missouri has not declared that it will not sit in ecclesiastical consultation with Ohio. Our declaration refers to such as have blasphemed the doctrine of the Word of God and of our Confession as Calvinism. The application to Ohio we would make only after the Synod of Ohio has owned up to the blasphemies of some of its members. Who should confess. The Synod of Wisconsin not only holds in its great majority the scriptural and symbolic doctrine of election by grace, but also endeavors to bring this doctrine to bear. Missouri, therefore, has no reason at all not to want to sit in ecclesiastical consultation with Wisconsin. Also, Wisconsin has elected only those delegates to the Synodical Conference who have already publicly professed the correct doctrine of Grace Election. F. P. [Pieper]

The following report **on the synodal meeting of the Norwegian Lutheran Synod can be found in the** "Gemeindeblatt": "On May 25, the Norwegian Lutheran Synod, which is connected with us in the synodal conference, opened this year's general synodal meeting. After a committee had been appointed in the morning to examine the credentials of the delegates, and some preliminary arrangements had been made, the meeting adjourned until 1 o'clock in the afternoon. At the appointed time, the Assembly organized itself by accepting the report of the above-mentioned Committee. The president then read his synodal address and his official report on the last three years, and this document, the reading of which took up almost the entire afternoon session, was referred to a committee, which was to draw up rules of procedure on the basis of it the next day. - As the Ascension Day was celebrated on the following day, no meeting was held in the morning, but a church service was held, with Pastor Koren preaching. In the afternoon they went into session again, and according to the suggestions of the committee concerned it was decided that the mornings should be spent on doctrinal discussions, and the afternoons on business discussions. The first thing to be decided was which subject was to be taught. In the report of the President, a unanimous proposal of the Church Council was announced, to the effect that the doctrine about which a dispute had flared up in the Synodal Conference, the doctrine of the election of grace, should not be dealt with in the Synod, but that the discussions about it should be left to the Pastoral Conferences for a time. On the other hand, the Church Council proposed as subjects for discussion the doctrine of justification and the doctrine of the relationship of the human will to grace in conversion. Of the committee appointed, a majority (3 members) now proposed the latter doctrine for consideration, a minority (1 member) the doctrine of justification, and finally the fifth member of the committee, Professor Schmidt, proposed that a committee of 6 members, 3 from each side, be appointed, which should give a clear statement of the points of difference between the parties in dispute over the election of grace. After a lengthy debate, such a committee was formed and immediately set about its task. - Until this committee was ready to report, it was decided to discuss the doctrine of the relationship of the human will to grace in conversion, and these discussions were based on theses by Pastor Mikkelsen. But the treatment of this subject did not get beyond the beginning, since on each day the largest part of the morning was spent in negotiations about what the Grace-Election-Committee had to report. On the first day after its appointment, the committee announced that it had not been able to agree on whether, in addition to the points of difference, it should also name the points on which both parties agreed with each other. After a lengthy debate, it was decided that this should be done, and on Monday morning the Committee then reported 21 points of doctrine to which both parties wished to adhere. In addition, each of the two parties then had

The committee then drew up a number of sentences, namely, Pastors Koren and Halvorsen and Prof. Stub 13 sentences, and Prof. Schmidt and Pastors Muus and Stadstad 5 sentences. On the basis of these sets of contentious propositions, the Committee, in accordance with the wishes of the Synod, then drew up a compilation of the points of difference in the form of propositions and antitheses, which was presented the following day, and thus the work of the Committee was ended. The question now arose whether the Synod should proceed with the discussion of the relation of the human will to grace, or whether any part of the committee's report should be taken up. After some debate, it was decided to proceed with the first part, namely, the points to which both parties adhered, for discussion. The shortness of time, however, soon made it necessary to break off these negotiations and turn to the most necessary business. - The assembly consisted of 262 voting members, namely 146 elected delegates and 116 pastors. In addition there were 50 advisory members and 26 guests. - On Wednesday, June 1, at 10 o'clock in the evening, the synodal assembly was closed. - As usual, the individual districts held separate meetings for the transaction of their business. Among these items was the election of delegates to the Synodical Convention. Only the Iowa District elected delegates. In the other districts, after prolonged negotiations, no election was held."

The Synod of Pennsylvania, at its meeting this year, elected Dr. Seiß, who is nothing less than a serious Lutheran, as its president. How could those members of the Synod allow this to happen who, by God's grace, stand quite differently from Dr. Seiß, and some of whom have already publicly rebuked his un-Lutheran position? F.P. [Pieper]

The so-called Lutheran General Synod passed resolutions against "Mormonism" at its last session. It would have been nearer the mark if it had adopted resolutions against the Rationalism, Zwinglianism, Arminianism, Unionism, and Methodism prevailing in its midst. G.

General Synod. A congregation of this so-called Lutheran Synod in. Washington recently had a Swedenborgian, that is, one who denies the mystery of the Holy Trinity, the redemption of Christ 2c. preach in their pulpit. G.

The SuSquehanna Synod, belonging to the General Synod, wants to reintroduce the licensing of candidates for the preaching ministry, which so many bodies calling themselves Lutheran had dropped in consequence of the testimony of the Missouri Synod. One is naïve enough to invoke for this the words of Paul, "Let no man soon lay his hands." So unordained men can tamper with souls redeemed by Christ's blood, only they must not be ordained. G.

Pastor Severinghau-, the busy man, thought himself called three years ago to found a German seminary for preachers in order to promote the German work of the so-called Lutheran General Synod. During this time the pastor, who chose himself professor, although, to mention only one thing, he is a little at war with German grammar, has had 14 students. Recently 7 were admitted to the examination, after 1 had already been dismissed, 2 chased away and 3 had run away. Of the 7 who were examined, only 4 passed the exam, 3 must continue their studies for another year, and yet the pastor wants to suspend "theological instruction" for a year! The four who passed the exam are Norwegians, and the pastor even seems to like that, for he writes: "If they were German, we would not know where to give them work, as long as several pastors of our own synod are still almost breadless and anxiously waiting for a calling. Professor Severinghaus seems to be slow on the uptake. He has always been waved at with the barn door, and it has been made clear to him that they do not like to see his actions; his own district synod was not enthusiastic about his little German seminary. But there seems now to have been an improvement in his condition. The General Synod, at its last session, took no notice at all of his "institution," but resolved to found a German Seminary at Carthage, III. In consequence of this resolution, I suppose he has now determined to suspend "theological instruction" for a year,-hopefully for ever. G.

The comet. The so-called "Lutheran Church Friend" says: "Superstitious people are fond of seeking to associate such phenomena with great national calamities ... The comets come and go, following a certain law of nature, and are of no further importance than that they are seen only every few years." - The writer of the "Church Friend" is evidently one of those people who cry out to the world, "There is peace, there is no danger!" - Superstition in regard to such phenomena consists, after all, only in the fact that one wants to interpret them as omens of special coming events, but it is not superstition to call them divine warning signs and reminders of impending divine judgments and especially of the last judgment of the world. What God spoke in the first creation, "There shall be lights in the firmament of heaven, dividing day and night, and giving signs, lines, days, and years," - the "church friend" seems to want to reinterpret in a good rationalistic way. G.

Methodism. We have often pointed out that the Methodists are related to the Papists or, as Luther says, are the cousins of the Antichrist. This is shown, among other things, by their doctrine of church government. The "Happy Messenger", organ of the United Brethren, writes in No. 23: "The General Conference of our church is the legislative body and the highest or Supreme Court of the church. What the same decrees is binding upon all the members of the Church, and none can transgress its laws without incurring punishment Every member of the Church is bound to submit to the ordinances of the General Conference. What the majority decides, the minority must accept as valid. Lawful order must be in a church as well as in the state, or anarchy will ensue." That's good papist. According to God's Word, the Church and her ministers have no other power than the power of the Word; they cannot impose laws on Christians to which they must submit for conscience' sake. The dear reader should compare - in order to see the difference correctly - with the above Methodist omission the paragraph of our Synodal Constitution, which was communicated in the previous number (in the appeal p. 90). G.

The Tunkers, an Anabaptist sect, have divided themselves into three parties. One is formed by the progressives, the other by those who want to hold fast to the old Tunker customs, and a third is formed by the moderates, who do not like the deviation from the old customs either, but who want to know that the differences will be borne and who blame too much strictness in unimportant matters. Among other things, the strict ones consider it a great annoyance that some "brothers" have built a college, that the last annual meeting was even held on college land, and that the standing committee held its meetings in one of the lecture halls, in which there was a piano, and that a collecte was raised at the annual meeting for the building of a meeting house and parsonage in Denmark. The strict held a meeting recently, at which they protested against the innovations and decided to deny the "holy kiss" to the innovators. They declare in their Platform, among other things: "X. Colleges and universities do not belong to the church nor to humble followers of Christ. XIII. A salaried and paid preaching ministry is contrary to Scripture. XIV. Special preparation for the preaching office is not according to the gospel. XII. Brethren are not permitted to participate in politics by casting their votes and accepting offices which require an oath to be taken." Besides this, the old Anabaptist errors of counter-defence, swearing 2c. are repeated. G.

The notorious Baptist preacher I. S. Kalloch in San Francisco, who is also mayor of the city, has vetoed an ordinance of the city council which makes it a misdemeanor to print and have in one's possession lottery tickets. He wrote in his message : "I am compelled to return Ordinance 1626 without my approval. Fortunately, as I may look upon it, and unfortunately, as you may look upon it, I am precisely a preacher as well as a mayor, and therefore I am compelled to object to such interference with the revenues of the churches of this city." G.

Freemasonry. There are more and more cases of speakers who give lectures against the secret societies being attacked. In one place in Iowa, last month, stones were thrown at such a speaker, named Rathbun. In another place he was thrown into the muck, kicked, and beaten by rough men, and he would certainly have been murdered, as the enemies threatened him, if friends had not taken care of him.

G.

Inauguration.

On the 8th Sunday after Trinity, Rev. Aman - dus Volquarts, by order of the honorable President of the "Eastern" District, was installed in his new office at the congregation at Egg Harbor City, N. I., by the undersigned. H. Stechholz.

Address: Rev. Volqrmrts,
-LM Ünrbor Citx,

Mission Festivals.

St. Paul's Lutheran congregation at Cohocton, N. A., celebrated their third mission feast on the 2nd Sunday after Trinity, June 26, which was also attended by numerous guests from the sister congregation at Wellsville. Mr.?. C. Zollmann and the undersigned were festival preachers. The proceeds - -34.00 - were equally divided between the inner mission in the West and the building of a Negro church in Rew-Orleans.

E. I. Sander, Pastor.

On the 2nd Sunday after Trin. the congregation atlaneS - ville, Wisc. in connection with the congregations at Edgerton, Hanover and Beloit, celebrated their first mission feast in a grove. Mr. k. Schlerf delivered a misstons-historical lecture and undersigned the festival sermon. The collecte intended for outer and inner mission was -62.00. Geo. Wildermuth.

On the first Sunday after Trin. a mission feast was held at Sheboygan, Wis. by the congregations of Sheboygan, Town Herman and Sheboygan Falls. Preachers: Pastors Kuechle, Hild and undersigned. Collecte: -140.00 for internal and emigrant mission. C. M. Zorn.

On the first Sunday after Trin. the congregations of Pastors Burfeind, Ruoffer, Wangerin, Brauer senior and junior celebrated their mission feast at Crete, Ills. In the morning k. Wangerin, in the afternoon k. Ruoffer and k. Brauer, sen. - The Collecte, intended for inner and outer mission, emigrant mission and deaf and dumb institution, amounted to -128.00. E. A. Brauer.

The undersigned took office as Missionary of the Western District for Denver City and the State of Colorado on Sunday kulinarrun. The request now goes out to all ministers and fellow believers to send in addresses of Lutherans known to them, whether in Denver or in the state in general, so that the work of seeking out such persons may be made easier for the missionary.

Denver, Col. on the 2s. June, 1881.

D. As. Dornselk,
22" 28W 8tr, Denver, O<"1.

Friendly reminder for our dear Synod congregations and Messrs. DiftrictS Casfirer.

Undersigned hereby kindly permits himself to be reminded of the following:

In accordance with the order of our Synod, the funds intended for Synodal purposes, and thus also the funds to support the planned seminary building, are not to be sent directly to the General Treasurer, but rather to the Treasurer of the district in which the funds are located, to whom they are also to be reported the sum of the love contributions that have only been subscribed, with an indication of the dates in which they are to be paid. The District Treasurers would do well, however, to publish in the "Lutheraner" from number to number both the sum of the monies already received by them and the amount of the signatures paid, with an indication of the dates set for payment, and to deliver what has already been paid to the General Treasurer, so that the venerable Baucom- mittee may thus learn whether and when it can undertake the new building recommended by the Synod of Delegates, and so that as soon as the time has come for it, it may have the necessary means at hand.

E. F. W. Meier,
General Cassirer of the Synod of Missouri, Ohio, &c. St.

Address: 515 " 517 IVuskioAtcm ^vv., 8t. I^ouls. Llo.

Urgent request.

The members of the Committee for the Support of Poor, Sick, Aged Pastors and Teachers feel compelled to make an urgent appeal to compassionate, merciful Christians to send gifts, if possible without delay, for those who have been handed over to their care by the Synod. Seven families are to be supported. Except for a few dollars, all that was in the caste has been spent. For some of them the sources of support they had are now also quite exhausted, that they really suffer need. O, therefore let us remember the word of our Lord, which we heard last Sunday, Pray, and it shall be given you. A full measure, pressed down, shaken, and overflowing, shall be given into your bosom." If it may cost a thousand dollars for a preacher of the gospel to obtain his equipment for that purpose at school and seminary, it may cost as much for a sick and weak preacher to be restored to take upon himself the ministry he has so dearly cherished. Now, the "suffering brethren" are herewith brought before our eyes.

St. Louis, Mo. July 13, 1881.

The members of the Committee: E. O. Lenk.
E. F. W. Meier.
I. F. Bünger.

To the message.

To the friends and promoters of the Kingdom of God be brought the glad tidings that, God willing, in a few weeks the Rev. clesiMntus M. H. Fedderson will take up his office as traveling preacher in Petoskey, Michigan, and vicinity. May God, who has given the greater by grace, namely the person of a preacher of His Gospel, also grant the "lesser" but no less important, that the treasury of the inner mission, from which he and other servants of the Gospel are to be given what they need, be filled with gifts of love! Help then, dear Christians, especially you Christians in the Michigan District, that the work of the inner mission may also be vigorously promoted by your prayers and abundant collections, so that, as the Apostle St. Paul could boast of his congregation in Rome, it may also be said of your faith throughout the world! F- Sievers, sen.

Frankenlust, July 6, 1881.

Candidate Election - Ad.

It is hereby brought to your attention that the following persons have been nominated as candidates by the members of the electoral college, and in part by the respective supervisory authorities and colleges of teachers, as well as by some synodal congregations:

I. for the completed professorship at our high school in Fort Wayne, Jnd,

Mr. F. Zucker, formerly director there, and Mr.?. Fr. Sievers of Minneapolis, Minn..;

II. for the Completed Dtrectorate of our High School at Fort Wayne, Jnd,

Mr.?. I. H. Niemann at Cleveland, O., against whose possible nomination, however, his congregation has already sent in a written protest to the Electoral College, Prof. A. Crull at Fort Wayne, Jnd, Mr.? H. Engelbrecht at Chicago, III, Mr.? P. Brand at Pittsburgh, Pa. and Mr. ?. F. Kügele in August" Co, Va.;

III. for the newly established office of a second music teacher in our school teachers' seminary at Addison, III.,

Mr. Teacher E. Homann at Chicago, III, Prof. Mr. I. Merkel at Addison, III, who has been provisionally employed, Mr. Cantor I. L. Himmler at Frankenlust, Mich. and Mr.? A. G. D ö hler in Forestville, Mich.;

I V. for the newly established office of a- second prosemi- nary teacherS at our seminary for preachers at Springfield, III.,

Mr. I. S. Simon, teacher, at Monroe, Mich.; Mr. H. Ruhland, teacher, at Kendallville, Jnd.; Mr. M. F. Leut- ner, teacher, at Cleveland, O.; Mr. K. Ri edel, teacher, at Saginaw City, Mich.; Mr. I. L. Himmler, cantor, at Frankenlust, Mich.; and Mr. W.Burhenn, teacher, at Chicago, III;

V. for the newly established assistant professorship at the St. Louis Seminary, Mo,

Mr.?. G. Stoeckhardt, I-le. tk., in St. Louis, Mo.

Since, according to our Synodal Constitution (see Synodal Manual, 2nd edition, p. 16.), every synodal congregation and the teachers' college concerned have the right to protest against the election of any of the persons nominated as candidates within four weeks after the date of the announcement of all candidates, on the grounds of proven erroneous doctrine, or proven disagreeable life; so those concerned want to comply with this and send the relevant information in writing to the undersigned in good time, so that the result of the final election can be announced, if possible, as early as August 1.

St. Louis, Mo. July 1, 1881. C. F. W. Walther, d. Z. Secretary of the Electoral College.

Conferenz - Ads.

The Eastern Michigan Specialconference will meet August 2 and 3 at the undersigned's church. Registrations are requested.

Subject of the trial: Of free will.

C. Lohrmann.

La Porte Specialconference held August 9-11 in La Porte.
G. Rosenwinkel.

The New-York District Conference will hold its meetings, s. G. w., August 9-11, at the church of Mr.?. Frey, at Albany, N. D. Before them for discussion (as the main subject) are: Theses on the V. Thesis of Brohm's Theses on Usury. Speaker: Mr.?. Graves. Preacher: Mr.?. Stechbolz. Substitute: The gentlemen of St. Matthew's parish in New York.

Father Andres.

Income to the Western District coffers:

To the synod treasury: From?. Guenther's parish in Colr Camp, Mon, -4.30. ?. Nützel's congregation in West Ely, Mon, 7.00. ?. Lenks' congregation in St. Louis, 5.00. From Trinity St. Louis, 7.05. ?. Nethings Blvd. in Lincoln, Mon., 8.85. ?. Johanning's church, Brauersville, Mon, 7.00. Mießler's St. Louis Co., Mon. 1:50. Griebel's congregation, California City, Mon., 4:56. Adams Parish, Glasgow, Mon, 8.35... Sapper's congregation, South St Louis, Mon, 3.00. ?. Lükers Congregational Church in Aurora, Kansas, 5.00. Zion District in St. Louis, 8.00.

For inner mission:?. Tisza's parish in Cooper Co., Mon., 15.60... Biedermann's church in Thayer Co., Nebr., 6.71... Jben's congregation in Farmington, Mon., 3.00.?. Willes Gem. in Brownsville, Mo., 22.15. By ?. Wilder in Harris Co., Texas, of A. Klein 5.00, Mrs. N. N. 2.50. G. M. Herrmann in Charon Centre, Iowa, 1.00, Andr. Billich 1.00. By ?. Bayer in Osage Co, Mo, by B. Fehner 5.00.?. Adams Gem. in Glasgow, Mo., 5.65.

For Negro Mission:?. Willes Gem. in Brownsville, Mon., 5.00.

For heathen mission: part of the mission festival collecte in ?. Leuthäuser's church in Norfolk, Nebr., 16.92.

For the deaf-mutes: Wittwe Anna M. Rettmann through?. Bünger in St. Louis, 8.00.?. Pennekamp's parish in Topeka, Kans., 10.25...? Janzow's congregation at Frohna, Monday, 6 p.m.

For poor sick pastors: Ges. at S. Eulert's wedding by?. Matthias in Paola, Kansas, 2.00.

On the emigrant mission inNew York, Mrs. M. Engelbrecht by?. Better in Cole Co. on Mon. at 1.00.

To the new building in St. Louis:?. Catenhusen's congregation at Louisville, Nebr., 5.25.?. Matthias' congregation in Paola, Kans., 12.80, raised at S. Eulert's wedding 2.00. Signed: From 21 members of the Cross congregation in St. Louis 2590.00; from?. Matthias' Gem. in Paola, Kansas, 73.00.

For the pastors M. Wyneken and H. Crämer: ?. Cousin in Osage Bluff, Mon., 1.00.

For poor students: Joh. Heide by?. Richter in Eüisville, Mo., 1.00.

For?. Hempfings Gem. in Allendorf, Hesse: Subsequently from Dreieimgkeits-Distr. in St. Louis 5.00, desgl. from Kreuz-Distr. 1.25.

For the Springfield seminar:?. Vetters Gem. in Osage Bluff, Mon., 6.00.

St. Louis, Mo. July 8, 1881, E. Roschke, Cassir.

Income to the coffers of the Illinois" District-:

(Conclusion.)

For?. Brunn in Steeden:?. Nuoffers Gem. at Eagle Lake 5.00.?. Hansen at Worden 2.25. (S. -7.25.)

To the widow's fund: From the?..: Hansen, Gotsch 4.00 each, Beck 2.00. Teacher Garbisch .50. Coll. at Matthews' wedding in Addison 5.00.?. Beck's Jacksonville comm. 4.00. (p. -19.50.)

For the English mission in the West:?. Lehmanns Gem. iu Chicago 13.06.

For inner mission: ?. Pissel's church in Benson 5.70. ?. Willner's church in Quincy, 5.00... Schroeder's church in Sa Dorus, 1.00. By H. Schmidt in Schaumburg, part of the wedding coll. at Joh. Rohlwing's, 11.00. One-third of the missionary festival coll. in Addison, 36.53. Repaid support of Eissfeldt's church in South Chicago, 20.00... Heyer's church in Colehour, 2.60. (p. -81.33.)

For the community of Sioux City, Iowa:?. Nuoffer's comm. at Eagle Lake 6.85.

For the comm. at Ellinwood, Kansas:?. Nuoffers Gem. at Eagle Lake 6.85.

For? Hempfing's church in Allendorf, Hesse:?. Wagner- Gem. in Chicago 28.00. By C. Hänsgen of?. Men- nickes Gem. in Rock Island 80.00.?. Wunders Gem. in Chicago 11.00. (S.-69.10.)

For the commune in Tuscumbia, Ala.:?. Strieters Gem. in Proviso 4.00.

For the township of Luding ton, Mich.: ?. Strieter's comm. in Proviso 4.00. N. N. through?. Merbitz in Beardstown 1.00. ?. Wagner's comm. in Chicago 8.50. Comm. in Addison 8.00. (p. -21.50.)

For the deaf and dumb: N.N. by... Merbitz at Beardstown 10.00. By... Hansen at Worden, Coll. at Wilde's wedding, 12.00.?. Behrens' comm. at Morris, Pentecost coll., 5.91.? Mueller's Gem. in Kankakee, 5.00. (p. -32.91.)

To the orphanage near St. Louis:?. Greif's pupils in Chandlerville 1.80. By?. Burfeind in Rich from Wittwe M. Stünkel "für studirende Waisenknaben" 2.00. (p. -3.80.)

Addison, III, June 15, 1881. h. bartling, cassirer.

Income to the treasury of the Iowa - District-:

To the synodical treasury: From?. Goßweiler's congregation in Crawford Co. -5.00.?. Baumhofener's congregation in Homestead 11.80.... Grafelmann's parish in Sherrills Mount 7.95 and 4.50, in French Settlement 1.86 and 1.75.... Brandt's gem at Clarinda, Easter coll., 4.16.... Reinhardt's parlor in Vinton, communion coll., 6.36...? Crämer's congregation at Fort Dodge, 10.02.?. Händschke's painting at Sumner, 4.50...? Hair .68, whose comm. at Denison, Pentecostal Coll., 4.32...? Brewer's compound in BremerCo. 9.50... Strobel's Marion Co., Whitsun Coll., 6.00... Zürrers St. Joh. Gem. north of Marcus 6.50. (Summa - 84.90.)

To the building fund: Wittwe Baumgart by?. Günther in Boone 10.00.

For inner mission: Through?. Streckfuß in Davenport from Miss M. Meyer 2.00, from sr. Gem. 1.00. M. Merk by ?. Weber in Victor 5.00. N. N. by?. Zürrer in Marcus 1.00.?. Reisinger's joint in Wilton 8.12 and 7.50. Brewer's joint in Bremer Co. 5.75. Stephen's parish in Bremer Co. 17.22... Strobel's parish in Marion Co., Charfreitags- Coll., 5.40...? Brandt's gem. in Clarinda, 8.63...? Wieg- ncrs parish of St. Ansgar, 7.00. By... Reinhardt parish of Vinton, sent to G. Grovart's wedding, 12.50. By... Brammer's congregation at Lowden, Easter coll, 12.20. Mrs. Bolz by... Studt at Luzerne, thank offering, 4.00. Crämer's congregation in Fort Dodge, 10.02. By?. Guenther in Boone from the Women's Club, 10.00. ?. Mattfeld's congregation in Centre Township, CalhounCo., 1.15. ?. Gülker's congregation near Dayton, 4.25... Baumhöfener's township, Homestead, 1 6.00... Streckfuß's comm. at Davenport, Easter coll. 4.15, Pentecost coll. 2.98, Paul Stahmer 1.00. N. N. at Ft. Dodge 2.00.?. Dornseif's Gem. at Elkport 7.22. (p. -151.19^)

For Negro Mission: By I?. Strobel i" Caloma by L. Sttobel 2.00, on H. Armbrutt's wedding 5.25.?. Bräuer's parish (from the collection box) 7.10. Mother Wehrspann by?. Grafelman in Sherrills Mount .50. G. and E. Richter by?. Zürrer in Marcus 1.00 each.?. Brammer's compound at Lowden, part of Pentecostal Coll. 4.85, M. Pieper 1.00...? Wiegner's parish of Clear Lake 5.25. (p. -27.45.)

On the Negro mission in New Orleans: M. Merk through?. Weber in Victor 5.00. Fr. Völz through?. Studt in Luzerne 1.00. (S. -6.00.)

On the construction of the Negro Church in New Orleans: By?. Zürrer in Marcus by H. Richter sen. and jun. and Martha Richter each 1.00. N. N. .50. (p.-3.50.)

For Heathen Mission: A. Dietrich in French Settlement by?. Grafelmann 1.00.

For the deaf and dumb:?. Sessler's parish in Jefferfon 3.25.?. Wiegner's parish in St. Ansgar 5.25. Lis. Richter by?. Zürrer 1.00. (p. -9.50.)

To the orphanage in Addison: W. Krückenberg by?. Brammer in Lowden 5.00. By?. Zürrer in Marcus by H. & Marie Richter each 1.00. (S. -7.00.)

To the orphanage at St. Louis:? Mallon's school children at Mondamin 2.25. By?. Brandt in Clarinda from the Women's and Virgins' Association 3.00, from Mrs. H. Otte 1.00. By?. Besel in Guttenbrrg from Mother Kregel 1.00, W. Borcherding (thank offering) 1.00. D. Pöpe by?. Brandt in Clarinda 1.25. ?. Wiegners Gem. to Rock Creek 4.50. (S. -14.00.

To the orphanage near Boston:?. Mattfeld's Gem. in Centre Township, Calhoun Co., 1.29.

On the Emigr. - Mission in New Rork: H. Vogel in Sher- rills Mount 1.00.?. Brammers Gem. in Lowden, Theil der Pfingstcoll., 4.00. Konr. Richter by?. Zürrer in Marcus 1.00. (S. -6.00.

For poor students in Springfield: By?. Guenther in Boone, sent to H. Krug's wedding, 10.85.?. Gülkers Gem. in Dayton 3.00. (p. -13.85.)

For poor students in St. Louis: By?. Baum- höfener in Homestead, sent to G. Schmidt's wedding, 10.02. ?. Gülkers Gem. in Dayton 3.50. G. Pröschold in Ft. Dodge 5.00. (p. -18.52.)

For poor students in Addison: Mina Heitkamp by?. Gülker in Dayton 1.00.

To the widow's fund:?. Herrmann's parish at State Centre, Easter coll., 10.20. D. Roepe through?. Brandt in Clarinda 1.25. Through?. Guenther in Boone from the Women's Club 10.00.?. Gülker at Dayton, thank offering, 9.00. Mrs. Richter and Ph. Richter by?. Zürrer at Marcus 1.00 each. (S. -32.45.)

For the community of Jndependence, Iowa:?. Studt in Luzerne & F. Völz 1.00 each.

For the needy in Kansas:?. Mallons Gem. in Magnolia 5.00.

For the church in Sioux City, Iowa:?. Mallon's church in Magnolia, 5.00. H. Gruenhagen through?. Zürrer in Marc"-, thank offering, 5.00.?. Reinhardt's church in Vinton, Easter coll., 4.00. Maaß' Gem. in Fenton 4.16. (S. -18.16.)

For the commune in Tuscumbia, Ala.:?. Mallon's Gem. in Magnolia 1.75.?. Brandt in Clarinda 5.91. (p. -7.66.)

For?. Lee's Gem in Chicago:?. Mallon's gem in Magnolia: 1.00.

For the??. Crämer u. Wyneken:?. Günther inBoone 1.00.

Fort Dodge, June 25, '81. I. P. Rade macher, Kassirer.

Sir """" I""Nils"", Z!l..:

Bon Gemeinden u. s. w. in Illinois: From Chicago: By John Harmening of Bastian -0.50 ; by?. L. Lochner, Hochzeitscoll. bei Joach. Arp, 5.00; by?. Engelbrecht von 8. Griebnitz 2.00; by?. Succop von Ernst und Herm. Krüger 1.00; by?. Wagner from F. Topel .50, from the Gem. 43.00; by LehrerL. Selle by H. Fahs 4.00, Ch. Fahs 1.00, Sophie Fahs .50, Wittwe Künn .15; by?. Lochner for orphan victims .25; by H. C. Zuttermeister, proceeds of?. Wagner's orphan sermon, .40; by?. Reinke from Aug. Fischer 10.00, Auguste Lading 1.00; by?. Succop from Reinhard Gahl 2.00; by?. Wunder from Mrs. M. Hanisch 5.00; by?. Lochner, Palm Sunday Coll, 29.60; by?. Hölter from Ch- Gehrandt and M. Landeck 1.00 each, M. Friederico .25; by?. Bartling from Carl Tethke .75; by?. Lehmann from Aug. Reichow 10.00; by?. Wagner from Ch. Mecklenburg 1.00. - By?. Eißfeldt in South Chicag o by Martin Häusler 1.00. -From Addison: by L. Balgemann 4.00, W. Gädke and Fr. Schlomann 1.00 each, from the bell-bag 10.00, Theil of the wedding scoll. by Aug. Blecke 11.92, by John Mat- thews 6.00, by H. Mesenbrink 5.00, C. Harloff 2.00, H. Bartling 2.69, by W. Fiene 46.75, by Ferd. Bartling 37.00, by Fr. Göllner 18.74, by Fr. Leeseberg 36.75, by Ed. Graue 12.25. -By?. Burfeind in Rich: by H. Stün- keljuu. 1.00, H. Schwieger 1.00, E. Blumhoff 2.00, Mrs. Anna Grünhagen 2.00, Mrs. Krüger 2.00, Kindtaufcoll. by Teacher Klünder 1.45 and Hochzeitcoll. by F. Meuer 12.60. -From Schaumburg: by Wm. Biesterfeld 10.00 and by?. H. Schmidt, part of the wedding roll at Joh. Rohlwing 10.00. - By?. Schuricht in St. Paul from father Böge 5.00. - By H. Faster in Strasburg from N. N. 2.00. - By Fräulein Ernestine Pfeifer in Elgin from Jungfr.- Berein 10.00. - From?. Brauer's Gem. in Crete: from the Gem. 51.30, by G. Brauns, thank offering for happy delivery of Mrs. B., 5.00 and Collecte in a District" 11.90. - By ?. Witte in Pekin: by L. Otten 1.50, L. Scheide! 1.50, thank offering from Mrs. ?. Witte 2.00. - By ?. Döring in Glencoe from W. Ostermann 1.00. - Thank offering from H. Hins in Arlington Heights 5.00. - By Ch. G. Hart- mann inEffingham from Soph. F. Ringwald 2.00. - By Ch. Luther in Dundee for orphan reports 1.80. - By?. Buszin in Meredosia 5.00. - By H. Waßmann at Eagle Lake 1.00. -?. Schröder in Sadorus .50, by F. Schröder .50. - By?. M. Otto in Warsaw 2.00. -?. Grupe's Gem. in Rodenberg 5.50 and 6.24. - By?. Hieber at Matteson, wedding coll. at Kämpe, 14.04. - By?. Brewer in Brecher by Salzmann 1.00. - By?. Brug- mann in Union Hill by Gem. 5.75, thanksgiving offering from Mrs. Eva Zimmermann 2.00. -By?. Große in Hartem, half of Easter coll. 15.35, Pentecost coll. 11.25. -By?. Trautmann in Gower from D. Harders 1.00, Wittwe Mihm 5.00. -?. Duborg's Gem. in Blue Island 16.82. - By ?. Döderlein in Homewood: by the Gem. 18.07, Emma and Heinrich Rathe 8.00, H. P. 1.00.-By ?. Loßner in Lake Zurich: by the Gem. 6.31, Mrs. H. H. 1.00, M. Knigge.25, wedding coll. at Herm. Teyler 12.00. - By?. Norden at Hinckley, Ktndtaufscoll. at I. Schmidt, 2.33, by Gem. in Lindenwood 1.85. -?. Mueller's comm. at Kankakee 6.00. -?. Ramelow's comm. in Elk Grove 13.15. -?. Beck's congregation in Jacksonville 4.20. - By W. Kollmann of the congregation near Yorkville 11.00. - By?. Krebs in Aurora, Pentecost coll., 17.20. - By?. Behrens in Morris, Kindtauf coll. at H. Wiegmann, 3.15. - By John Harmening in Addison: Surplus of?. Nuoffer's poem 6.78 and from the orphan box 11.16. - (p. -669.45.)

Bon Parishes 2c. outside Illinois: By?. Brueggemann at Jnglefield, Jnd. part of a bequest from Ludw. Kahle, 25.00. -By?. Ruoffer from some unnamed benefactors near Petersburg, O., 12.00. -Mrs. A. S. atPapillion, Rebr. 4.50. -By?. Schumm at Kendallville, Jnd, Coll. at Osterfelden's wedding, 4.75.-By Lebrer I. F. Weseloh of Mrs. Bünger at Crystal Lake, Wis., .50.-By the Casfirians: Eißfeldt at Milwaukee, Wis., 36.42, 18.00 and 72.88, Simon at Monroe, Mich., 16.57, Rademacher at Fort Dodge, Iowa, 6.00, A. Paar of the Minnesota Synod 2.05. - (S. -198.67.)

From children: In the children's sheet quittirt-431.92.

To board money: BonR. in Chicago for Franz Reifert 12.00. - From G. Thiemer inDetroit, Mich. 15.00. - Mrs. Schneider in Zanesville, O., 15.00. - G. Wiestnger in Adrian, Mich. 5.00 for Clara Gerlach. - From Chicago, III: from Father Börk 5.00, Mrs. Hanley 25.00, Bro. Appelberg 8.00, John Steffens 15.00. - Grandmother Frey 5.00. - Guardian H. Miller in Rockland, Mich. for Siegels 70.00.- Mrs. Brander in Ottawa, III, forBischoffs 5.00. - (S. -180.00.)

Addison, III, June 20, 1881. h. bartling, casfirer.

Freestyle d "s lnth. Orphanage at St. Louis, Mo.

received since 8" June 1881: Collecte in the Gem. of the?. Baum- gart at Darmstadt, III, -5.85. From St. Louis: Bon Mrs. Motte 1 dress, 1 Pr. shoes; Mrs. Jnkamp 1 remnant calico; F. Schwille 22 Ad. Clothes, 22 Ad. Calico; from the werth women's club from Zion's district 6 boys' chemises; Mrs. Tiemeyer skirt and waistcoat; Mrs. N. N. 1 quilt, 1 pr. stockings, 3 jackets; Haas 1 box soap; Streckert several loaves of bread. From Des Peres: Mich. Merz 1 keg vinegar. Collecte at the Jahr- reSfest on the 29th of May 548.24. druggist Meyer at Fort Wayne, Jnd, 6.00. Chr. Benett at Kreston, Tex. 5.00. orphanage box of Ebenezer Gem. at St. Louis 3.00. widow Anna Rettman at St. Louis a parthie of worn clothes. From Jmm. district by Guenther 15.75, by Huning 9.55; Cross-Distr. by Körner 2.10; Zion's Distr. by Hörrman 9.25. Receipt of needlework school of Mrs.?. Lenk 3.00. Chr. Mustard in St. Louis 1.00. Gem. of?. Biedermann in Friedensau, Nebr., 2.04. E. H. Brinkmeyer in St. Louis 8.00. By Adam, Karl and Bertha Klein in Springfield, Tex. each 25 Cts. John Heide at ElliSville, Mo., 1.00. By Unnamed in the basin of Trinity church at St. Louis 5.00. Buchholz at Centreville, III., 1.00, teacher G. Seebold 2.00. C. Webking at St. SouiS 10.00. Bom women's club of the Gem. deS?. H. Ph. Gräbner

In St. Charles, Mo., 4 pr. underpants, 4 pr. boys' trousers, 8 pr. woolen socks, 6 bodkins, 8 white petticoats, 12 girls' shirts, 15 aprons, 2 boys' shirts, 5 dresses. From the Gem. of ?. Schaller in Red Bud, III., 4.50. Ges. by teacher Bornemann from s. school children at Reugehlenbeck and Hamel, III., 5.50. P. Sch. 2.00. H. and E. Sch. 3.00. By ?. E. F. Richter from L. I. Steinmetz at Trenton, III, 3.00. From Belleville, III, by ?. Chr. Kühn 1.00; Mrs. Fruth 1.00; Mrs. Hesse 25 Cts, 6 dresses, 3 shirts, 7 aprons, 1 petticoat, 4 pr. stockings; Mrs. Engler 1.00, 4 shirts, 4 pr. stockings; Mrs. Endres 1.00; Mrs. Sigle 50 cts; Mrs. Meyer 50 cts, 8 shirts, 3 pr. stockings; Mrs. Schlüter 6 aprons, 1 shirt, 1 pr. stockings; C. Moritz, of St. Louis, 1 hat,

Dz. plates, 1 earthen pot, 6 vegetable bowls, 1 parthie playthings. Willhardt of St. Louis some hats, some pr. shoes; Bishop's 1 sack of trouser ficke. G. Merz of Des Peres, Mo. 1 keg vinegar; Fr. Diem 10.00, 6 hats, 1 bush. Peas; F. Leonhardt 1 bag of flour. Lindhorst at St. Louis for -10.00 grocertes. Subsequent to the orphan collection from M. Neff in Central, Mo., 1.00; Mrs. Geitz 1.00. From the piggy bank of Karl and Albert Dette in St. Louis 1.36. For the orphan boy who wants to study, from Mrs. Dora Clausen in Carondelet, Mo., 3.00. Bon L. Roos from the Kreuz-Distr. by teacher Körner 8.00; from the Dreieinigkeits-Distr. by Brockmeyer 2.90, by Hänichen 4.50, by Senf 2.10; from the Jmm.-Distr. in St. Louis by Willhardt 1.65. From the Zions-Distr. by Gömann 22.25.

St. Louis, Mo. July 9, 1881, I. M. Estel, Kasstrer, corner of 3rd and Rutger Sts.

Received for poor students: By Mr.?.A. H. T. Meyer -3.15, collected at the wedding of Mr. H. Schumacher; by Mr.?. C. F. W. Brandt by F. Sunder- mann at Clarinda -1.00 and by the congregation at Page City - 2.85 for I. Müller; by Mr.?. E. G. C. Markworth, Easter gift, -2.00 for Selle, -1.00 for Krenke, -1.00 for Drews and -1.00 for Schüßler; by Mr.?. Hilgendorf, Coll. fr. Gem. -24.00 and by N. N. -5.00 for Stumpf; by Mr.?. F. Ehlers from sr. Gem. -10.05 for Fedderson. By Mr.?. Carth from sr. Gem. -3.53, by sm. Filial -1.57 and by him -5.00 for Grimm. By Mr. Ruhl 2c. in Mockville, Mo.., by him and H. Bänker -2.00 each, by K. Henricks, G. Schröder, Wittwe Schröder, F. Vocht, G. Ruhe, H. Ruhe, Wittwe Schulte, A. Sezer, K. Gengler, W. Witland, W. Dulin, Wittwe Kinker, A. Bänker -1.00 each, W. Franke -2.50, I. Schulte, I. Kinker, H. Hollenberg, I. Hildebrand, H. Renke 50 Cts. each, WittweBanker 25 Cts. for Beckman. By Mr. G. S. at Battle Creek -2.00; by Mr. F. Steinbach -5.00 for F. Engelbert. By Messrs. C. F. Guenther, coll. of the Christ congregation in St. Louis -5.55 for W. Meyer. From the Young Men's Association of the congregation of Mr.? F. Schroeder -10.00 for G. Schroeder. By Mr...? Wilder, sung at the wedding of Mr. W. Lemm, -11.30 for Mr. Wilder. By Mr...? Pohlmann from his office. Gem. -13.00, by Mr. Früchtenicht -5.00 and by him -1.00 for SchaH. By Mr. ?. Schieferdecker, collected at Mr. H. Steinmann's house dedication -6.00 for M. and St. Grüber. By Mr. ?. Hügli from the Young Women's Association s. Community - 10.00 for F. Kaiser. By Mr. President Biltz from the S. Gem. Gem. -6.00, and by I. and E. Wolters -4.00 for Finck. By Mr.?. Heuman, s. on H. Brunkhorst's Hochzt. - 2.00. By Mr...? Drögemüller, s. on the property of G. Lövekamp -5.25 for F. Kaiser. By the comm. in Had- ley, Mich. -3.00.

For the seminary household: ByHrn.?. Matthias, Ostercoll. sr. Gem. -12.85. By Mr.?. Knief, part of the coll. at the Passion and Easter services, sr. comm. 8.20. By Mr...? Niethammer from his church. Congregation -14.50 (late). By Mr...? Liese from sr. Community - 5.00. By Mr...? Biedermann of sr. Gem. Council -6.55. A. Crämer.

"For the Deat and Dumb Institution in Rorrı,"

"I." Received by the undersigned: By? Mueller at Centreville, Dak., from Mrs. A. Krause, 1.00. By? Arendt at Fräser, Mich., coll. at Mr. W. Pappstein's birthday party, 2.00. By? Kolbe at Howard Lake, Minn., from his school children, 4.00. By? Aulich at Ellisville, Wisc., from his parish, cost money for pupil Nimmer, 8.25. By? Strassburger at Cedarburg, Wis. aes. at Lueder's wedding, 7.90. By Mr. Vogt, in Roseville township, Mich. collectirt, .88. By teacher Ritzmann at Millers, Mich. sent to Mr. I. Held's wedding, 2.75. By? Helds, 2.75. From Mr. Louis and Heinr. Kirchhofs in St. Louis, 1.00 each. By?. Torney in Montague, Mich., clothing money for the student Krause, namely: 2.00 from his relatives and 8.73 Coll. sr. Gem. By? Schwankovsky in Morris, Mich., Coll. of the Gem. at Hadley, Mich., 3.52. By? Partenfelder in Bay City from Mrs. Chr. Fahselt 2.00. By? Kretzschmar in Mountville, Minn., Confirmation Coll. 10.00. By? List in Roseville, Mich., Coll. sr. Comm., 6.22.

In effects 2c. was given: By Mr. Vogler, in Detroit, 8 boxes of penholders. By Mr. Vogt, in Roseville township, Mich. collectirt: 16 bushels of potatoes, 8)H bushels of oats, 6)^ bushels of corn, 2 quarts of beans, 26 pounds of meat, 3 peck of apples. By Mrs. Runge in Detroit 5 hats, 1 parasol. From widow Carol. Otto in Chicago 12 boys shirts, 8 girls shirts, 12 handkerchiefs. From Mrs. Fleischer Becker in Detroit 2 pieces of Factory andSsAd. Stuff to make towels. Bon Mrs. Strikter in Unionville, Mich, ADutz. cotton. Stockings. By Mrs. Zopf and Mrs. Keil in Detroit from the Women's Association newly formed in the comm. of?. Hügli in Detroit for the benefit of the Taubst. institution: 4 quilts, 1 doz. headboard covers.

Many thanks to all dear donors!

Morris, June 18, 1881. H. Uhlig.

Freestyle poor student at- Mıchıgan

the undersigned has received the following gifts of love since January of this year: Through teacher Simon from Fr. Paasch in?. Witte's Gemeinde -1.00; from Mrs. N. R. in Sebewaing 5.00; HochzeitS-Collecte at I. C. Gettel 2.58. Through?. Gose from sr. Filiale in Town Sherman 2.00, from Mrs. H. S. there 1.00; from?. B. Lange 1.00; from my parish 10.00. From?. Markworth from his parish 5.00. From?. Trautmann from the Frauenkasse sr. Community.

8.00; from N. N., in Boston, Mass., 1.00. By?. Hattstädt from the Frauenverein sr. Community, 12.00. By?. Hügli from his community for W. Schicht, 12.50. Wuggazer from his church, 7.60; at Mr. Meeske's wedding in Sebewaing, sent for Bro. Hahn, 5.00. By Bro. Hahn from Bro. also, 3.00. By Bro. Koch from his church, 5.00. Bro. Hake 2.00. Bro. I. Schmidt from Bro. Weiss .75. Bro. Düver, Whitsun Coll. Bro. Congregation at Lake Ridge, 5.50. By?. Hahn, Pentecostal Congregation, 12.88. Congregation, 12.88.

On behalf of the recipients, I extend my heartfelt thanks to the dear givers and wish them God's rich blessings.

Roseville, Mich. July 8, 1881. I. List.

Received:

For H. Guckenberger by?. I. G. Nützel from his confirmands -14.25; Collecte of the congregation of Mr.?. Eirichs in Janesville, Jnd., 5.67 ; for I. S. and K. A. by?. C. Schuricht of Father Malchow 3.00, of N. R. 3.50, of N. N. 5.00 ; for I. Kretzmann of the congregation of Mr.?. Polacks in Paitzdorf, Mo., 6.00, from Wittwe H. there 1.00; for Joh. Beyer from Mr. Joseph Weinhold 8.00; for K. A. by?. C. Schuricht from the women's association of his community 5.90 and 2.00; from F. Zink 1.00, from F. W. Stork4.00, from Wittwe Gele 2.00; for the household fund by Kasfirer Schuricht 10.25.

R. ". Bishop

For the preachers' and teachers' widows' and orphans' fund

(Western Districts)

have been received:

1. contributions:

Bon?. Doescher-5.00. Prof. Pieper 4.00... Mare-4.00.

Two. Gifts:

From N. N. from the parish collection plate?. Doeschers -5.00.?. A.G. Grimm's parish, 5.25. Mrs. Dorothea Granemann through?. Günther, thank-offering for happy... Obermeyer's congregation, 20.00. By Lehmann, confirmation and Pentecost collections from his congregation in Pevely, 7.25; from the congregation at Sandy Creek, 3.60.?. H. Stutes Gem. 6.00.

St. Louis, Mo. July 2, 1881, C. F. Guenther, Casfirer.

To the seminary household in Springfield:

From the congregation of the Lord? Buszin : From H. Fricke 24 doz. Eggs, 1 ham, 1 shoulder, 1 side of bacon; C. Müller 2 shoulders, 1 side of bacon; Christ. Helmkamp 1 shoulder, 1 side of bacon; H. Rägge 1 shoulder, I side of bacon, 1 ham ; Hermann Knippenberg 5 doz. Eggs, 1 shoulder, 1 ham; Bro. Korsmeyer 15 doz. Eggs, 2 shoulders, 1 ham; Wittwe Lövekamp 16 doz. Eggs, 1 shoulder; Friedrich Helmkamp 50 cents towards the cost of transportation. From the Gem. of Mr.?. Frederking : From Leo Hahn, 38 pounds of butter; Mrs. M. Bürger, 27 pounds of butter.

Sincerely thank youdustav Pfau.

For the congregation in Houston since 1 Jan. receive": BonHrn. teacher Broders -1.00, Mr. Kasfirer Schuricht 13.25, Mr.?. Fischer 9.33. Sincerely thankingT . Stiemke.

Correction.

In No. 13 of the "Lutheran" read: For the synodal treasury of ?. Mennicke's congregation in Rock Island -30.00 instead of "3.00."

H. Bartling.

New Printed Matter."

The second volume of Luther's Sämmtlichen Schriften, containing the second part of the interpretation of Genesis, will be ready for dispatch in about 8 days. Whoever of the honored subscribers wishes to receive other books with the Luther volume, is asked to send in his order immediately.

St. Louis, July 15, 1881. "Lutheran Concordia Publishing Company."

M. C. Barthel, Agt.

The following tract has just gone to press: **Illumination of the**

Stellhorn's Treatise on the Doctrine of the Election of Grace **published by** C. F. W. Walther.

and will be ready to ship in approximately 10 days.

Address":

Rev. 1. Strobel, Lauer, dlarlou 6o., lorra.
Lev. Leuoloke, (Ouuä. rev. w.) ^Vest?ralr1e, ?olusett 6o., ^rk.
Lev. L McktiA"!!, ^artdurx, dlouroe 6o., III".
Osear Xrakkt, ?raukeulu8t, Lazk 6o., dlied.

The .LMtzenmrr- appears twice every month for the annual Sudscrip- ti "n "prei" "at a dollar for the au "wärtige" Unterschreidrr who have the same "orauojlib "ahlrn. Where the same "on carrier" is brought in'" Hau", the subscribers have 25 Lenk" Träaerlobn rrtra ,u bezadlen.

Räch Germany is allowed the .Lutheran' by mail, **portvftei,** for **-1.25 ".**

Only letters containing information for "da" paper are to be sent to the editors, all others, however, which contain "business", orders, cancellations, messages, etc., are to be sent to the address "Dutd" ("onvorUla" <W. Rnrtkel, ^Fent): ,,Dutd. (.onvorUla-Verlag" <W. 6th Rnrtkel, ^Fent), t^rrner ot blininl 8treet L In6i "ma ^venus, 8t. Ixnris, blo, other, "send. - In Germany this" sheet ju bejikhea by Srinrich A. Namnamt, **36 Ptrnaische Straß", Dresden.**

Lntsreck ab tde Lost OKes ab 8t. Louis, dlo., as sscouck-vlass matter.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 37. St. Louis, Mo. August 1, 1881., No. 15.

Dr. Martin Luther's Interpretation of the First Book of Moses. **Second part.**

Edited in German by Dr. J.G. Walch.

Newly published on behalf of the Ministry of the German Lutheran Synod of Missouri, Ohio and other states.
St. Louis, Mo. "Concordia Lutheran Publishing House." (M. C. Barthel, Agent.) 1881.

It is with great pleasure that we inform our dear readers that this second part of the complete writings of Luther, edited by Walch, is now also ready for dispatch in a new edition with God's help. With the appearance of this volume in impeccable, indeed, in every respect, excellent condition, a bright shining star of peace is rising for our American Lutheran Church in this so gloomy time of bitter strife - praise be to God for that! - a bright shining star of peace rises. Let it not alienate anyone that this second part appears later than the readers may have hoped and than the editors had hoped. The great work is stereotyped, so that at any time, when the supply draws to a close, new copies can be produced without delay. But as the stereotype plates could not always be produced all at once in our own establishment, the temporary dependence on the stereotypist outside our printing office caused a delay, the prevention of which was beyond the power of our managers. When Walch's edition of Luther's complete writings first came out, they appeared within the short period of fourteen years, namely in the years 1740-1753. Already in the first year, the Gebauer'sche Verlagshandlung in Halle was able to deliver no less than four volumes to its subscribers. Now, of course, volume after volume of our new edition will not be able to follow so quickly one after the other. But as great a test of patience as this may be for some of our dear Godly subscribers, the appearance of the individual volumes in longer intervals should nevertheless also has its good. In this way it will be possible for the less well-off to gradually come into possession of the whole work.

The second part before us contains the second major half of Luther's lectures on the first book of Moses, namely, the interpretation of chapter 25, verse 11, up to the conclusion, chapter 50, verse 26. Whoever has this part together with the first part possesses a priceless treasure. Not only does it exclude him from the true meaning of the first book of Moses, but it also gives him the key to the whole of Holy Scripture, for, as Luther writes, from the first book of Moses "flowed, as from a fountain of all the prophetic books, even the whole of the New Testament, which is promised therein." (XIV, 170.) All that even the best church fathers before Luther wrote concerning the first book of Moses is to Luther's interpretation of it what the half-light of the twilight is to the noonday brightness. What until then no one had found in the simple words of Moses, the Holy Spirit opened up to the ceaselessly praying and pondering Luther, and this he now shares with his listeners in his lectures on the first book of Moses in a fresh and powerful stream of words. From the few words with which Moses describes the prehistory of the Kingdom of God in Genesis, Luther knows how to create such a vivid picture that it is as if the attentive reader experienced everything and saw it before his eyes. Luther portrays the Old Testament saints as if they had been New Testament believers, and yet one sees that Luther does not invent anything, but as a master in the interpretation of Scripture really takes everything from his sacred text and, as it were, eavesdrops on it. Often a single word, which until then all readers and interpreters had completely overlooked, becomes a star that radiates the brightest and sweetest light. Yes, what had hitherto seemed almost offensive to others in Moses' reports, not only loses all apparent offensiveness through the illumination which it receives through Luther's interpretation, but also becomes to the devout believing reader what it is, namely, "divine power and divine wisdom." The reason for this is that Luther did not, like the new-fangled believing theologians, hold to the sacred Scriptures. Luther did not scribble around as if it were a book of fables stitched together with a few grains of gold, but that he believed in the Holy Scriptures, as the Word of the great God, with all his heart. Luther therefore wrote as early as 1523, when he published the first part of the Old Testament, namely the five books of Moses, in German translation, in the "Preface to the Old Testament" which precedes it, among other things as follows: "I faithfully ask and warn every pious Christian not to be offended by the simple speech and history which he will often encounter, but do not doubt how badly it can always be seen that it is vain words, works, .Judgments and history of the high divine majesty and wisdom. For this is the Scripture that makes fools of all the wise and prudent, and is open only to the small and foolish, as Christ says, Matt. 11:25. Therefore, let go of your arrogance and your feelings, and hold on to this Scripture as of the highest, noblest sanctuary, as of the richest treasure that can never be sufficiently filled, so that you may find the divine wisdom, which God here so foolishly and badly presents as to dampen all arrogance. Here shalt thou find the swaddling clothes and the manger, where Christ lieth within, whither also the angel directeth the shepherds Luk. 2, 11. Poor and small swaddling clothes they are, but precious is the treasure, Christ, that lieth within." (XI V, 2.) - In his Commentary on Genesis Luther has set down his whole pure and profound theology as in a complete extract for all time. There is no article of our holy Christian faith and no doctrine of the Christian life which is not dealt with more extensively or more briefly in this Commentary on the basis of the divine Word and rich Christian experience. This writing is also the ripest fruit of the theological meditations, which day and night surged through the mind of the highly enlightened man of God. Luther spent ten years on these lectures on the first book of Moses, which are now contained in the first two parts of his works in a new edition, namely, the last years of his life in 1535 until November 17, 1545, on which day he wrote the "Book of Genesis".

The great work concluded with the following words: "This is now the dear Genesis. May our Lord God grant that others may do better after me! I can no longer: I am weak. Pray God for me, that he may grant me a good blessed hour." The first of these two wishes, of course, has not been granted. Far from it, that the later interpreters of Scripture could have "done better"; rather, only those have written something righteous about the first book of Moses, who thereby faithfully exploited Luther's treasury. The other wish, however, was soon granted to Luther, for only three months later, on February 18, 1546, God let his faithful servant, after unspeakable hard work and after uninterrupted hot struggle and strife, enter into eternal rest and glory. By the way, Luther had already written to Wenceslaus Link in Nuremberg on January 4, 1545: "I am nearing the end of Genesis, having reached the 45th chapter. May the Lord give me the end of this dead and sinful life with the completion of Genesis, or even before, if it should so please Him, whatever You want to ask for me." (See: Letters of Luther collected by de Wette. V, 714.) Quite beautifully Melanchthon calls Luther's interpretation of the first book of Moses "Luther's swan song;" for the old poets assert that the mortally wounded swans sing their sweetest song before they die.

Help yourselves then, O help yourselves, dear Lutheran Christians and church servants! God is now standing again, as it were, in the marketplace of this world and once again offers you a precious commodity in his open store for an unprecedentedly low price, namely the swan song of his highly pardoned armament, Luther's, the sweetest song which he once sang in the face of his approaching death. You cannot find a better read according to God's Word. Once you have read your way into this book, you cannot read your fill of it. Luther's gift, no matter how high, important and difficult matters he treats, to entertain and delight the reader at the same time, is reflected in none of his writings so wonderfully as in this writing. To read it is therefore not only richly instructive, but also a pleasure, an amusement, a delight. Whoever, therefore, does not yet have the first part of it, let him acquire it in haste, and if he cannot now win the prize for the second part at the same time, let him postpone the acquisition of this part, too, until a later time. Should we, however, encourage someone who already owns and has read the first part with many words to now also acquire the second? This would undoubtedly be a quite unnecessary effort. For he who has tasted this food needs no encouragement to eat more, but only the news that in the second part Luther offers his readers ever tastier dishes. -

As for the price of the second part, it cannot, however, be supplied at the price at which the first could be issued. The price for the second part is $4.50. The latter is not only just as excellently equipped, it is also considerably larger. It comprises first of all highly valuable prefaces on 43 colums, secondly text on 2091 colums and finally an exceedingly rich register on 176 colums, so that the whole volume comprises 2210 colums on 1100 quarto pages. Everybody will therefore admit that even with the somewhat higher price it is not a question of money.

but only for the widest possible distribution of the splendid work. The threefold register newly prepared by Mr. Christian Körner with the utmost diligence and with admirable skill, of which the first contains a Hebrew word register, the other a saying register and the third a factual register, gives the two volumes a double value. The Lutheran Church in our country cannot, therefore, express its gratitude enough to him, as well as to Licentiate Stöckhardt and his assistant, Mr. Kähler, who have taken the trouble of producing a thoroughly revised new edition of this invaluable work. What an immense work was to be accomplished by these men can only be appreciated by those who have ever had to do a similar work. -

The next volume, which should follow this second as soon as possible (with whose revision and printing a good start has already been made), will be the eleventh of Walch's edition, which contains the Gospel part of Luther's **church postilion. It is** precisely with this part that the continuation of the publication of Luther's complete writings is to take place, because, as is well known, Luther's home postilion is found in very many of our families, but the incomparable church postilion, this first great Reformation writing of Luther, is only rarely found in the homes of our readers. Hopefully, this institution will also find general approval. Walch, too, has not published his twenty-four volumes in order, but according to need, soon this one, soon that one, and has therefore, for example, let the eleventh volume follow the eighth and the twenty-second volume follow the thirteenth. -

Before we close this report, we would like to share a few judgments that famous theologians of old have made about Luther's interpretation of the first book of Moses.

Not only does our Concordia formula call it a "glorious interpretation" (p. 599), but almost all of our greatest theologians have not been able to exhaust themselves in praising it. It is sufficient to cite only the following judgments. First of all, Luther's trusted friend Hieronymus Weller wrote: "Although all of Luther's writings are full of excellent teaching and comfort, the interpretation of the first book of Moses far surpasses all other writings and books. No challenge can be conceived for which or against which he has not shown a certain remedy and consolation in the same interpretation. It is certainly true that he, Lutherus, has surpassed himself in this interpretation." (See Luther's Works by Walch, XIV, 871.) Thus, further, Timotheus Kirchner, the principal author of the Apology of the Concordia Formula, writes: "The book may well be called the '*Consummatum est' Lutheri* (Luther's 'It is finished*). To this book all theologians must go to school, and no one will study it"; of this I am sure and certain. In this book the man of God has so clearly and abundantly dealt with almost the noblest and greatest articles of our faith that nothing like it, with the exception of the Holy Bible, has ever come into the world, nor, of course, will ever come into the world. (Ibid. p. 872.) Femer writes David Chytraeus, one of the co-authors of the Concordia Formula: "As to the majesty of heavenly wisdom, and of the very most important things, as also the power of. moving the hearts of readers and to kindle godly and spiritual movements, other authors' writings must nevertheless give way to this writing of Luther. The writings of other authors must give way to this writing of Luther's, as much as the other stars are surpassed by the morning star, or rather by the light and brightness of the sun." (P. 876.) Daniel Cramer at last goes so far as to write, in 1630, "He who does not read this book does not deserve the name of a theologian." (Ibid.) -

May God help that the new edition of this delicious book will find many eager readers and many open hearts among the so-called laity as well as among preachers; then this will be one of the most effective means that finally also in this most distant Occident the true church of the Reformation will present itself in ever more beautiful bloom. W. [Walther]

The *Lutheran Standard* and our last delegate synod once again.

Instead of simply confessing that he (led astray by a "good friend") gave a report on our Synod of Delegates which was untrue in many parts and slandered the Missouri Synod in all kinds of spiteful remarks, Prof. Stellhorn tries to wriggle out of it by dodges in the *Standard of* July 16. He repeats the charge that they acted un-Lutheran at Fort Wayne. He says, "it is unheard of in the Lutheran Church that a Synod, composed in part of lay delegates, should have made a statement on 13 long theses, which had been published for over a year, and had been read only once at Fort Wayne." One can see that St. would like to impute his own confusion and lack of clarity to our lay delegates. He must mean that we do not take the word election in two senses, as he does. Our "lay delegates" therefore did not always have to work out first whether the word election of grace was to be taken in the "broader" or in the "narrower sense" at a certain point. If one remains unconfused with Schmidt-Stellhorn-Loy's "broader" and "narrower sense," then the matter is very simple and easy for a Christian who has read God's Word and His Confession and, upon the admonition of both, abstains from sophistical musings. Also the content of the 13 theses, which are so annoying to St., is not so strange and unfamiliar to any Christian who possesses some spiritual knowledge. Theses 1-4 say: God wills the salvation of all men, Christ has redeemed all men, God calls all earnestly through the means of grace, men who are lost are lost because of their stubborn resistance, and not in consequence of predestination. Thesis 5: the elect are those who believe to the end. Thesis 6: all the elect and only they will be saved. Thesis 7 and 8: one should not want to be certain of his election by investigating the divine secret counsel, but only from the revealed word. Thesis 9 says that election by grace is not "a mere foreknowledge"; not a general purpose extending over all men to redeem men and make them blessed; not a mere counsel to make all those blessed who would believe to the end. Thesis 10 and 11: the cause of the election of grace is God's grace and Christ's merit alone, not something good that God foreknew in the elect. The election of grace is rather a cause of the blessedness of the elect.

Thesis 12: there are mysteries in the doctrine of election that we cannot nor should not explore in this life. Thesis 13: the doctrine of election by grace, when rightly presented, is a useful doctrine.

That is briefly the content of the 13 theses. And lay delegates should not be able to make a statement about them"? These theses were not only published and discussed in the "Lutheran", but also at the Synod itself the content of Thesis 11, which is especially contested by our opponents, was still discussed according to Scripture. (See p. 39 f. of the report.) Above all: the lay delegates had to know best themselves whether they were ready for an explanation or not. They themselves did not wish any further discussion of the 13 propositions. We must repeat it again: Prof. St. feels the difficulties he has in finding his doctrine of election by grace in Scripture and Confession. That is why he does not want to trust "lay delegates" that they could soon come to a certain mischief about the right doctrine. Of course, St. should, according to his own statements. St. admittedly should, according to his own statements, despair of being able to prove to "laymen" that his doctrine is true to his work and confession. In his treatise (p. 10), he counts the passages of Scripture that deal with the election of persons (and there is no other election) among the "passages that are in part not easily understood," among the "dark" passages. Thus he has given up being able to prove his doctrine of the election by grace from the Scriptures to "laymen. It is the same with his proof from the Confession. He also says in his treatise (p. 1), "whether the Concordia formula speaks of the election of grace in a broader or in a narrower sense," that not every Christian, but only one who possessed "a particularly keen mind," could grasp and understand. Now, however, for St. everything depends on the fact that someone to whom he wants to prove his doctrine to be in accordance with the confession, sees clearly whether the Concordia formula speaks of the election of grace in the broader or in the narrower sense. Thus, according to his own statements, he must refrain from being able to prove to the "simple Christian", "who does not possess a particularly sharp mind and not a particularly good Christian knowledge", that his (St.'s) teaching is the teaching of our confession.

Then St., probably in order to give vent to his misfortunes, accuses us by turns of not having given our readers a correct account of his and his comrades' doctrine. We had said, for example, "The opponents do not want to allow the Christian to be quite sure of his blessedness and election in faith." Further, we reported that it was denied on that side "that eternal election is a cause of the blessedness of the elect, and of all that pertains to the same, therefore also a cause of the faith of the elect." One must wonder at the audacity of St., that, on the ground of the above, he dares to accuse us of not having rightly reported his doctrine. Prof. St. expressly teaches, "There is, indeed, no infallible certainty of election at all. Whether I am elect even in the stricter sense, I do not know. That I am to believe and hope." (Chicago Report p. 21.) By this St. means, after all, to say: I can by no means be quite certain that I belong to the elect who will certainly be blessed (that is, to him, the elect "in the stricter sense"). So he denies the undoubted certainty of blessedness and election. He cannot hide behind the fact that he has said, "this shall I believe and hope." "Believe" and "hope" he uses here not in the sense of "certain confidence," but in the sense that I believe and hope it, but am not quite sure whether it is or will be so. That is what the contrast shows. And as to the other point, does not Prof. St. deny that election, which alone goes to the elect children of God (that is, election of persons, as they call it), is a cause of the faith and blessedness of the elect? Does he not wish to refer the passage of our confession, "Eternal election is of the gracious will and good pleasure of God in Christ Jesus a cause of our salvation, and of all that pertains to it," 2c., to what he calls the first part of election, namely, to the general order of salvation, which concerns all men? Does he not thereby deny that election, which alone, extends to the children of God, is a cause of the faith and blessedness of the elect? If he then goes on to say that "in a certain sense" election of persons is also a cause of faith and blessedness, we know what this "certain sense" is all about. It is the "judicial application" of the general way of salvation to the individual; that is, after God has seen that some one has come to faith and remained in faith, he now also judges judicially that the person concerned come to faith and remain in faith. This is the election of persons, which extends only to the children of God. That this election is such a "cause" that creates and works nothing more, every one understands.

Thus it remains: our opponents do not want a Christian to be quite sure of his blessedness and election. They also reject and revile it as Calvinistic heresy when we, with our confession of election, which alone goes to the elect children of God (and there is no other election), say that it is a cause of salvation and of all that belongs to it, that is, also of faith. On the other hand, they teach that God, in choosing, looked to the good conduct of those to be chosen. They teach that, in conversion, a man may, by his own efforts, subdue the willful reluctance, and thus be converted. Therefore we reject and condemn the doctrine of our opponents. And we make no secret of our rejection and condemnation, as the *Lutheran Standard* says, but speak it loud and clear before the Christian church, so that Christians may beware of the teaching of those who want to rob them of the assurance of their blessedness and of God's glory, that he alone makes men blessed.

We pass over other points in the "*Standard's*" reply. If, for example, St. says that we did not think logically in an accusation that we had to make to him, the reader of the "*Standard*" immediately sees for himself on whose side the lack of logic is in this case. Only this one thing may be mentioned: St. seeks to make capital out of the fact that the report in which we set right the false statements of the "*Standard*" ("Lutheran" of^l July) was not signed. He thinks the writer did not wish to be named. Does not St. know that he must attribute to the editor an article which neither bears "Eingesandt" at the head, nor is even specially signed? In the previous number of June 15, had not the Redaction expressly promised the report? But if St. would like to know the member of the Redaction who was charged with the external writing of the counter-report, it is the undersigned.

F. P. [Pieper]

(Sent in by Dr. W. Sihler.)

What does the recent assassination attempt against the President give us Lutherans to think about as

(Conclusion.)

But it is very much to be feared that the great multitude of American preachers, especially those of English tongue, will not severely punish these sins with and according to God's word; for a good part of the people here still belong, at least outwardly, to these and those ecclesiastical communities.

But unfortunately, quite a number of the native preachers here belong to fanatical politicians and party stallions who bring politics into the pulpit and, instead of for Christianity, seek to win their listeners for their party.

Another part delivers only smooth, licked oratory; and even if these are of Christian content, they are not designed to reach the hearts and consciences of their hearers with proof of spirit and power, according to law and gospel. They also prudently guard against punishing the national sins mentioned above with earnestness and zeal, in order to produce in those who can be healed first the right repentance toward God through the law of God; for the fear of man and the pleasing of man are not altogether foreign to them.

A third part preaches that makes people's ears prick up, and instead of punishing the prevailing sins of the people, he does not know how to praise enough the unsurpassable glory of the local constitution, the wealth of the country and the happiness of its inhabitants as in a new occidental paradise. At the same time, these preachers are mostly good epicureans and men of life, who court their moneymen instead of punishing them, where necessary, as unjust mammon servants; for even in their social behavior they like to make themselves agreeable to all according to the flesh.

Summa, all these preachers are not the right physicians of those terrible, contagious, spiritual diseases, of which the body of the local civil community is so powerfully seized and pervaded; For they know nothing to do with God's word, the only remedy against it, either because it does not live in them, as in unbelievers, or because they, as mere doctrinal preachers or as pietistic emotional preachers, do not understand how to use God's word as the sword of the spirit, after the example of the prophets, Christ and his apostles, powerfully against the prevailing sins of the people, and do at most air-brushing.

Truly, in view of the mighty and prevailing moral ruin of our people in this our time, it would look exceedingly miserable, and even exceedingly threatening for the near future, if the dear last day does not soon dawn, if we could not draw comfort from God's Word, for thus says, among other things, the prophet Isaiah: "If the Lord had not left seed, we should be like Sodom, and like Gomorrah." Now this seed is the truly believing Christians, thus also the true Lutherans, that is, the Christians who are at once right believers and right believers, the Church of the Reformation, the Church of pure Word and Sacrament. For the sake of his faithful, who are also here in this country the salt of the earth and the light of the world, and who are to shine as lights in the Lord in the midst of the unrighteous and perverse generation, for their sake the long-suffering God still bears patience and spares them, so that he does not yet let go of the devil, and so that he does not let them go.

in the madness and frenzy of party fury the citizens of this country do not yet bite, eat and devour each other in every state and county and all perish.

What, then, do we believing Lutherans have to do here in this country, and to what end should this recent attempt on the life of the first official of this confederation give us new impetus?

First of all, that we, according to the example of Dan. 9, humble ourselves before God and thoroughly repent of the sins of our people. It may also be that some of us, though only out of weakness and ignorance, have in one way or another taken part in that corruption, e.g. in the filthy electoral machinations, have not kept justice strictly enough in trade and commerce, or have not or not severely enough punished the unfruitful works of darkness, whether in the pulpit or in civil assemblies, or in social circles, or in written essays. Nor do any of us want to feel free from guilt for not having prayed and interceded diligently and persistently enough, after the example of Moses and the prophets, for his blinded and perverse people, that God may grant them grace to repent.

Secondly, it behooves us to bring forth righteous fruits of repentance.

To these now belong: 1.) That we do not involve ourselves in the fanatical hateful party system, but rather, according to profession and occasion, punish it seriously.

2) That we hate and flee all immoral and mean practices on the occasion of elections for higher and lower offices, much less participate in them, but rather warn the weaker and ignorant against them.

3) that in casting our vote we do not allow ourselves to be influenced in blind passion by the interests of Panei, but give our vote to the candidate who, as far as we can obtain unsuspicious testimony about him, has at the same time the necessary aptitude and ability for the office in question, in addition to the civil and moral honourableness and the patriotism of the attitude.

4) That in the sphere of business life we make use of the strictest justice, honesty and honesty, that here too we in no way make ourselves equal to the world, that we somehow seek our advantage with our neighbour's disadvantage, and that we indulge in self-interest. Rather, as Christian business men, whose treasure is Christ, it behooves us to hate and flee from the heart the desire to get rich, and on the other hand to give our hearts to the desire to get rich in good works of brotherly and universal love, even in the sphere of business life, and in the case of clashes between the Christian and the business man in ourselves to let the former have the upper hand. Here it is everywhere necessary that we always be mindful of this, as we are only stewards of Him who said, "Mine is both silver and gold."

(5) That we abstain from the current of that manifold hedonism and sensuality, that we flee from the world in the midst of it, that we deny the ungodly nature and worldly pleasures, and that we keep ourselves chaste and godly, also keeping moderation in lawful pleasures, not abusing them against love with the offence of the weak of our Christian liberty.

6) That we bring up our children in the discipline and admonition of the Lord with earnestness and goodness, and in the wise and strong application of the law and the gospel. And in this it is of great need that we For this we daily call upon God for grace and wisdom; for by our own reason and strength we cannot, according to God's will, bring up our children. And truly, in this we take care of what is in us best for the future also of our people. If our Lord God gives his blessing to our child rearing - for this, too, is his faithful grace and not our merit and worthiness - then our children will later become lively and active church members, good patriotic citizens, legal and conscientious businessmen, faithful and capable civil servants, humble scholars and artists, good friends and faithful neighbors, godly and domestic wives and loving husbands, and both pious, wise and strong parents.

(7) That we lift up our prayer and intercession to God for our poor people, who are deceived and entangled by the devil and his flesh, all the more earnestly and persistently, that God may grant them still a reprieve from repentance. Jeremiah should lift up his prayer to God for the heathen Babylon. How much more are we bound to do this for our own people! For the sake of ten righteous men, God would have spared Sodom. And we hope that the time has not yet come when the iniquity of this unbelieving people will be full, and the Lord will forbid his faithful to pray for the unrepentant people of the land, just as he forbade his two prophets Jeremiah and Ezekiel to pray for Israel.

It is now also to heed the little verse:

"The mills of God grind slowly;
But they grind down small;
"If he be slow of heart, he'll catch all with sharpness."

(Submitted.)

That's weird.

"The Church Journal of the Ohio Synod" (editors: Professors Schmid and Stellhorn) reports on July 1, "to keep abreast of how the grace election doctrinal controversy is ... develops". She finds it strange that in a certain conference "the Missourians refused to sit and negotiate with Prof. Loy, President of the General Synod of Ohio", and that Prof. Loy was "in all respects the same man *) whom the whole Synod of Missouri had called to St. Louis three years ago to be their own professor". "Old and New" also found this strange enough to print in its number of July 15. Whether it was and is good for the Missouri and Ohio Synods that Prof. Loy did not accept the appointment, be silent. Likewise, the question whether Prof. Loy is "in all respects the same man" as he was three years ago remains unanswered here. But the following is noted as strange. In the year 1877, the Western District of the Missouri Synod heard a report on the election of Grace. The report appeared, and probably everywhere people reached for it in eager expectation. Or who should have received it and not read it? - But what happens, and not too long after the appearance of this very report? At the beginning of the following year, the theological faculty of Columbus decided to confer the honorary title of "Doctor of Theology" on Prof. Walther. At their "request" he accepts it and does not refuse, as once, since from of a university in Germany, the same title was offered to him. On January 25, 1878, Prof. Walther was ceremoniously presented with the diploma in the name of the Columbus faculty. This is strange and remains remarkable. Even in Columbus it will have to be admitted that Dr. Walther is "in every respect the same man as he was then," that he has not subsequently become a "crypto"- or a genuine "Calvinist, Neo-Missourian" and the like. But this is what the Columbians now call him, who "is the same man in every respect."

Occasionally this is also recorded as strange, that according to the same number of "Altes und Neues" there are people "of whom it is known that they swear, as one is wont to say, on every word of Herr Dr. W.," and who therefore "do just as well, if not worse," as the latter. But one consoles oneself, "For if this be done to the green wood, what will become of the dry?" "Among such people," it says, "is known to be Past. Wagner in Chicago." So says "as is well known" Prof. Stellhorn. That Past. Wagner is baptized into Dr. W., and wants to be blessed on faith in him, - that is not what Prof. Stellhorn says. -A . W.

* " *

Editor's Postscript. That Prof. Loy is by no means now "in all respects the same man" that he was when the Missouri Synod called him to St. Louis three years ago to be its English professor, we have irrefragable documentary evidence of. The following is reported to us by Father Fr. Wölbrecht in Okawville, III: "One of the congregations belonging to the then Illinois Synod, in which the so-called Herford Catechism of 1690 was to be introduced, wished to ascertain whether the Catechism also taught orthodoxly in all things. She therefore turned to Past. Fr. Erdmann, then president of the synod, so that he would have an exact examination of the Herford Catechism made. Rev. Erdmann asked for expert opinions from three sides, namely from Prof. Loy, Dr. Walther and from me, which were also sent in. One question of the Catechism, No. 420, deals with the election of grace. It reads: Are men then chosen by God out of pure grace, with regard to faith in Christ, to eternal life? Answer: Yes. Eph. 1, 3. 4. 5. 6. This question is objected to in the three opinions as not being in accordance with orthodoxy. Prof. Loy's expert opinion, dated July 31, 1877, reads: Question 420 seems to be insufficient in question and answer in regard to the doctrine and could easily lead to errors. Dr. Walther, in his opinion of April 22, 1877, said: "The doctrine of election by grace is also not clearly described, for example, in question 420, when it is said that God has chosen men in view of faith. There faith is made the basis of election, while God Himself gives faith, and faith belongs only to the order in which God wants to make man blessed: "Question 420: Page 93. In regard to faith in Christ, it is in contradiction with the preceding words: Out of pure grace" - Is Prof. Loy the same man as he was in 1877? No! At that time he rejected the doctrine of election "in regard to faith" as a "doctrine easily leading to error"; now he defends it according to his

*) Underlined by the "Kirchenzeitung".

He is not guilty of the "new departure" of which he is now dishonestly accusing us. It was not we, but he himself, who were guilty of that "*new departure*" of which he is now dishonestly accusing us. If he had already stood in the year 1878 in the doctrine as he does now, then those in our Synod who already at that time had reservations against Prof. Loy and also expressed them would not have allowed themselves to be reassured; indeed, the whole Synod would have voted against him at that time like one man. Incidentally, it is a fact that the blessed Prof. Lehmann also directed his students away from the old dogmatists into the Concordia formula in the doctrine of the election of grace, as one of his most excellent students assures us.

The internal mission of the Western Synodical District.

Now that the lovely and blessed mission feasts are again being celebrated everywhere in our synodal congregations, and the faithful in sermons and songs are again becoming aware of their blessed privilege of being the instruments of God, their Saviour, who are building his heavenly kingdom of peace on earth, Now, when with the incense of our prayers the gold of our earthly blessings is offered more abundantly than usual on the altar of mission, the Missionary Commission of the West once again dares to call out to all the congregations of the Synod: "Come over and help us!" We gratefully acknowledge the abundant help which has so far been given us from near and far for our great missionary work in the West, and we offer a hearty "Gottvergelts" to all friendly givers. But it is precisely the great blessing that God has bestowed on us through the gifts of love we have received that places new and greater demands on our love and compels us to make new requests.

It is true that through our missionaries churches have been planted, which now have their own pastor; but the Lord has opened up new fields of labor, new missionaries had to be sent out, fresh workers are ready to go out, and we are only waiting for the means to send them out, but our treasury is empty, our means are exhausted. Months ago a missionary would have gone out to Oregon, whom the Lord Himself had long since put into his heart a holy desire to serve in that far western state, but we could not send him. Now the dear churches in and around Chicago have raised the funds for his sending at a mission festival, and in a few weeks, God willing, he will go forth with joy to gather the brethren scattered in Oregon under the sound of the sweet gospel of Christ. Another laborer stands ready to go to California and strengthen our little spiritual war army there, as soon as we have but the means to send him out. In Kansas a young laborer stands waiting to procure a horse and wagon to bring the bread of life to the brethren in the faith. Everywhere our missionaries are working in abundant blessing, everywhere they are winning victory after victory over false brethren, sects, and enthusiasts, so that it must be seen that the right God is with them; but the whole blessed, hopeful, and great work has almost come to a standstill, if we do not receive urgent and abundant help from all sides.

At the mission feasts, then, remember especially our western mission with generous love. Certainly the word of the Lord also applies to our care for the heathen and the poor negroes who dwell in our midst: "This ought to be done and that ought not to be done. But for our inner mission to our fellow believers according to the flesh, the word applies to us above all: "Let us do good to everyone, but most of all to the comrades of faith!" So, dear brethren, when you "bestow the rich blessing of your mission feasts," remember the word **"mostly on the comrades of faith,"** and help us to continue our hitherto so richly blessed, hopeful mission work with new joy and ever more abundant means for God's glory and the eternal salvation of many souls. The harvest is ripe, we can now gather full sheaves into the barns of our heavenly Lord; let us be found by Him to be faithful and wise stewards!

Otto Hanser,
Secretary of the Missionary Commisflon for the West.

(Submitted.)

A letter.

My dear August!

Although it is hot, very hot, I still have to write you a few lines, because I had a joy the other day and I have to tell you about it. You will remember that when I visited you recently and we talked about the seminary building in St. Louis, we were a little hesitant as to whether the large sum could be raised. You said that your congregation would hardly give more than 200 dollars. And now you brought out a whole bunch of reasons for this: the parish still owed 500 dollars, the church needed a new roof, the windows on the parish land were rotten and needed new ones, and several parishioners were building sheds and putting their money into them. Others still had debts on their land, and the parish as a whole was only a poor parish and could only raise the necessary salary with difficulty. You would also have a member of the congregation who knew the art of raising objections over objections in the meetings, if it were a matter of making generous contributions for church purposes. You know, my dear, how all these speeches depressed me and made me uncomfortable. For I well saw how such depressing arguments could be brought forward in almost all congregations. For where is there a congregation that does not have expenses of all kinds, and in which there is not here and there a member who, with special fondness and zeal, is able to pour cold water on the smoldering fire by hindsight! - So I left you, as I said, in a not very elevated mood. But now I was at the Pastoral Conference in Chicago a fortnight ago, and a different air blew on me. Of course, the seminary building matter was discussed: how the preachers were doing in their congregations, and what results they had achieved so far. It turned out that some had brought the matter up in congregational meetings, had read out Dr. Walther's appeal, and had chosen collectors. Others had discussed the matter in the pulpit, so that the women would also have a better understanding of the present needs of the church and a better understanding of the needs of the women. would get the help of my heart. For it was not at all uncommon for the women, especially in the country, to keep the treasury, and it would be very profitable if the hearts of the seven women were warmed in this way, through public preaching, so that the husbands could then reach deeply and blessedly into the open purses. A minister who acted the matter in preaching was asked what he had preached. He answered that his sermon had 2 parts: 1. about the 13 theses. 2. about the seminary building. When it was pointed out to him that the inner unity of the two parts eluded perception, he said that the unity of the two parts would be immediately apparent to everyone if one would only raise the topic high enough to gain an overview of the parts. The topic had been: The most distinguished pieces of the negotiations at this year's Synod of Delegates. Since the critical nervousness of the venerable assembly had been calmed by this presentation, they now proceeded to a discussion of the results achieved so far. The following emerged: although the collection lists had not yet been closed in any congregation, the sums of the contributions were already very pleasing. In Pastor Burfeind's congregation 800 dollars had been subscribed, in Pastor Brauer's ssv. congregation three quarters of the congregation had contributed. Gemeinde by three-fourths of the members 740 dollars, in Pastor Große's Gemeinde 400 dollars in Baar and 300 dollars in signatures and the same hopes confidently that the 1000 dollars will be full. In Pastor Hölter's congregation 600 dollars had been signed by 106 members, 200 members still had to be collected. In Pastor Wagner's congregation, 1600 dollars had already been subscribed. - Isn't that gratifying? We have heard that in St. Louis they are attacking each other with special joy, and we do not doubt for a moment that it will be the same in the East. Yes, it will go well! It will be glorious!

Your pleased
Ernst August.

To the ecclesiastical chronicle.

I. America.

Concerning the meeting of the Minnesota Synod, the "Witness of Truth" **reports**, among other things, the following: "Like all the Synods of the Synodal Conference, the Minnesota Synod has been affected by the controversy over the doctrine of election by grace. One of its members had publicly declared himself opposed to the doctrine of the Formula of Concord, as known of Missouri, and proved from God's Word, so that love and confidence were grievously injured. He has been found willing to make a public penitential declaration concerning it. The trial of this has clearly shown, to the joy of all honest Lutherans, that some have taken a contrary position out of pure misunderstanding [of] what the Formula of Concord teaches, and - that a different spirit prevails in the Western Synods than in the Eastern. There one wants the unadulterated truth of God with such earnestness that one knows no rest until one can say eye to eye: 'We have known together and confess together.' God preserve this sense to our dear brethren in Minnesota, and help them to come to one mind and one opinion in the coming doctrinal negotiations on the doctrine so difficult, and yet so delicious."

Following **a report in** the "ev.-lutherische Kirketidende," the organ of the Norwegian Synod, we reported in the previous issue, among other things, that only one District

In the first district of that synod, namely the Iowa district, delegates were elected to the synodal conference, while in the other two districts, after lengthy negotiations, the election was not held. In its latest number the "Kirketidende" now brings a correction, in which the sender of the same presents the facts in this way: Already on May 28th the Minnesotadistrict had held a meeting and elected two delegates and two substitutes. Then, however, after the close of the last morning session of the Synod, a meeting of the District took place, in which the District President announced that the Eastern District had decided not to send any delegates, but that he wished Prof. Schmidt, who belongs to the Eastern District, to be delegated, and therefore proposed that the Minnesotadistrict add Prof. Schmidt as the third delegate to its two delegates. This proposition, however, was defeated in the vote, and immediately after the meeting adjourned. Thus the election of delegates at that meeting, which had taken place on Tuesday before, was not reversed, and two of the three districts of the Synod provided for representation at the Synodical Conference. (Congregational Gazette)

The American Bible Society. At the 61st annual meeting of the American Bible Society, held recently at the New York Bible House, Secretary Albert S. Hunt reported that the receipts for the past year amounted to -606,484.96, and that -135,634 had been used for foreign missions, notably to China and Japan. Of the Bible, 1,085,696 copies were made in the Bible House, and about 334,000 were imported; 1,158,498 were distributed at home, and 316,105 abroad. Since its existence the Society has sent out 36,882,811 Bibles.

II. foreign countries.

Australia and New Zealand. From both Australia and New Zealand we receive the highly gratifying news that the staunch Lutherans there are also on the side of our dear Missouri Synod in the doctrine of election by grace. Mr.. P. Theodor Heine junior in New Zealand, who once made his theological studies in our seminary in St. Louis, writes us in a detailed and most interesting letter of May 11 of this year, among other things, the following: "The doctrine of election by grace has not left us entirely untouched here. My father and I are also of one mind on this point. He declared that he had never taught otherwise." Hereupon Father Heine junior shares with us the draft of a sermon he preached on the election of grace and the outline of another sermon on the consolation of the election of grace, adding: "The Lord knows that I did not want to speak out of carnal art about the great mystery of election, but that I only did it in order to proclaim 'the whole counsel' to my congregations." Both sermons are healthily biblical Lutheran. Thank God for that too! Incidentally, we learn from German letters that even in Germany itself, here and there in regional churches, pastors of deeper Christian experience are coming out in favor of the doctrine of the election by grace, which we must now defend against men who want to be good Lutherans, as being indisputably the only doctrine in accordance with Scripture and the confession. Recently, even on the occasion of a great mission festival, a faithful pastor of the regional church publicly testified to this in front of all his fellow ministers. We therefore confidently let our opponents here write until they grow weary, and cry until they grow hoarse, "Calvinism! Calvinism!" - They will not write and shout the divine truth out of the world with this; for this truth is based on such a The gates of hell shall not prevail against it. Only one thing grieves us painfully, that even some "innocent hearts" allow themselves to be "seduced" and "overcome" by the "sweet words and splendid speech" of our fanatical opponents. But this also belongs to those mysteries of the election of grace, concerning which St. Paul exclaims, "O what depths!" (Rom. 11:33.) Watch, therefore, watch, ye dear souls, who run after the jewels (1 Cor. 9:24.), and be not moved by "unspiritual idle talk, and the strife of false fame" (1 Tim. 6:20.), but abide in the clear letter of the divine word, and in the pure confession of your orthodox church. Truth will and must finally triumph. Happy are those who profess it, whatever reason and heart may raise against it. W. [Walther]

Duchy of Saxony - Gotha. In March of this year, a decree of the State Ministry was published here, according to which only those preachers are to be permitted to recite the Apostolic Symbol at Holy Baptism "who themselves still stand in full conviction on the letter of the old symbol in its individual sentences"; however, even such preachers may only do so if no objection or objection to it arises from the midst of their congregations. Other preachers, who no longer believe all that the Christian Church confesses in the Apostolic Symbol, may merely report that the same is the ancient creed of the Christian Church, and then ask the godparents, "Do you wish the child to be baptized in this faith in the name of the Father, the Son, and the Spirit, and on the basis of it to be brought up in the spirit of the Gospel of Christ?" For those pastors, finally, to whom the true Christian faith in the triune God is a foolishness and an annoyance, such a question is prescribed, which each one may take as he pleases, only that the faith in the holy Trinity is thereby entirely excluded. At the Confirmation, however, the children must in no case be asked to confess the apostolic faith. Every preacher may make a confession of faith for himself at this act. - As far as we know, no entire German national church has gone so far. This is therefore too great even for the new-fangled professors in Germany. The Leipzig "Allgemeine Kirchenzeitung" of Professor Luthardt, however, only says that "instead of bringing order, this will establish arbitrariness and disorder and threaten the national church with the most alarming shock"; which judgment is a great shame and disgrace to this church newspaper. For by that order the Gothaische Landeskirche virtually ceases to belong to the Christian churches. The baptisms, which are no longer performed in the triune God, are therefore no longer baptisms at all, but nothing but a devilish monkey game. Woe to the believers, be they preachers or laymen, who remain in this synagogue of the devil! What a terrible judgment has come upon our German people! Would that there were not, at least in our America, many Germans who, while the secular authorities give them full liberty, of their own free will hold to unbelieving clergymen, and even pay them to tear from their hearts the last remnants of the Christian religion, and thus lead them into the abyss of hell! W. [Walther]

Freedom of Conscience. The Leipziger Allgemeine Lutherische Kirchenzeitung of July 8 reports the following. Recently in France in numerous cities the troops were commanded for the procession on the papist feast of Corpus Christi. In Laon the following highly characteristic case, reported by various newspapers, occurred. In the 45th Infantry Regiment, which at present lies in this city, the following happened there is a Protestant corporal named Taquet, who faithfully adheres to his church. When he was ordered to attend the procession on the Feast of Corpus Christi, he respectfully remarked to his superior that, as a Protestant, he was asking for dispensation; but his request was not heard. Taquet no longer dared to complain, and obediently took part in the exercises which were held in the courtyard of the barracks to teach the soldiers how to bow the knee properly. Just as obediently, he also went with them to the cathedral, where the procession was to be held. But when, at the first blessing of the host, the order was given to genuflect, Taquet followed his Protestant conscience and stopped. When a remark was made to him about this, he politely replied, "I am a Protestant; I do not kneel because my confession expressly forbids me to do so." Since he did not kneel a second time, the matter was reported to the commandant, who felt moved to impose a punishment on the corporal, which was recorded in the daily report as follows: "Taquet, corporal, receives four days' arrest by order of the captain, who commanded the escort at the Corpus Christi festival, because he did not comply with the order to kneel under the pretext that it was against his conscience."

The income of St. Peter's has diminished in a way that is sensitive to the finances of the Curia (the papal court). While under Pius IX it had risen to almost 20 million francs, in 1879 it fell to 4 million and in 1880 to 3 million. The papal budget costs 6-7 million francs annually; therefore it is already necessary to draw on the savings of Pius IX.

Death notice.

After only a short illness, in his 47th year, the teacher of our congregation, Mr. Hermann Albrecht, died of a stroke. His Lord called him away from his blessed work on July 5. He leaves behind a very sad widow and 6 unprovided children.

E. A. Brauer.

Crete, Will Co, Ills.
July 8, 1881.

Ordination and Introduction.

By order of the honorable President of the Northwest District, Candidate H. Schulz was ordained and installed in his congregation at Faribault, Minn. on the 5th Sunday after Trinity, assisted by Rev. Schulenburgs by the undersigned.

Karl Mende.

Address: Rev. II. Sotmlr. Lox 594. vurldault, ölinu.

On the 6th Sunday after Trin. the 24th of July, Rev. Johann Gottlieb Grüber, by order of the Most Reverend President of the Illinois District, was installed in his new congregation at Evans- ville, Ists. by the undersigned. C. Schrader.

Address: Rev. 6th Oruder,

LvansviUe, Ranäolpd Co, IUs.

Election secrecy.

By absolute majority of votes, resp, unanimously were elected:

1st F. Zucker at Fort Wayne, Jnd, for the vacated professorship at the college there;

2. I. H. Niemann at Cleveland, O., for the discharged directorship at the college therein;

S. E. Hamann at Chicago, III, for the second music teachers' stells' at the school teachers' seminary at Addison, III;

4. G. Stöckhardt at St. Louis, Mo. for the newly established assistant professorship at the seminary there.

St. Louis, Mo. Aug. 1, '81. C. F. W. Walther, d. Z. Secr. of the Electoral College.

Official request

to the members of the electoral college and to our synodal congregations.

None of the candidates nominated for the office of a second proseminary teacher at our seminary for preachers at Springfield, III, having received an absolute majority of the votes, the undersigned requests the members of the electoral college to

hereby request that the names of those persons be sent to him as soon as possible, at the latest by the end of this month, whom they now nominate as candidates for the said office. At the same time, the worthy synodal congregations, as well as the teachers' college in question, are reminded that they also have the right to nominate candidates.

St. Louis, Mo. on the l. of Aug. '81. C. F. W. Walther,

d. Z. Secr. of the Electoral College.

Official Notice.

The undersigned being called to the United States, notice is hereby given that the Synodal congregations of the Canada District have elected the Rev. Chr. Hochstetter to the Presidency pro tempors until the next Synodal Assembly.

Elmira, Ontario, July 11, 1881. A. Ernst.

A request for our preacher and teacher widows and orphans.

The willingness of the dear Christians within our synodal association to make sacrifices is already so much in demand that the undersigned can only with difficulty decide to come before them with a new request; but necessity forces him to do so. The treasury for the support of our preachers' and teachers' widows and orphans has been so sparsely supplied for several months that an oppressive shortage is becoming noticeable. From various quarters quite urgent requests for support have been sent to the undersigned, but unfortunately he is not in a position to fulfill such requests, since the treasury is empty. I am sure that this reminder is all that is needed to make hearts and hands willing.

All gifts and contributions are not to be sent to the undersigned, but to the respective district treasurer of the Widows' and Orphans' Fund, whose names and addresses can be found in the calendar on page 43, at the bottom of the second column.

C. F. W. Sapper,

d. Z. allgemeine Kasfirer der Prediger- und Lehrer-Widtwen- und Waisenkasse.

St. Louis Lutheran High School, Mo.

This is not a new institution, but only another name for the higher educational institution, which was founded in 1867 by members of the local Lutheran congregations and has been maintained ever since, in order to offer Christian parents the opportunity to have their sons educated in a Christian school for taking up any profession in life. Since such educational institutions are called *High Schools in* this country, our institution was given the name given in the title in order to conform to this linguistic usage; it was also believed that this was more understandable than the name Academy. The internal arrangement of the institution has remained completely the same as it was before.

The following subjects are taught in our college: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing, Drawing. - The language of instruction in English, Geometry, Algebra, Arithmetic, Geography, Physics and Accountancy is English; in the other subjects it is German. The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to enter a Latin school, a grammar school, so that other pupils are exempted from taking part in this instruction at the request of their parents. Such pupils, who later wish to attend the grammar school in Fort Wayne, are promoted to such an extent that they can immediately enter the quarta there.

The moral conduct of the pupils is carefully monitored, with special attention being paid to awakening, maintaining and strengthening a truly Christian spirit in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

Tuition is $40.00 per year and is payable quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Board of Directors will grant a reduction. - Out-of-town pupils are housed in Christian families; board and lodging for them can be procured for about $12.00 per month.

The next regular admission of new pupils will take place, God willing, on September 1. Those who wish to entrust boys to our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.

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Conference displays.

The Minnesota General Pastoral Conference will hold its meeting this year at Faribault, August 26-30. Subject of the proceedings: a paper on church breeding. Registration with the local pastor, Mr. k. Schulze. C. Ross.

The Wisconsin Pastoral Conference will meet, s. G. w., Sept. 2, at the church of k. Strasen at Milwaukee, Wis. I. Schierf.

Registration at least 10 days in advance is requested

I. Strasen.

The Southern Ohio Specialconference will meet at Zanesville, O. C. Dreyer, August 2 and 3, as decided at the first meeting in Lancaster (June 28 and 29).

The NewDork Teachers' Conference will meet, s. G. w., August 10-12, at the Philadelphia parish schoolhouse (teacher Weisel), and conference members are requested to register early. L. Wedekind.

The Southwestern Nebraska Specialconference meets, s. G. w., Aug. 24 and 25, at the home of Rev. R. H. Biedermann, Friedensau, Nebr.

Timely registration is desired. G. I. Bürger.

Receipts into the coffers of the Illinois District-:

To the synodal treasury: Pentecostal collections: from k. Schieferdecker's congregation in Hamel -11.00, k. Lochner's congregation in Chicago 9.36, k. Witte's congregation in Pekin 16.27, k. Müller's congregation in Bremen 6.50. k. Holtermann's Gem. in Lost Prairie 6.00. Gem. in Bethlehem durck W. Martin, Penitential and Pentecostal Collects 7.15. By k. Nightingale at Waterloo v. s. Gem. 4.45. k. Nuoffers Gem at Eagle Lake 17.10. By k. Bro. Erdmann at Red Bud 50.00. k. Grupes Gem. at Rodenberg 5.76. k. Frese's Gem. at Effingham 4.00. k. Eiricks Gem. in New Minden 20.07. k. Doderlein's Gem. in Homewood 10.50. k. Hahn's Gem. in Staunton 11.00. From the synodal box of k. Lochner's comm. in Chicago 2.80. By k. Wagner there "for the Kingdom of God" from Mrs. A. Beduhn and Mrs. Lübke 1.00 each. k. Brecht's congregation in Farina 10.00. k. Brauer's congregation in Crete 16.25. k. Gotsch's Gem. in Uork Centre 10.00. By k. Müller in Ehester 4.78. Communion Coll. by k. Schroeder's Gem. in South Litchfield on the 1st day of Pentecost 8.00. k. Dorn's Gem. at Pleasant Ridge 11.48. (Summa -244.47.)

To the building fund: by k. Große in Harlem byD.Korn- haaß 10.00, F. L. Weiß 1.00. k. Doderlein's Gem. in Homewood 7.60 ü. 9.00. From the Gem. in Addison: by teacher C. Greve 47.50, by teacher E. Rosen 316.00 and by H. B. 108.00. (Summa -499.10.)

To the new building in St. Louis:?. Bergen's gem. in Prairie Town 20.00. k. Gotsch's Gem. in York Centre 16.05. By k. Reinke in Cbicago by H. Meyer 2.00. k. Schenck's Gem. in Algonquin 10.00. Pentecost Coll. by k. Traub's Gem. in Peoria 15.00. By k. Succop in Chicago by Mrs. Dabelstein 2.00. (Summa -65.05.)

For Jndianermission: Through k. Bartling in Chicago from Aug. Heiden.50. From the misflon box of teacher Kam- mann's pupils in Dundee 2.00. (Summa -2.50.)

For Heathen Mission: By k. Miracles in Cyicago by Mrs. N. N. 2.00.

For Negro Mission: By Teacher Rickert at Woodworth by N. N. 2.00. By?. Erdmann at Red Bud 40.00. By

Wagner at Chicago by H. Junker 3.00. By k. Franck at Steeles Mills by N. N. 10.00. A quarter of the Mission fest. coll. at Crete 80.11. By?. Müller at Ehester 4.45. k. Schroeder's Gem. in South Litchfield 6.50. By Strikter in Proviso, wedding coll. at Ed. Heidorn's, 12.00. (Summa -108.06.)

For the Negro Mission in New Orleans: by k. Löber in Riles from N. N. 1.55. By k. Schröder in South Litchfield, thank offering of Mrs. Heim, 3.00. - For the building of a church: by k. Döderlein in Homewood from W. Gehle 2.00, from the collection bag of k. Frederking's parish at Dwight 5.00. (Summa -11.55.)

For inner mission: k. Nachtiaalls Gem. in Waterloo 11.50. By k. Erdmann in Red Bud 80.00. By k. Wunder in Chicago by Wittwe C. Otto 2.00. By k. Witte in Pekin, Misstonsstunden-Collecten 25.00 and by little Jac. Wölfle .20. By k. Franck in Steeles Mills from N. N. 10.00. A quarter of the Missionary Festival Collect in Crete 30.11. By k. Müller in Ehester 5.00. (Summa -113.81.)

On the Emigr. Mission: By k. Erdmann at Red Bud 13.00. By k. Franck at Steeles Mills by N. N. 10.00. A quarter of the Missionary Festival - Coll. at Crete 30.10. (Summa -58.10.)

For poor students in St. Louis: By k. Steege in Dundee from the communion coffee 9.00.

For poor students in Springfield: by k. Steege in Dundee from the communion box 9.00. by k. Schmidt in Schaumburg, Theil of the wedding coll. at F. Karstening, 10.00. k. Döderlein's congregation in Homewood 5 p.m. k. Piffel's Gem. in Benson 3.50. (Summa -39.50.)

For poor students in Fort Wayne: by k. Röder in Arlington Heights, wedding coll. at John Bussel, 21.10. By k. Steege in Dundee from the communion fund 9.00. By k. Schmidt in Schaumburg, part of the wedding coll. at Fr. Friedrich 5.00. From Chicago: by k. Bartling for E. Albrecht: from the Young People's Association 8.00, from the Young People's Association 8.00; by k. Reinke for Joh. H. Meyer from the Young People's Association 15.00, from the Young People's Association 15.00. By teacher Hild in Homestead, Iowa, for W. Köpchen from the savings box of a deceased pupil .50. (Summa -81.60.)

To the seminary household in Addison: By Kasfirer Birkner in New Nork 3.00.

For poor students in Addison: By k. Wagner in Chicago from the Women's Association 12.00. By?. Steege in Dundee from the communion fund 9.00. C. Schmidt and C. Wiesinger in Adrian, Mich. for W. Gempel 5.00. By teacher Hild in Homestead, Iowa, for C. Kambeiß from the piggy bank of a deceased pupil .50. (Summa -26.50.)

For sick pastors and teachers: By k. Rauschert in Dalton from sn. Congregations 13.00. Teacher I. Brase in Crete 5.00. By k. Schmidt in Schaumburg, Tbeil of wedding coll. at Br. Karstening, 16.25. (Summa -34.25.)

To the widow's fund: Teacher I. Brase in Crete5.00.

For the congregation in T u s c u m b i a, Ala.: k. Achenback's Gem. in Venedy 9.00. k. Lochner's Gem. in Chicago 15.18. (Summa -24.18.)

For k. Hempfing's parish in Allendorf, Hesse: k. Ackenbach's Gem. in Venedy 8.00. By k. Nightingale at Waterloo by sr. Gem. 12.85. k. Bartling's parish in Chicago 8.40. k. Great Gem. in Addison 34.60. k. Schroeder's Gem. at South Litchfield 10.00. (Summa -73.85.)

For the Gem. in Niles Centre, III: k. Bartling's Gem. in Chicago 16.75.

For the comm. in Ludington, Mich. k. Roeders Gem. in Arlington Heights 8.51. V. Piffels Gem. in Benson 3.00. (Summa -11.51.)

For the deaf and dumb: By I. Brauns from Mrs. B. in Crete 5.00. By k. Nightingale in Waterloo by sr. Gem. 3.45. By k. Nuoffer at Eagle Lake by D. Meyer 2.00. By k. Erdmann at Red Bud 13.10. k Lochner's Gem. at Chixago 10.29. By teacher Kammann of the Women's Association at Dundee 9.20. A quarter of the Mission Festival Coll. at Crete 30.10. k. Schröder's Gem. in South Litchfield 11.50. By k. Reinke in Chicago from Mrs. Bertha Bohl 1.00. (Summa -85.64.)

To the orphanage near St. Louis: By k. Bergen in Prairie Town, wedding coll. with Mr. Hillebrandt, 4.15. By k. Müller in Bremen of I. Schrader's children 1.15. (Summa -5.80.)

Addison, III, June 14, 1881. H. Bartling, Casfirer.

Emgekovrinei" i" the Sasse of the Middle District:

To the synodical treasury: from k. Stubnatzy's congregation in Mark Township -8.60, in Edgerton 2.61. k. Denninger's Gem. in Holmes Co. 4.77. from k. Steinbach's Gem. in Fairfield 7.75. k. Bode's gem. at Fort Wayne 17.72. k. Rützel's gem. at Columbus 6.20. k. Jors Gem. at Logansport 10.00. k. Seitz's gem. at Columbia City 8.50. k. Schmidt's Gem. .at Elyria 17.67. k. Kretzmann's gem. at Dudleytown 11.30. k. Seitz's gem. at Columbia City 5.00. k. Schoeneberg's Gem. at La Fayette 39.75. k. Mertz's comm. at Brownstown 9.60. k. Rosenwinkel's rural comm. 3.40. k. Siegers comm. in Adams Co. 7.14.?. Diemers Gem. at Archbold 5.68, at Ridge 9.84, at Florida 2.16, in Florida 3.26. k. Haffold's gkm. at Huntington 5.44. k. Querl's Gem. at Toledo 5.52. k. Evil's Gem. at South Ridge 16.21. k. Jors Gem. at Logansport 9.00. links from k. Steinbach's Gem. at Fairfield 12.00. k. Heintz at Crown Point 2.00, whose gem. 10.00. k. Meyer's Gem. in Adams Co. 17.00. k. Evers' Gem. in Bingen 12.58. k. Spiegel's Gem. in Adams Co. 11.55 and 12.85. k. Jüngel's Gem. at White Creek 15.05. k. Werfelmann's Gem. in New Dettelsau 35.52. k. Lothmann's Gem. at Akron 13.15. k. Gross's Gem. at Fort Wayne 63.50. k. Sauer's comm. at Dudleytown 22.85.?. Wendt's comm. at Waymansville 6.15. k. Mees' Gem. at Columbus 27.28. k. Zucker's Gem. at De- fiance 12.75. k. Schmidt's Gem. in Indianapolis 25.82. k. Schwan's gem. in Cleveland 91.64. k. Brakhage's congreg. 12.00. k. Gruber's St. John's Gem. 2.63, St. Thomas' Gem. 3.59. k. Zagel's Gem. at Fort Wayne 17.71. k. Mohr's comm. at Greeley 8.00. k. Werfelmann's Gem. at New Dettelsau 15.80. k. Huges Gem. in Vincennes 14.00. Gem. in Eucltd 9.00. k. Kühn's Gem. in Minden 5.93. k, Zschoche's Gem. in Marion Township 54.00. k. Wicbmann's Gem. in Farmers Re- treat 15.00. John's Gem. in Cleveland 15.95. I*. Rosenwinkels Gem. in Mishawaka 2.00. k. Htller's congreg. in Pomeroy 15.75. k. Sallmann's Trinity Gem. 5.00, St. Jacob's Gem. 4.00. k. Rupprecht's parish in Rorth Dover 22.85. k. Schoeneberg's congregation in La Fayette 28.35. k. Rupprecht's comm. in North Dover 11.85. k. Haffold's comm. in Huntington 4.28. k. Fischer's Gem. in Seymour 8.47. k. Brakhaae's Gem. 11.08. k. Kolbe's Gem. in Newburgh 13.50. k. Jox's Gem. in Logansport 10.65. k. Brömers Gem. in Cincinnati 22.50. k. Schwan's Gem. in Cleveland 71.53. gem. in Euclid 4.00. ?. Gross's comm. in Fort Wayne 54.00. k. Sihler's comm. that. 45.50. k. Schumms Gem. at Kendallville 4.17. k. Zagel's gem. at Fort Wayne 14.57. k. Horst's Gem. at Hilliard 8.58, its branch 3.35. (Summa -1142.90.) Delayed: k. Siegers Gem. in Adams Co. 12.55, its branch 1.75.

For k. Brunn in Steeden: Unnamed in Darmstadt 2.00.

For the Free Church in Saxony a. St.: Members of k. Schmidt's congregation in Indianapolis 19.15.

To build profeffor housing in Fort Wayne: W. Schaper in Columbia City 1.00. k. Evil's Gem. to South Ridge 9.80. k. Evers' Gem. at Bingen 4.50. k. Sihler's Gem. at Fort Wayne 70.50. k. Zagel's Gem. at Fort Wayne 15.00. (S. -100.80.)

On the Emigr. - Mission in New York: k. Seitz's comm. at Columbia City 6.50. k. Jox's Gem. m Logansport 10.50. k. Böses Gem. at South Ridge 8.67. k. Steinbach's Gem. at Fairfield 11.10. k. Mohr's Gem. at Greeley 4.80. k. Zagel's Gem. at Fort Wayne 10.00. part of Mission Fest Coll. at Kendallville 10.00. k. Runkel's comm. at Aurora 8.00. (p. -69.57.)

On the emigrant mission in Baltimore: k. Niethammers Gem. in La Porte 18.72. k. Wendt in Waymansville .50, F. Borgmann.50. (p. -19.72.)

To the hospital at St. Louis: Mrs. N. R. at Fort Wayne 1.00.

To the seminary household in Addison: R. through k. Du- litz 5.00.

To the seminary household in St. Louis: R. by k. Dulitz 5.00. k. Kolbe's Gem. in Newburgh 15.50. k. Niemann's congreg. in Cleveland 70.78. k. Weseloh's Gem. there 29.00. (p. -120.28.)

To the seminary household in Springfield: k. Dulitz' communities 20.15.

To the college household at Fort Wayne: N. by k. Dulitz 5.00. k. Niemann's Gem. in Cleveland 69.15. (p. -74.15.)

For sick seniors and teachers: Karl Westenfeld at Fort Wayne 1.00. Wedding coll. at Mr. F. Nagel's by k. Diemer 4.10. H. Benter Sr. at Dudleytown 5.00. From k. Mertz's parish at Vallonia 4.61. k. Seuel's Gem. at Indianapolis 11.15. k. Reichmann's Gem. at Fryburgh 4.50. (S. -30.36.)

To the negro mission: Mrs. R. R. at Columbia City 1.00. W. Krone, Jr. at North Dover 2.50. k. Seitz's Gem. at Columbia City 9.62. Karl Westcnfeld at Fort Wayne 1.00. k. Fritzes Gem. at Hobart 2.60. By k. Dulitz: Mr. Scherr-

mann 1.00, F. Stockmann .50, N. 2.50. k. Schoeneberg's Gem. in La Fayette 5.20. H. Bender 1.00. I. Hauenstein in Hun- tington 1.00. k. Bethke's gem. in Reynolds 5.75. k. Heintz's Gem. in Crown Point 2.00. k. Evers' Gem. in Bingen 5.00. S. by Mr. W. Meyer in Fort Wayne 6.00. N. N. 2.00. From Cleveland: Burdorff, I. G. Fischer, I. Schmidt each 1.00, I. Heß 2.00. F. Schumm, Sr. in Willshire 1.00. Part of Mission Festcoll. in Kendallville 31.88. N. N. by k. Horst .50. (S. -86.55.)

For the organ in the seminary at Springfield: Mrs. Kath. Bippers at Evansville 5.00.

For poor students in Springfield: k. Siegers Gem. in Adams Co. 6.60, its branch 1.48. k. Heintz's Gem. in Crown Point 1.00. k. Meyers Gem. in Adams Co. 18.58. 8. Schlesselmann's Gem. in Bremen 7.91. (S. -34.57.)

For poor students in St. Louis: 1) For butchers: Friedr. Helling in Fort Wayne 1.00; 2) for E. Saupert: wl. K. Strube through k. Brüggemann 10.00; 3) for TH. Möllering: by K. Birkner at Fort Wayne 1.00; 4) in general: A. Wagner at La Fayette 1.00, k. Steinbach's Gem. at Fairfield 13.25, Theil der Hochzeitscollecte bei L. Mack at Cleveland 5.00, k. Schmidt's Gem. at Elyria 10.15. (P. -41.40.)

For poor students in Addison: 1) For H. Wyneken: M. Scheiderer in Neu-Dettelsau 1.00; 2) for Döffner: Mrs. Kath. Bippers in Evansville 5.00 ; 3) in general: k. Heintz's Gem. in Crown Point 1.22, k. Brueggemann's Petri-Gem. 2.80, Theil of Wedding Coll. at L. Mack's in Cleveland 5.00. (S. -15.02.) C. Grahl, Cassirer.

(Conclusion follows.)

Proceeds to the treasury of the Northwest District-:

To the building fund resp. seminary building in St. Louis: From k. Ebert's parish in Shawano -2.40. k. I. v. B. in Blue Earlh City 1.00. Mrs. 8th E. v. B. .75. D. H. Vetter's Gem. 6.00. 8th Hild's Gem. in Howards Grove 50.00. k. Schulze's Gem. in Courtland 25.00, Aug. Stolt there 15.00. (Summa -100.15.)

For poor schoolgirl Addison: k.. A. Rohrlacks Gem. in Reedsburg 7.00.

For poor students in Springfield: k. Winter 2.00. k. Doehler's comm. in Forestville 2.00. (S. -4.00.)

For poor students in St. Louis: F. H. Menk in St. Paul 2.00. k. Vomhof's Parish 5.50. Collected from Heinr. Klug in Freistadt 2.10. C. Schubert in Milwaukee 1.00. (S. -10.60.)

ForPaganMission: Misflonsfestcollecte in d. Gem. Plym- outh 12.00.

For synodal reports: From teacher Lh. Messerli 2.00.

On the orphanage near St. Louis: By k. Kollmorgen, baptismal collectr at Manannah, 1.67.

ForNegermissioninNewOrleans: k. O. Clöters Gem. 10.25. I. Jäger in Milwaukee 1.00. k. Markworth .75. a. Kröhnke .25. a. Bork l.50. teacher G. Lehnigk .50. k. Landeck's Gem. 5.00. k. .Cousin of N. N. 1.00. W. W. in Sheboygan 1.00. k. Abner's Gem. 12.00. missionary festival collrcte at Janesville 20.67. (S. -SS.92.)

To the widow's fund: k. I. v. Brandt 2.00, k. A. Müller 2.00. Teacher Cb. Messerli 4.00. 8. Rathjens Gem. in May- ville3.75. W. W. in Sheboygan 1.00. (S.-12.75.)

On the emigrant mission in Baltimore: k. Schumann's Gem. in Waterford 4.30.

To the Emigrant Mission in New Uork: Mission Festival Coll. at Sheboygan 40.00. k. Leßmanns Gem. 4.50. Mission festival coll. in Plymouth 12.00. Wedding coll. at H. Böhmke 5.00. (p. -61.50.)

To the synodical treasury: k. Clöter's congregation 4.00. Triune congregation in Milwaukee 37.78, St. Stephen's congregation 27.00, Cross congregation 7.05, Jmm. congregation 18.00. k. Osterhus' Gem. 7.90. k. Strasen's congreg. in Watertown 28.64. Trinity's congreg. in Freistadt 7.67. k. Grothe's congreg. in Lowell 8.00. k. Daib & its comm. 13.50. 8. G. Mueller's comm. in Jackson 8.86.?. Seuel's upper comm. 12.45, lower 7.55. Trinity's comm. in Mequon 3.60. k. Erck's church in Vienna 3.00. K. Kollmorgen's congreg. 2.53. k. Landeck's congregation 8.00. k. Wambsganß' Gem. in Adell 16.10. k. Walker's Gem. in New London 2.70, on Maple Creek .75, on Bear Creek 1.97, in Larrabee 1.54, on Musquito Hill .38. By k. Cousin of A. Rosenkranz 1.00. 8. F. Keller's Gem. in Racine 21.91. k. Schumann's Gem. in Waterford 3.70. k. Damms Gem. in Bloomfield 7.50. (p. -263.08.)

For the comm. in Ludington, Mich. k. Mueller's Gem. in Jackson 5.15.

For the parish in Tuscumbia, Ala.: k. Mueller's comm. in Jackson 6.18. St. Stephen's comm. in Milwaukee 9.00. k. F. Keller's comm. in Racine 5.66. (S. -20.84.)

For the Gem. in Sioux City, Iowa: 8. Mueller's Gem. in Jackson 6.18. k. Keller's Gem. at Racine 5.66. (S. -11.84.)

For the comm. in Fairbank, Iowa: k. Keller's Gem. in Racine 5.66.

For the boys in the orphanage near St. Louis who want to study: Mrs. B. Sch. in Reedsburg 5.00.

For the foundation of a Lutheran lunatic asylum 5.00.

For Wittwe Ruhland: F. Schöfsow in Freistadt 1.00.

For Fort Wayne (college budget) : k.Hudtloffs Gem. in Berlin and Hamburg 4.50.

For the deaf and dumb: Ges. at the silver wedding of Ph. Buschmann in St. Paul 10.00. By k. Jäkel of Fräulein Jürgens in Milwaukee 2.00. k. Stülpnagel's Gem. in Potsdam 10.00. By k. Kollmorgen, wedding collecte at Andr. Lehner, 3.81.?. Jobl's parish in Hart, 5.00. Mrs. Dor. Neigensind 2.00. k. Claus' congregation at Golden Lake, 16.00.?. Keller's confirmands at Racine 2.06.?. C. Damms Gem. in Weyauwega 8.00. (p. -58.87.)

For internal m is s i o n in the northwest: k. O. Clöter's parish 23.00. Logansville parish 4.35. K. Georgii's church in Ce- darburg 5.50.?. Rehwinkel's congreg. in Jenn" 3.57. Missions- festcoll. in Sheboygan 100.00. k. Landecks Gem. 5.00. mission festcoll. in Plymoutb 24.00. 8. Meyers Gem. in Fredonia 5.20. Mrs. Esken in Milwaukee 1.00. k. Vetters Gem. 14.00. N. N. 5.00. Misfionsfestcollecte in Janesville 41.33. Mother Stolt in Courtland 15.00. (S. -246.95.)

To the orphanage at Addison : 8. Käselitz' Gem. 5.00. k. Stülpnagel's Gem. in Potsdam 6.85. Coll. üi der Hochzeit des Lehrer Bräuhahn 6.00. Jmm. parish in Milwaukee 2.32. (p. -19.67.)

For the Gem. in Allendorf in Hesse: k.Hudtloffs Gem. in Berlin and Hamburg 6.50. Dreieinigkeits-Gem. in Milwaukee 57.54, Kreuz-Gem. 10.05. k. Rohrlack 5.00. Mrs. Dora Stirn 5.00. (S.-84.09.)

Milwaukee, July 13, 1881. C. Eissfeldt, Cassirer.

Entered the caste of the "Eastern" district:

To the synodical treasury: from the Town Ashford congregation -2.30. Roxbury congregation 18.91. East Boston congregation 3.05. Tonawanda congregation 8.65. Washington congregation 32.83. Rondout congregation 7.65. gem. in Ashford 3.50. gem. in Otto 7.19. gem. in Little Valley 2.19. gem. in Martinsville 4.75. gem. in Wolcottsville 6.80. gem. in Wolcottsbürg 3.60. gem. in Boston, N.U., 6.00. Wcüsville comm. 12.33. New Bergholz comm. 7.42 & 6.87. Mrs. Saxer 5.00.

To the widow's fund: k. Keyl 4.00. k. Kanold 1.69. L. Moll in New Bergholz 2.00.

For inner mission in the West: congregation at Cohocton 17.00. Father G. Schmidt at Wolcottsville 2.00. congregation at Freedom, Pa. 4.75. Bro. Schaefer at New York 2.00.

For the building of the Negro Church in New Orleans: Congregation in Coboc- ton 17.00. L. Hefele through k. Sieck 1.00. N. N. in Cumber- land 2.00. Through k. Kanold 2.50. N. N. in Pittsburg through teacher Bar 1.00.

To the orphanage near Boston: Of Miss Bildhäuser's school children at Albany 3.50, whose Sunday school class 1.00. M. at Farnham .48. comm. at Boston, N. D., 3.40. Mrs. Fr. by k. Zollmann 2.50. Mrs. Schmidt by k. König .50. Gem. in Cohocton 5.45. Coll. at the funeral of Chr. Zie- mendorf's child in New Bergholz 1.82. Wedding Coll. at A. Jhrke's in New Bergbolz 2.83.

For the comm. in Allendorf, Staples: N. N. in Cumber- land by 8th Minor 2.00. Gem. in Boston, Mass. by 24.00.

For the deaf and dumb:: N. N. in Cumberland by k. Moll 1.00, Joh. Ricke! .25. comm. in Farnham 4.57. Mrs. Fr. by k. Zollmann 2.50. Coll. at the confirmation of Gust. Moll in New Bergholz 1.12. Coll. at the burial of W. Ziemendorfscken's children in New Bergholz 1.28. Coll. at Ferd. Staßburg's baptism of children in New Bergholz 1.10.

For poor students in Fort Wayne: Gem. in Washington 1.85.

For Heathen Mission: H. Dietz in Kingsville 2.00.

For college maintenance: Gem. in New Dork 9.60.

For the kk. Wyneken u. Crämer: From k. Keyl 2.00.

New Dort, July 6, 1881. I. Birkner, Cassirer.

139 William str.

For the needy in my missionary district in Kansas and Nebraska, I have subsequently collected and distributed the following gifts of love: From k. Erdmann's congregation in Red Bud, III, -23.00. Of this, in Webster Co. neb. received H. Recs^e -18.00, H. Müller and L. Schultz each -5.00. From k. W. Baumhöfener's comm. in Homestead, Iowa. -15.65, distributed to the families of: W. Höwett and C. Blum, DanubeP. O., Kans. From k. Dornseif's comm. in Denver, Col. to Mrs. Pupp in my comm. in Arapahoe, Furnas Co. nebr. -7.50, and from: Koch, Bernvt each 1.00, Nekring 2.00, Breckel, Brumm, O. Frinke, Borcherding, Grote, Wollenbenck each .50, Use, Frey each .25. Individual receipts have been sent in by the recipients to the givers themselves. Many thanks to all dear benefactors and God's blessing. C. Meyer.

For the seminary hausShalt in St. Lo "IS received:

From Messrs Steinkamp, Göhner, Hüthemann one box each, from Messrs Haas and Schenkel 6 boxes and from Mr Waltke 8 sacks of soap. Messrs. Frerk, Rohlfing, Oppermann and Mühlenhof, gardeners, have supplied us with vegetables from time to time. Bon the parish of Hrn. 8. Lüker 4 buckets and 2 small barrels of butter. Through Hrn. k. Kühn in Belleville from Mrs. Loutse Schlüter 6 pairs of stockings. From the honored women's club from the comm. of Mr. k. F. Schaller in Red Bud, III, 8 sheets, 12 pillow cases, 6 towels, 2 bust shirts, 5 underpants. By Messrs. k. H. C. Senne at Alma, Kansas, 4 pails of butter. By Mr. k. Bock in Jefferson Co, Mo, 1 shoulder.

St. Louis, Mo., July 20, 1881. Heinrich Jungkuntz.

Preserved for the English - Lutheran Miffiav in the West:

By Mr. Kassirer Roschke, offering money from the parish of Mr. k. Lentzsch at Caldwell, Nebr. 10.00. By Messrs. I. H. Myers, Ambia, Jnd, -5.00. C. F. Lange, Kassirer.

509 Uranlclin ^ve., 8t. Louis, Llo.

For poor students received with heartfelt thanks from Mr. I. Becker in Detroit, Mich., -9.00.

C. F. W. Walther.

Correct.

In No. 14 of the "Lutheraner" read: Zur Wittwenkasse von k. Gülker in Dayton, thank-offering, -3.00 instead of "9.00".

I. P. Rademacher.

Changed address":

Rev. 8. 0. Sclnvan, 1283 Wkit" ^ve., Cleveland, O.
8ev. kaul Sciivran, 1220 Superlor St., Cleveland, 0.
8ev. 2V. Lrust, Lust Cleveland, 0.
Rev. ^1. 8albotb, kisliervMe, 8aidimond Co, Ontario.
Rev. W. Harms, Laucrokt, CurniuA 60th, 8edr.
k. 8. stuenlrel, 531 17tb st., detroit, lkicd.
.4. wardin, reedsburxb, sauk ^0., Wis.
L. 2utr, 754 W. 8ium "u 8tr, Cdicaxo, III.
d. 8th Harrens, c. o. Rev. 3rd Luelüer, 953 Llisslon 8tr., Lau h'rancisco, Cal

New printed matter.

Illumination of Stellhorn's tract- on the doctrine of election to grace. Published by C. **F.** W. Walther. St. Louis, Mo. "Luth. Concordia- Publishers." (M. C. Barthel, Agent.) 1881.

Stellhorn's treatise, which has already been warned against in this journal, is thoroughly illuminated in this 77-page book, and every reader free of prejudice will be convinced that a warning was necessary. But he will also be deeply saddened when he sees how far Prof. St. has gone astray. We cannot sum up these errors better than in the words of the "Preliminary Remembrance": "When, on the occasion of this year's meetings of our Synod of Delegates in Fort Wayne, we received and read Stellhorn's treatise, we thought it would not be worth the trouble to oppose it with a special refutation. The way in which Prof. Stellhorn deals with the Holy Scriptures in this treatise is so utterly un-Lutheran; the distortions of the words of our dear confession of which he is guilty are so striking; the falsifications of historical facts which occur in the booklet are so easily recognizable; the distortions of our doctrine, which the professor allows himself, are so crude and clumsy; the atrocious doctrines, which the author imputes to us, turn out so clearly to be wanton fabrications; synergism and rationalism, from which the writer professes to be so far removed, are so prevalent in the little book; the rejection of clear Scripture and confessional doctrines, which is documented therein, is so brazenly and unsparingly expressed; the rational conclusions, with which the pure Scripture doctrine is to be overturned therein, are so void to all Christian believing hearts; the hostile intention, with which everything is written, is so clearly betrayed therein for everyone to see - we thought that there could hardly be a reader who should immediately notice all this, if he were still concerned with truth. In this, however, we were sadly mistaken. The Treatise has not only been read with avidity by party comrades, highly praised as a particularly "solid" work, and disseminated with great zeal; here and there have also been found honest, truth-seeking souls into whose hands the Treatise has been played, who have not, or at least not entirely, seen through the deceit practiced in it, and who have therefore been misled by it. Thus we have seen it our duty to write and publish a short "illumination" of Stellhorn's tract."

That the distortions, falsifications 2c. of which Prof. St. was guilty, are thoroughly proven in the present writing, we do not need to tell the reader. That in the case of such distortions 2c. the dear author, however much it hurt him, could not deal with Prof. St. neatly, will be obvious to anyone free of prejudice.

Whoever wants to see for himself where deviation from the teaching of our Concordia formula on the election of grace leads, where he will end up if he allows himself to be guided by his reason, what a pernicious teaching synergism is, how necessary it is to fight for the pure teaching of the election of grace, especially to overcome the generally prevailing synergism, should read this Scripture. He who by God's grace is freed from blasphemous synergism gives thanks to God from the bottom of his heart. Such a one, however, will certainly also agree with the plea of the dear author of the present Scripture that God "let the same serve for the sake of the Lord JESUS Christ, that our opponents may not be embittered by the same, but may think better of the great matter at hand, may finally also fall in with the truth which we confess, and then, as it bites in that church prayer, 'let go and want to live peacefully and meekly with us'.

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Eighteenth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, & other States, Assembled as the Third Delegate Synod at Fort Wayne, Jnd. in 1881.

Dear readers who have the welfare of our Synod at heart, and who would therefore like to hear more about the negotiations of the last meeting, how the Synod expressed itself about the doctrinal controversy concerning the election of grace, what instructions it gave to the delegates to the Synodal Conference, what it decided concerning our institutions, the Synodal Printing Office, the General Presidium, the Mission, etc., will be pleased to hear that the Synodal Report will leave the press in a few days. The same contains 138 pages, and can be obtained from the "Luth. Concordia Publishing House" on sending in 35 cents. Price per dozen -3.60.

Church Liturgy for Evangelical Lutheran Congregations of the Unaltered Augsburg Confession. Published by the German Evangelical Lutheran Synod of Missouri, Ohio and other States. Translated from the German. St. Louis, Mo.: Concordia Publishing House. 1881.

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Sin and Grace.

(Continued.)

"It is all grace!" Just about everything that still wants to belong to the Christian church agrees with this cry. And all those who call themselves Lutheran Christians want to have these words written on their banner as a field sign. Since the time of the apostles, no teacher of the church has taught and confessed the value of grace alone for our salvation in such a way in word and scripture as the reformer of the church, Martin Luther, who was awakened by God. Therefore there should hardly now be an ecclesiastical communion which calls itself Lutheran, and yet openly says out, "No, it is not all grace." To do so would be to virtually renounce the doctrine Luther confessed from God's Word.

But the mere saying, "It is all grace," is not yet enough, and we have no sure sign that anyone in the work of salvation is really giving God all glory. There is much deceit and self-deception here. It is the same here as in many other parts of Christian doctrine. Many a man allows himself to be told how the whole human race is thoroughly sinful and entirely corrupted by sin. With great outward emphasis he repeats the motto of Scripture: "There is no difference here; they are all sinners, and lack the glory which they ought to have in God" (Rom. 3:23). But as soon as this truth is really taken seriously, and applied to him in particular, it becomes evident how he by no means wants to be a poor, utterly lost sinner, and how he has by no means renounced all glory before God. Then we may well hear mottos like these, "A sinner I am, but not so wicked and desperate am I." And so it is with many in regard to this, "It is all grace." They do not believe that God's grace must seek them and lift, carry, and hold them from beginning to end, if they are to be saved otherwise. As soon as they are induced to speak out exactly, every Christian who has some Christian experience and spiritual judgment can perceive how by no means everything is given to God's grace, but still many things are given to their own powers.

And this is not to be wondered at. Only he can give everything to the grace of God who not only always looks to God's word as the only light in spiritual things, but also again and again makes the living experience that he is by nature dead to all good and only ever wants the wrong way. This is not to be understood as if the Word of God were not a sufficient light to show the right way here. No, God's word is perfectly clear and plain, as in all things that we need to know for our salvation, so also in this matter, so that even the most simple may understand it. But still he who has no living experience either of the corruption of his natural heart or of the merciful grace of God will always go astray here. Why? If we hold that God's grace must really do all things if a man is to attain to blessedness, certain difficulties arise for human reason; we see things before us which human reason cannot comprehend. Now, if the truth that a man cannot do the least thing himself to attain blessedness, but that God's grace must work and bestow all things, has not been strengthened in the heart by living experience, one will try again and again to break off something from the "all is grace" (even if one leaves it outwardly), in order either to remove entirely, or yet to limit as far as possible, that which is incomprehensible to human reason. Let us apply this to the doctrine of conversion. If God alone works conversion, and if man by his natural powers can neither cooperate in it nor refrain from doing something that hinders the inner transformation, human reason cannot understand why all men are not converted. If one does not want to believe that man alone is to blame for being lost, and that the cause of salvation is God's grace alone, one is always tempted to attribute something to man in some way. To reason, however, it seems quite evident why only a portion of men are converted. Those are then converted who, out of natural strength, are not susceptible to the influence of the Holy Spirit.

The people must either meet them in some way or keep quiet about it. But with this the saying, "All is grace," is already abandoned. Those who, by their natural powers, had thus behaved against the grace of God, and thereby caused their conversion, might then boast against those who had not behaved so well towards the converting grace.

We wish here to call attention to two things, by which in recent times an error has been introduced into the doctrine of conversion, and God's grace has been diminished. Whether one strays from the truth consciously or unconsciously is known only to God, the Savior of the heart. Many, deceived by their flesh, and especially by their blind reason, certainly go unconsciously the way of error. They really think that they are not treading too close to the grace of God. Confused in their thoughts, they think they must speak as they do, so as not to interfere with other revealed divine truths. They forget that a Christian should simply accept by faith the truths clearly taught in the Holy Sheol, but that it is by no means a Christian's task to rhyme and comprehend the divine truths with his reason. They forget that a Christian must soon fall into error, if, instead of speaking to God's word, "Speak, O Lord; for thy servant heareth" (1 Sam. 3:9.), he always first asks with Nicodemus, "How can these things be?" (Joh. 3, 9.)

A way of speaking which has been used, and is still used, to cover up a deviation from "It is all grace" is this: Man must choose grace in conversion by the powers given him by God. Or: God's grace brings man to the point where man can choose between God and the world. But now it depends on man how he chooses. If he chooses God, then he will be converted. To some this does not sound so bad, especially when it is said that man chooses grace or chooses grace through the powers given him by God. And yet a dangerous error lies hidden here, one that diminishes God's grace. The error here has passed through three stages. Pelagius (in the 5th cent.

In the sixteenth century, the ecclesiastical philosopher (the eighteenth century) asserted: "God has made it an essential quality of man to be what he wills, so that, being capable of good and evil by nature, he may be both, and direct his will to either." Here the error is so grossly expressed that no Christian will be deceived by it. Pelagius denied the original sinfulness of man, and taught that man is still born in the same state into which God originally created him. Thus man still has the power by nature to choose God. He does not need the grace of God to do so. God comes to man's aid only later, to make his striving easier. Every Christian sees at once that through this jrlebre the words of Holy Scripture, "While we were dead in sins, he hath quickened us together with Christ" (Eph. 2:5), are virtually a lie. *) In later times this error was more finely presented by the so-called Semipelagians, that is, half Pelagians. A certain John Cassian wrote: "It is not to be doubted that the seed of virtue is still implanted in every soul by the beneficence of the Creator; but if it is not awakened by the assistance of God, it cannot attain to the growth of perfection." Whereas Pelagius taught that man could "convert" himself to God entirely of himself, the half-Pelagians maintained that man could not do this entirely, but only half of himself. God must assist man in order that he may be converted. Accordingly, conversion would be half man's work and half God's. This doctrine is considered the correct one in the Pabstical Church, and is essentially held by most sects. To prove that it is erroneous, it is sufficient to refer to the passages of the Scoundrels, in which it is said that the natural man is "dead in sins. And Phil. 2:13. it is expressly said, "It is God that worketh in you both to will and to do, according to his good pleasure." If a man is dead in sins, he does not merely need God's help to become spiritually alive, that is, converted, but God alone must accomplish the work. As little as Lazarus was raised from death by the mere help of Christ, so little can a spiritually dead man be raised or converted by the mere help of God. As Christ did there, so also here the Holy Spirit must do everything. Our Formula of Concord, therefore, says: "We also reject the error of the semi-Pelagians, who teach that man may make the beginning of his conversion by his own powers, but that he cannot accomplish it without the grace of the Holy Spirit." (S. 360.)

These were the first two stages of error. We repeat: Pelagius said: Man is converted when he converts himself. The Semipelagians said, and still say, "Man is converted when the grace of God helps him to be converted. But what is to be thought of those who say, Man is converted when he converts or decides for salvation with the powers given him by God? Here, of course, all glory seems to be given to God. It is not expressly said that man is converted wholly or even in part by his own powers.

*) In our Formula of Concord, therefore, it is said, "We also reject the gross Pelagian error, who have taught that man by his own powers, without the grace of the Holy Ghost, can turn himself to God, believe the Gospel, obey the law of God with his heart, and so merit forgiveness of sins and eternal life." (*Epitome*, Art. II. *Negat.* 2. p. 360.)

The Lutheran theologian said that man should not return to God, but that he should choose salvation through the powers given to him by God. This is how the Königsberg professor Latermann and his followers spoke in the seventeenth century, and this is how most Lutheran theologians in Germany speak today, and in this country the followers of the same, the Iowans. What must first of all make us suspicious of the people who speak of man's self-decision through the given divine powers of grace, is this, that some of them expressly claim this doctrine of theirs to be an improvement on the doctrine of our Lutheran confession. In so doing, they declare that their doctrine deviates from the Lutheran confession. And indeed, their doctrine is thoroughly un-Lutheran. They rob God of the glory that God's grace **alone** converts man, although apparently everything is attributed to God's grace by them.

For what is the meaning of the expression, "Man converts to God, or decides for God by the powers of grace given him by God"? None other than this: God's grace casts only so much that man may be converted, but not the conversion itself, or this that man is really converted. God's grace works only so much that man may believe, but not faith itself, or this, that man may really believe. Conversion is thought of in this way: Man is placed by effect of grace, as it were, "ar" a crossroads where the ways to heaven and hell part. But now it depends on the human being, which"" way he wants to go. This is left to his free choice. If he goes the right way, he is converted; if he goes the wrong way, he is not converted and is lost. - Now this is true: Man has only too much power and desire to choose the wrong way. After all, he is evil by nature and an enemy of God. But what about the other side? Does man also have the strength and the desire to choose the right way""? This would only be the case if the natural man still possessed at least one nest of spiritual powers. Then such a "self-decision" could take place.

Some of those who speak of man's "freedom of choice" or self-decision in the "wager" of conversion now honestly admit that, in contradiction to our confession, they still ascribe to the natural man a remnant of spiritual powers by virtue of which he can make the right choice at conversion, can "decide for himself" aright. Others, however, say still further that it is God's grace if man chooses rightly or comes to the "act of faith. These either "do not know" what they say, or they have set it up to deceive and defraud. It is expressly asserted, indeed, that the Holy Spirit only makes conversion possible, that the Holy Spirit only enables man to decide rightly; if it be asserted, as we do, that the Holy Spirit alone decides man (*gratia determinans*), that the Holy Spirit alone holds down the reluctance which would prevent conversion: then it follows that grace is particular and irresistible. Hereby it is plainly seen that the actual decision in conversion is ascribed to the natural man. Only two things can here be considered as the actual decision mittend. Either the grace of God throws this decision, or man himself from natural powers. But now one puts it expressly denies that the Holy Spirit also works the decision itself. So there is nothing left but for man's natural powers to bring about the actual decision in conversion. - Consider, moreover, that before conversion man is to decide in favor of God's grace or to choose the right way. According to this doctrine, man is converted only after he has made the right choice. What, then, is again clear? This, that spiritual life and spiritual power are still ascribed to the natural man. For before he is converted, or made spiritually alive, he is said to choose grace, or to give his consent to his conversion. If this were so, then man would not be dead in sins (as the wretch so often says), but only, say, "grievously wounded and half dead," then the unregenerate man would not be destitute of all spiritual powers, but would still possess a considerable remnant of them, who would know how to deal well with the "given powers of grace" and to use them well. In short, the false doctrine of self-decision, or of restored freedom of choice before conversion, is based on the false doctrine that the unconverted man still has a sum of spiritual powers, and that the natural man's disposition is not enmity against God, but is still so good a friend that he says yes to the promises of the gospel and decides for them. Therefore this doctrine is rejected in those passages of our Confession in which it is confessed that man has "not a particle" of spiritual power before his conversion, and only participates after conversion. Our Concordia formula says: "(It) is our doctrine, faith, and confession ...that in spiritual and divine matters of the unregenerate man, his mind, heart, and will, by their own natural powers, can understand, believe, accept, think, will, begin, perform, do, work, or cooperate in nothing at all, but is entirely dead and corrupted to good, thus, that in man's nature, after the fall before the new birth, not a particle of spiritual powers remained nor existed, by which he could prepare himself from himself for the grace of God, or accept the grace offered, nor be capable of it for and from himself, or apply or send himself to it." (p. 402.) Further, "Wherefore neither can it be rightly said that man, before his conversion, has a *modum agendi, or* manner, namely, to work something good and salutary in divine things. For since man before conversion is dead in sins, Eph. 2:5, there can be no power in him to work anything good in divine things.... But when a man is converted, and so is enlightened, and his will is renewed, then man wills good things (if he be born again, or a new man)." (p. 411. 412.) Finally, "But the mind and will of an unborn man is nothing else than *subjectum convertendum* alone, that is, he who is to be converted, as the mind and will of a spiritually dead man, in whom the Holy Spirit works conversion and regeneration; to which work the will of man, who is to be converted, does nothing, but lets God alone work in him until he is born again" (p. 416.). F. P. [Pieper]

(To be continued.)

(Submitted.)

Some pieces of Hermannsburg theology.

Pastor Theodor Harms of Hermannsburg published a postilion in 1877 with the title: "At Jesus' Feet". In it there is indeed much that is good, popular and practical, but at the same time there is so much that is wrong and unhealthy that it would not be in keeping with love if we did not warn our readers about the leaven in this book. Furthermore, in the last 3 numbers of his "Missionsblatt" Pastor Harms has also attacked the pure doctrine of election by grace, as the Missouri Synod teaches the same according to the holy Scriptures and the symbols, as a false one. Since this missionary paper is still read in some congregations of our Synod, it is our duty, first of all, to earnestly ask the readers not to let themselves be taken in and led astray by the name "Harms," which has a good sound, especially through the blessed work of Blessed L. Harms. Then it is also our duty to show in a few words how the attack on the part of Harms against our Synod is a thoroughly unfounded one. We will first prove the false doctrines, then also call attention to some of the peculiar human fancies and new revelations found in the Postil, and finally show why Harms' attack against us does not hold water.

False Doctrines.

1. of conversion. Harms' fundamental error, why he also errs in the doctrine of election by grace, lies in his false doctrine of conversion. Holy Scripture knows of only two classes of people, believers and unbelievers, converts and unconverts, children of God and children of the devil. Harms teaches three classes. There are to be found in the world un-Christians, half-Christians, and whole-Christians, or, as his mode of expression is, 1. "unconverted;" 2. "in the process of conversion;" 3. really "converted;" or people, 1. who do not belong to JEsu; 2. who desire to belong to him; 3. Who really belong to him; or 1. People who have made up their minds for Satan; 2. Who are in decision, "freedom of choice," but have not yet made up their minds for or against Christ; 3. Who have made up their minds for Christ. For instance, in the sermon on the sin against the Holy Ghost, p. 56, Harms says: "Not (1) the unconverted, or (2) those in conversion, can fall into this sin, but (3) the converted Christian." Further, p. 61: "With (1) unbelievers such enmity is not found, for they do not yet know the Lord Jesus and the Holy Spirit. And (2) those who are in conversion cannot have such enmity either, for they have not yet become Christ's friends. But such as (3) of God's children become Satan's children, they are enemies of the Holy Ghost." Further, in a whimsical argument as to what bodies the devil could take possession of, he says, p. 165, "Is it possible that Satan can take possession of the body (1) of a true Christian?" this is impossible. Is it possible, then, that Satan can dwell in the body of such a man as seeks the Lord Jesus in repentance and faith (2)? No, that is not possible either. The devil can only dwell in the body of such people (3) who surrender to him.

have, not in those who belong to Jesus, and who would gladly belong to Jesus." Remember, Harms is not speaking here of spiritual possession, for a child of God can never experience that, but of bodily possession, which God can also impose upon a godly Christian. - Furthermore, in the "Missionsblatt" 1881, p. 69 it says: "If men are to be converted and accept salvation in Christ, (1) which they are quite incapable of by nature, he must make them capable of it by his grace in Christ (2) .... receptive to salvation.... must restore their freedom of will to such an extent that they can decide for or against Christ..., but he takes into heaven those of whom he wills and knows that they will accept and keep salvation (3) through his grace", who have thus decided. Further, "It is left to man to accept salvation in Christ, or to cast it from him." (Postil. p. 39.) "As long as man remains on earth, he retains the power of deciding for or against Christ." (S. 40.)

This whole doctrine of three classes is false. The Scriptures know nothing of a middle class, a third class, nothing of men who hover in the middle between faith and unbelief, conversion and non-conversion. The scripture only knows two kinds of people, people who walk on the broad way and people who walk on the narrow way. Matth. 7, 13.14. The Scriptures know nothing of men who are in the middle, as it were on the fence, balancing between the narrow and the broad way; of men who are no longer unconverted, but also not yet converted, who stand on the crossroads, in the decision, who are gifted with "freedom of choice" by God's grace, but have not yet made the choice themselves. For, according to God's Word, in the conversion of man it does not happen that the spiritually dead, unconverted man decides to be spiritually raised and converted, otherwise he would have to be spiritually alive before his raising and converted before his conversion. As, for instance, Lazarus was not raised by Christ to decide to live, but Christ's raising him was at the same time Lazari's decision to live. The natural man is dead in trespasses and sins, and therefore can no more decide to live than a bodily dead man can decide to live before he is made alive, i.e., he can no more decide to live than a bodily dead man can decide to live before he is made alive, for in order to do so he must already be alive and have life before he decides to live. He does not, therefore, get it only by deciding for himself. Let us take, for example, the dead Lazarum, who became alive through Christ's word. Now, did the dead Lazarus not get life through the word of Christ, but only the "freedom of choice" to death or life, not life, but only the power and ability to decide whether he wanted to remain dead (but he was already alive), or to become alive? No, Lazarus did not choose, but Christ chose Lazarus, and thus he was alive, fully alive.

Let us, for the sake of further explanation, consider the case of a man who "stands in decision," "in freedom of choice," "in conversion," but has not yet made up his mind, has not yet been converted, "has not yet become Christ's friend," who, though "seeking Christ in repentance and faith," has not yet become "a true Christian"; suppose such a man, standing on the crossroads, were suddenly struck by lightning or by the thunderbolt: Where will he now, according to Harms' doctrine.

go? He cannot go to hell, for he is not on the broad way, for he seeks Christ in repentance and faith, but he cannot go to heaven either, for he is not on the narrow way, has not yet become Christ's friend, is not yet a true Christian. Where will he go now? This unhappy third-class man must evidently remain seated on the fence until eternity! - It is true that Pastor Harms shines the biblical truth of the two classes in his face. He says, p. 31, that only a twofold thing is possible, "either a man belongs to Satan, or he is Christ's own, either God's child or the devil's child." But this truth he soon lets go, it disappears as if from under his hands, and his false doctrine comes out again and again. Thus, e. g., p. 474, "If thou wilt be truly converted, pray daily in the closet for the Holy Ghost, read God's word diligently, hear the sermon diligently, and it shall not be long, the Holy Ghost shall convert thee." But to ask daily in the closet for the Holy Spirit is after all a good work, pleasing to God; but now only a convert can do works pleasing to God, so according to Harms there are people who can already do works of truly converted people, but are not yet converted themselves, but are only on the way to conversion. It is true that Harms saws, "it shall not be long, the Holy Ghost shall convert thee," but set, as we have said above, such a one praying in the closet, before the Holy Ghost converts him, the blow stirs, it would have been too long for the poor worshipper, he would not have passed through the narrow gate; for by the Holy Ghost as yet unconverted men do not enter heaven. This false, pernicious doctrine may also be still further discerned from the following. pp. 646 and 647: "First, we learn what sin is.... second, to pray, which is the noblest art of Christians... then one comes to faith in the Lord Jesus." This doctrine of conversion is mainly practiced by the Methodists.

2. about the rebirth. P. 24: "John did not yet belong to the New Testament Church, and therefore was not yet born again. Now, since Christ died and rose again, a man may be born again." If John, this holy and greatest prophet, was not born again, he also died an unregenerate man; for he died before Christ died and rose again. But then neither did the holy prophet and martyr enter heaven; for the Lord JEsus saith, "Except a man be born again, he cannot see the kingdom of God." This statement of Harms is, to speak with permission, pure, utter nonsense! - According to Harms, then, no man was born again in the Old Testament. But he himself says of Adam and Eve, p. 24: "They believed the promise of the Lord, and thereby received salvation, and became one with God, and became Christians." But now every reader surely asks with bright astonishment, Harms, say: Can anyone have become a Christian. Become one with God, and yet not be born again?

Further, p. 474, "The Holy Spirit works them (conversion and regeneration) by the means of grace, conversion by Jesus' word, regeneration by holy baptism." This is also a little bit of newer German theology. The word of God teaches that the Holy Spirit also works regeneration through the word of God, not only through

the holy baptism. For so it is said in Jac. 1, 18.: "He hath begotten us according to his will by the word of truth." And 1 Pet. 1:23: "As they that are born again, not of corruptible seed, but of incorruptible, even of the living word of God, which abideth for ever."

(3) Of God the Father. P. 504: "Further, the Scripture saith, that it is not the Father that sanctifieth us, but the Holy Ghost." No, the Scripture does not say this, but we read John 17:17, that the Lord Jesus beseeches his Father, "Sanctify them in thy truth: thy word is truth."

4. from God the Son. P. 82: "As a prophet Christ had to come from Israel according to the flesh, as a king from ^em Israel according to the Spirit, from God Himself." Did not Christ, then, come also as a prophet from God Himself? He got his human nature from the fathers, from Israel after the flesh, but not his prophethood.

(Conclusion follows.)

Can and should a Christian be certain of his blessedness?

(Answered by Pastor V. Koren in the Norwegian Lutheran "Kirketidende," and translated from it by Bro. S.)

(Continued.)

Is there any doctrine in God's Word to which men have not objected? I know of none. So then also objections are made against the doctrine that a believer may and ought to be sure of his blessedness. *) And unfortunately these objections are now made in our own midst, and that by such as are entrusted with the magisterium among us. But I cannot but hope that they will be set right by the word of God, so that there may again be unity among us, as there has been for so many years by the great grace of God.

The objections that are raised appear in two forms. In some cases it is claimed that we cannot have such certainty, and in others that we should not have it. But this is really only an objection. For this is true: if we cannot have such a certainty, neither ought we to have it; and again, if it is God's will that we should have it, we shall be able to have it by God's grace.

In the passages of Scripture given above, I have shown from God's Word that we have the assurance of our

*The author has now published his whole treatise in tract form (with a few remarks added later, which we do not intend to omit here), and in a short preliminary note he remarks as follows: "Although the account itself shows it clearly, yet, for the sake of a misunderstanding which has appeared among some somewhat ignorant readers, I wish to point out in advance that, when it is spoken here of being certain of one's blessedness, the opinion is not as if this should be the same as having a strong faith as opposed to a weak faith: Having a strong faith, as opposed to a weak faith. The certainty here spoken of is really only the same as faith; for even weak faith is such a certainty, though it is not felt as a certain confidence. I might therefore quite well have asked in the superscription: Can and ought a Christian to believe that he will be saved? But because the word 'faith' is often misused to denote a frivolous thought which has no firm ground in the word of God, and because in the controversy which is now being carried on about this matter the expression 'assurance' has been used, I have preferred this."

Now I will go into the objections which are raised in more detail.

For the present it is said: From the scriptural passages cited we see that God can do everything that is necessary for our salvation; we also see that God on his part will do everything for our salvation; but I cannot know whether in the future I will accept his grace and let myself be preserved by him in the faith. I do not know whether I, like so many others, will not fall into apostasy; and how can I therefore be sure that I will one day be saved? Where is it written that I will not fall away and be lost?

To this I answer, first of all, this: If this objection were valid, then a Christian here in this world would have to walk in uncertainty as to his eternal blessedness. Then it would be Christian and right to say, "Now I am a Christian, but whether I shall continue to be a Christian is more than I can know; of that I cannot be sure in faith. I shall watch and pray, and use the means of grace, and I shall obtain salvation with fear and trembling, that I know; but of what end it will be, that I know not, whether I go to Jesus or to the devil, whether I go to heaven or to hell, of that I cannot in faith be undoubtedly sure.

Is that Christian faith? Was this the faith that the apostles had? Paul, who testifies, "Hereafter is appended unto me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day" (2 Tim. 4:8.)? And John, who says he knows that when Christ shall appear, he shall be like Him (1 John 3:2)? Was this the faith which produced in the apostle's disciples the inexpressible and glorious joy spoken of by Peter, in which they praised and glorified God, that they were born again unto a living hope, unto an inheritance in heaven incorruptible, and undefiled, and unfading? I wonder if in the midst of their inexpressible joy they thought and thought to themselves: But whether we shall ever go to heaven and get an inheritance, that is more than we can know? Of this we may not be sure in faith?

Is this the opinion of the faith we professed concerning eternal life at our baptism? Does this agree with what we say in our catechism: "I believe that the Holy Spirit will give me, together with all believers in Christ, eternal life"?

If that objection were true, then it would be presumption to believe God's promises. Then it would be presumption for us to sing:*)

"If I die now and go to my grave, I'll have my Sabbath in it.
On Judgment Day He'll wake me up, Take me up to heaven with Him.
Hallelujah!" (106:6.)

Or with Justus Gesenius:

"We know that whosoever trusteth in Christ shall have everlasting life..;
When in faith he looks at Den,
His sin is forgiven." (160, 8.)

*The reverend author would like to thank the translator for having replaced the wonderful Norwegian hymn verses here with corresponding verses from our own hymnal.

Or with Simon Dach:

"Nay, nay, I know surely, my salvation, Thou lettest me, Thy true part, Sit in Thy wounds;
Here I laugh at all might and woe, **Though** law, hell, or death, Flash upon me with thunder. While I lived, I was thine, Now I cannot be a stranger." (410, 8.) **We should not then sing:**

"God is my Lord, so I am he, To whom dying is profitable, Through whom we are redeemed from all burdens with Thy blood.
I thank Thee, therefore Thou wilt give me according to Thy promise, **What** I ask of Thee, deny me not in death and also in life." (161, .7) **Or with Dr. Luther:**

"After this misery is ready
To us a life eternal." (188, 3.)

And further with the same:

"He that believeth and is baptized shall be saved thereby;
A newborn man he is called, Who can die no more, The kingdom of heaven shall inherit." (186, p.) **And after the holy supper with John Rist:** "Now I cannot perish, Therefore I will die blessed, And rise joyful, O JEsu, to see Thee." (207, 14.)

Or with someone else:

"I have eaten JEsu's flesh, I have drunk his blood here, Now he cannot forget me, I abide in him and he in me." (42S, 10.)

Or with Louise Henriette, the Electress of Brandenburg:

"Thou hast also in Christ chosen me from the floods of hell, That never have I lacked any good.
And that I may be Thine own, Thou hast also, out of great fidelity, starred me with father's ruths." (220, 5.)

Or with Johann Olearius:

"Because the truth cannot lie, I will trust you firmly, Because you do not leave anyone;
Because Thy word cannot deceive, My blessedness remains to me Unchanging for ever." (232, 4.)

Or with Paul Gerhardt:

"The day is now past, The golden stars are shining In the blue hall of heaven;
So, so will I stand, When my God shall call me out of this pitiful valley." (319,3.) **Or with Joh. Caspar Schade:**

"What Thou wilt be my will, Thy word my heart's mirror; When Thou dost strike, I hold my peace; Thy spirit my pledge and seal remain, That I may inherit heaven.
On that I can die cheerfully." (81, 11.)

Or with Ernst Christoph Homburg:

"O Lord JEsu, abide, I hold Thee fast, I know Thou wilt not leave me." (IIS, 5.)*)

*) Like the author, the translator points out to those who wish to see how abundantly this certainty of faith in regard to eternal blessedness is expressed in our hymns, only by way of example to Nos. 13, 8.S. 20, 12.15. 42, 5.6. 63, 4.5. 64, 5.6. 81, 12. 97. 106, 1Y.16. 111. 130, 4-9. 146, 2. 188, ß. 7. 212, 9-43. 220, 15. 221, 12. 231, 3. 234, 8-10. 286, 5.7. 239. 241. 248, 7. 246, 4. 248, 11.12. 249, 4. 251, 4. 254 . 255. 259, 4. 261, 5-7. 273, 5. 284, 7. 305, 8. 325. 844. 348, 4. 5. 366. 373. 374, 7-9. 375, II. 12. 378. 385. 397. 400. 419, 7. 429, 11.12. 432. 433, 5. 438,6.7. 448.

But no, praise be to God! Let the pabstical church keep its old lie that a Christian should be uncertain of his blessedness. Let us continue to pray and praise and give thanks humbly and joyfully in our churches and in our homes:

> "Till we with God's host caught, Holy, holy is the Lord God! And behold Thee face to face In everlasting joy and blessed light." (4, 3.)

For let us now examine more closely what lies in that objection: "God can and will do all things on his part, but I do not know whether I will let him do it, - therefore I cannot be sure of my blessedness." In this is the assertion that God's promises cannot be sufficient for a sorrowful heart. For, they say, our Saviour hath indeed promised, I will receive you unto myself, that ye may be where I am: but I cannot know whether I shall always be received of him, whether I shall not come to leave him; and I cannot therefore be absolutely sure that I shall come where he is. God's promises, therefore, are not sufficient for a man to build upon them an unshakable assurance of blessedness.

Well then, if God's promises are not enough, what more do we want? Anything more from God? No, God has already promised us everything. So it must be something of our own. Good works? No, we know that they are worthless. We are justified by faith, without works of the law. Is it faith, then, that is meant? "Yes," they reply, "if I knew that I would persevere in faith to the end, I could be sure of my blessedness." If we meet this objection with the reminder that we have God's unbreakable promise that he will preserve us in faith to the end, and that, according to Scripture, we are preserved by God's power through faith to eternal blessedness, we answer with the same objection: "Yes, but I do not know whether I shall accept this help of God to the end; I may fall away.

So God's word and promise is not to be enough. God has promised. He will do all things, but that is not enough. We want to have something of ourselves, otherwise we cannot be sure of our salvation. He wants to build on his own acceptance of the word, besides the word of God. He wants to make his own faith, or his own willingness to believe, or his own non-resistance, the basis of his certain confidence; and if he cannot do this, he does not want to have certain confidence. For he that would build upon any thing of his own, beside God's promise, hath not the right Christian faith, which the Holy Ghost worketh. For "this is the quality and nature of faith, that it cannot suffer anything to stand or walk beside it, without the mere word of God, or divine promise."... He that contendeth with faith, as soon as things are contrary to the word, they shall appear unto him: but faith forsaketh all creatures, and all things that are seen in the world, even itself, and cleaveth unto the word of God. Faith has no foundation anywhere, does not grope after anything, that it may be sure, and so it is kept. This is also what Christ means when he says (Joh. 8, 51.): "Verily, verily, I say unto you, if any man believe my word, he shall keep it. He that will keep his word shall not see death for ever.... If thou dwell in the word of God, and shut thine eyes, thou shalt keep it. How is this? Thus it comes to pass that the word of God is alive, which death cannot swallow up; where therefore the word abideth, there abideth thou also." (Luther XI, 2922.2923.) (To be continued.)

Adolph Clarenbach,

Lutheran martyr, 1529.

(Conclusion.)

Now they had come so near the high court that they could see the executed men hanging on the gallows and lying on the wheel. "Behold," said Clarenbach to Peter, "these have suffered so as thieves and murderers for the sake of gold and goods, how shall we not suffer for the sake of Christ? The flesh is weak, but the spirit is stronger." -

As they walked up the gallows hill, Clarenbach began to pray, "O HErr, lift up my spirit, that I may forgive my enemies from the bottom of my heart!" - The nearer they came to the place of death, the more joyfully did their countenances shine. The old reporter tells us they were as undaunted and equanimous as if it were not they at all who were to be judged. Upstairs a circle was closed around the two. A beggar came up and asked if they wanted to confess? "No," said Clarenbach, "we have already confessed every day. We have confessed to the Lord."

Now some more monks tried to ask the two to be instructed; there was still time. Clarenbach: "How have we ever wanted anything else than that? Always we wished to be instructed from the word of God, but our theologians never did so, because they could not prove to us that we were mistaken." - Eagerly the people pressed in to hear the martyrs still speak. - Then a violent judge blasted into the tangle with his horse to drive it apart. The martyrs raised their voices and wanted to satisfy the people's desire. But they were commanded to be silent, and as they did not immediately obey, the Greve, full of fury, cried out to 'the' executioner, "Shut their mouths, and strike their thumb-irons, that they may be silent!" But when the people grumbled that thieves and murderers could speak if they wished, and that these poor fellows should not be allowed to do so, the magistrate had to give way. Peter now began to speak: "Our enemies pretend that we must die because we have despised the Mother of God and the Sacrament. Know then that we believe Mary to have been a virgin before, during, and after the Nativity, and to have been found worthy by the grace of God to become the mother of our Savior Jesus Christ. But for this reason we are not yet to worship her, nor to call upon her for mercy, since she herself became the mother of Christ by grace, but we are to honor her with the honor which the English greeting in the Gospel assigns to her. She was a noble creature, created by God like other men, but endowed with the gifts of the Holy Spirit.... Likewise we hold of the Sacrament nothing else, but the moth of the Lord say, wherewith he setteth it as a supper." "Untie the knave," then cried the Greve to the executioner. "Sir Greve," said Peter, "you begin to shed Christian blood, but see if you will be able to reprove it before God. ...can answer you. Pilate did not know what he was doing, but you do, and you know why you are doing it. You cannot go home and say, I wash my hands of it. It is written: Judges, judge aright." These words so displeased Greven that he ordered the executioner to undress Peterrn at once, and to lead him into the hut made of wood and straw, in which the martyrs were to be burned. - But now Clarenbach took the floor, and spoke to the people: "Dear citizens and brothers, tell one to another what I am about to say, for all cannot hear it. First, we ask that no one avenge our death on the papists in Cologne; then, that you do not repeat after us what you have heard from us and will hear from me. But hear what we believe!" Here he said the apostolic faith here, and laid it out briefly. "These articles the devil also believes, but he does not believe that they also concern him and his blessedness. But I firmly believe that all that is written in them is done for the benefit of my poor souls."

"One hears nothing wrong there! Why are they being punished?" the people murmured among themselves. Clarenbach, however, was very thirsty, and complained how they were so merciless as to make him suffer thirst, when they usually give the malefactors as much drink as they desire. The executioner handed him the bottle. Refreshed by this, he began again to speak to the people, that he hoped to see them all again, when the judge would come, who would separate the sheep from the goats. To his speech he added the exhortation that each one should take heed to what he had to do and keep to God and his word alone.

Then both of them - for Peter had not yet been led into the hut - implored the Lord for forgiveness of their sins, also asked each other for forgiveness, kissed each other for the last time, and parted from each other with another handshake.

The executioner took Petern, undressed him, and bound his hands. Once more Clarenbach came to him with the words: "Brother, be strong in the Lord and trust in him, for today we come to Christ, our brother, and will live with him forever. Therefore be steadfast in the faith, and be not afraid of the fire. I also will trust in the Lord, and seal my word with my death." Peter answered, "Yea, I will die a Christian, as we promised Christ our brother to die for his name's sake."

Those were the last words the two of them spoke together. Peter was now pushed into the hut. The executioner threw the chains around his neck. Tighter and tighter he pulled them together until he could talk no more. - Peter was already a corpse before Clarenbach entered the hut. -

In the meantime, the latter had been drawn into a conversation by a monk, but in the process was overwhelmed by many an insulting word. Another monk, who was more sympathetic, called out to him: "The Lord says: I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. (Joh. 11, 25. 26.) "Give thanks," Clarenbach answered him, "that ye have preached the gospel of Christ unto me, and salute all the brethren in the Lord Christ!" - A priest also came up to him, and said, "Be comforted in the Lord. Hold fast to Christ, and be not moved from it."

Clarenbach now undressed himself. While

He spoke many a serious word to the servant, but also many a sweet word, which testified to his joy at departing and being with Christ. Now the servant was silent. - As soon as Clärenbach had undressed, he went voluntarily to the hut. At the door of the hut he looked up to heaven once more and said: "O Lord, I have long desired this! For thus it must come to pass, that we may be proved by the cross." - "Brother, hast thou already given up thy spirit?" he said to the body of his companion. "May the Lord have mercy on thee! I will follow thee presently!" - He now placed himself at the stake. The executioner struck him, and hung a sack of powder about his neck. A monk asked, "Wilt thou die a Christian man?" To which he replied, "So I have always said; therefore recite the faith to me as long as you can!" - Clarenbach recited to him all the mottoes of faith to the end, and concluded, "This I believe, this I will abide by, this I will live and die by!" -

The executioner lit the fire. The blaze rose high. Clarenbach cried out once more in a loud voice: "Lord, into thy hands I commend my spirit!" The powder ignited. The flames burst over two corpses.

(Submitted.)

A progymnasinm in the south.

During the last Synod of Delegates at Fort Wayne, all districts were encouraged to gradually establish progymnasia. This encouragement has not been without fruit in the South. The Eastern Gulf States Conference, in its recent sessions, resolved to establish a progymnasium at New Orleans, which shall accomplish in a certain time the same thing that is accomplished in the same time at Fort Wayne. The same knowledge of the borks, therefore, will be necessary for admission to our southern institution, as is required at Fort Wayne and Milwaukee. Likewise, the same textbooks will be introduced. Not only those students will be admitted who later intend to go to Fort Wayne, but also those who later wish to attend the institutions in Springfield or Addison. For all who wish to devote themselves to church service, participation in Latin and music instruction is obligatory, so that the preparatory students for Addison must also attend Latin lessons, and the preparatory students for Fort Wayne and Springfield must take part in music lessons. All those who intend to enter the service of the church receive all instruction free of charge. The supervisory authority, consisting of two pastors, one teacher and three members of the congregation, shall make every effort to provide the foreigners with board and lodging in Christian families free of charge. Those who attend the institution only for their further education, but do not wish to devote themselves to teaching or preaching, must pay an annual school fee of 50 dollars and also pay for music lessons if they desire the latter. The supervisory authority shall also provide them with board and lodging as cheaply as possible. Mr. F. Odendahl has been appointed Cassirer of the institution, to whom all school fees and other contributions and gifts of love are to be sent. His address is: k'. Oäsnäudl, 52-568tr .
- Mr. A. F.

Hoppe has agreed to be the first pro

He will soon be solemnly inducted into his office. Applications from students are to be sent to him at the address: Prof. A. F. Hoppe, 115 lerpeiekore 8tr. Classes will begin on October 1 of this year. The school year is set for 10 months, from October 1 to July 31. Before the end of July there is no danger of epidemic disease breaking out here, and by the beginning of October it is usually known whether epidemic disease will break out. Should the institution grow and be taken over by the whole southern district, so that a larger building would have to be erected, then the Progymnasium can be moved to another place, which has the reputation of a better state of health. Above all, the institution is to serve to draw from the Southern States more forces for the school and preaching ministry. The Conference of the Eastern Gulf States, however, in establishing the institution, had also directed its attention to those boys who are well gifted and have a desire to study, but who suffer in the often harsh northern climate of some other states and therefore do not dare to attend a higher institution. In the mild southern climate they are given the opportunity to strengthen their health and at the same time to learn something useful.

We also commend this institution to the heartfelt intercession of all those to whom the building up and spreading of our church is a matter of the heart. We want to promote God's glory and the salvation of immortal souls; we want to remedy the great, crying need of our church here in the south; therefore, we go to this work with a confident heart and are sure to be answered when we pray:

> The matter and honor, O Lord Jesus Christ, is not ours, but Thine; Therefore help those who freely rely on Thee. Amen.

In the name and on behalf of the Eastern Gulf States Conference:

New Orleans, La., August 6, 1881.

P. Th. C. Rösener.

To the ecclesiastical chronicle.

I. America.

The New York Ministry. As is well known, this is the name of a synod belonging to the so-called Lutheran "General-Concil". It has recently decided not to admit any new member until a colloquium has been held with him and his orthodoxy has been revealed. In his paper "Witness to the Truth" of August 1, Mr. Sieker in New York makes the following excellent remarks about this institution, which would be most gratifying under other circumstances: "It seems especially gratifying to Pastor Frey that in the future every new pastor who enters the synod will have to pass a public colloquium before the synod on the basis of the confessional writings concerning orthodoxy and conformity of faith with the synod. This could be pleasing if the synod had a 'consensus of faith' and someone in it could say what is 'orthodox'. Apart from the fact that the synod has already made many a good resolution (e.g., in the bed test of the visitation, doctrinal negotiation, against unionism, etc.), but has not yet carried one out, how could it bring this measure into execution? All pastors, even the delegates, are allowed to colloquy. What is to become of an unhappy candidate? if, for example, Pastor Kähler began, Dr. Moldehnke continued and Pastor Frey followed? In the first quarter of an hour the assembled Synod would be a Babel of confused voices. And the candidate, he answered the Unionist enough, would have to be rejected by the "Buffaloer" and the Missourian-minded. If he had documented the last as a comrade-in-arms, the two first classes would be compelled in 'conscience' to reject him. If, then, one wished to colloquy, one would have to confine oneself to questions of a very general nature. Could then the 'orthodoxy' and 'conformity of faith' be investigated? Such measures are only understandable and in accordance with conscience in such bodies where every member knows what Lutheran doctrine is, and also possesses vitality of conscience to such a degree that he will not say yes to the admission of a pastor until he is convinced that he has a confrere in him who goes along with the synod in the same mind and opinion."

"How low the Missourians have **fallen,**" writes the "Church Friend" of Chicago, "can best be perceived from their polemics." Because we had drawn his interpretation of the comets as a rationalistic one, he now seeks to avenge himself by writing, "If the comet phenomena have any meaning at all, ... the one that has just occurred will probably be especially a warning to the Missourians that their hour has struck." - We communicate this to our readers so that they may see how our opponents try to defend themselves against our testimony. They wish only too much that the hour would soon strike for the Missourians, so that their loud "testimony would no longer disturb them and make them restless. But our opponents have bad prospects. Our Lord Jesus says yes and amen to our testimony. And as far as "having fallen low" is concerned, we wish with **all our** hearts that we could fall even lower at the feet of the Lord Jesus and give Him all, **all** glory even better than we have done so far. By the way, no faithful Lutheran asks anything of the judgment of Mr. Severinghaus. G.

II. foreign countries.

Atheism, denial of God, should always be reason enough to deny a man his citizenship, as well as the right to sit in the government of a city, a state, or any civil community as a member of it. For he who believes in no God asks nothing of the voice of God in his conscience; he is therefore not to be trusted, even if he swears a thousand oaths. Such a wretched creature believes neither in moral obligation nor in retribution after this life. It is therefore very pleasing that a certain Bradlaugh, who was recently elected to the English Parliament, was not admitted at first because he insolently declared himself to be an atheist who could not take an oath; but that he was not admitted even when the worthless man agreed to swear the required oath; by which he only proved what a dishonorable character he was. The unbelievers make a great hue and cry about the fact that when Bradlaugh tried to enter the assembly by force, he was rejected by force. But it is ridiculous to say that this is against the principle of liberty. It is true that in a state there should be freedom to profess any religion. No State should take the liberty of prescribing any religion. But he who has no religion at all no longer belongs to mankind, but to unreasonable animals, and therefore cannot be a citizen, much less a co-governor of a State that cannot exist without acknowledging the divine moral law. A local political newspaper, indignant that Bradlaugh has not been accepted by the English Parliament, writes at last for its consolation:

"All of us who die not too young will live to see the likes of Bradlaugh admitted unopposed to the English Parliament." And we fear this newspaper is right. But this only proves that we are living in a time, not in which progress is being made, but in which the world is sinking deeper and deeper, right down into vicious denial of God. W. [Walther]

A Roman paper in London, "*Tablet,*" refers to Apost. 15:12, as proof that when the pope, the supposed successor of Peter, had spoken, the matter was settled. 15:12, where it is said (after Peter's speech has been communicated in the preceding verses), "Then the whole multitude held their peace." What had happened here had been repeated in all the following centuries; as often as the pope, the successor of Peter, had spoken on a matter, all had kept silence and put up with his decision. Thus the Papists cite the Scriptures, thus they cite those who do not know the Scriptures, whom they do not let read the Scriptures. A Protestant paper, "*Churchman,*" therefore, calls the attention of the Roman to what is further said in the 12th verse, namely, that the multitude were silent to listen to Paulo and Barnaba, and to the fact that Jacobus also still spoke, and even said, "Therefore I decide. "2c. Thus, says the Protestant paper, after Petro, three more men took the liberty of speaking, and one even pronounced his final judgment, which Peter did not do. G.

The Northwest Teachers' Conference

hereby expresses its heartfelt joy that the General Synod of Missouri, Ohio, etc., at its last meeting in Fort Wayne, made such a glorious confession of the pure doctrine of election by grace, at the same time completely excluding itself from this confession. - Unanimously adopted!

Crete, Will Co, III, July 28, 1881.

On behalf of the Northwest Lutheran Teachers' Conference of Missouri, Ohio, et al. St.

E. Homann, Secr.

Ordinations and introductions.

Mr. Candidate Christian Purzner, who has accepted a call as traveling preacher for Shawano and Langlade Counties, was, according to orders received, ordained August 5, 1881, at Tigerton, Shawano Co., Wisc. by the undersigned, assisted by Mr. k. H. Mare ordained and inducted.

I. I. Walker.

Address: Rsv. Odr. Rarrner,
Skavvano Oo., V^ls.

Any addresses of fellow believers in that area are requested at the above address.

On June 26, Candidate Friedrich Schröder was ordained by order of the Reverend President of our Canadian District with the assistance of Pastor I. Frosch.

F. Dubpernell.

Address: Rev. K. Lettroecker, vaskveoock, Rurov Oo., Ontario.

On the 6th Sunday after Trinity, Candidate C. R. Kaiser was ordained and introduced by me as a missionary among the German Russians in Ruffell and Rush Counties, Kans.

G. Tönjes.

Address: Rev. 0. R. Kaiser,
Russell, Russell Oo., Kansas.

By order of the President of the Illinois District, R. H. Wunder, on the 8th Sunday after Trin. Mr. Candidate M. Lücke was ordained and installed in his parish at Bethalto, III, by the undersigned, assisted by Mr. R. I. Bergen.

H. Flaxbeard.

Address: Rev. kl. Kuoeke,
Letdalto, Llacilson Oo., IIIs.

On the 7th Sunday after Trinity, Mr. Hermann Gläß was ordained and introduced in the Lutheran congregation of Town Marion in the presence of the President of the Northwestern District. A. Hertwig.

Address: Rev. Hermann Olaess,
Rerkam, Otter 1'ail Oo., Lckinn.

On the 7th Sunday after Trinity, Candidate I. Hoyer was ordained and introduced by the undersigned on behalf of the Reverend President Biltz in the midst of his congregation at Spring Valley, Kansas. A. Rehwaldt.

Address: Rev. ck. Roxer,
Spring Vallev, blekkerson Oo., Kans.

On the 7th Sunday after Trinity, Mr. E. Schulze, Candidate, was ordained and introduced at Vallonia, Jnd. M. M er tz.

Address: Rev. L. Sedulre,
Vallonia, ckaekson Oo., Incl.

By order of Mr. President Wunder, on the 31st of July, I introduced my son Frederick Detzer, hitherto a traveling preacher in Minnesota, into the new congregation at Niles Centre, assisted by the Rev. Brunn.

A. Detzer.

Address: Rev. Rrieckrloll votier,
Mies Oentre, Ooolc Oo , Ills.

By order of the honorable Mr. President Biltz, the Rev. C. E. Bode was installed by the undersigned on the 7th Sunday after Trinity in his principal congregation on Middle Creek, Seward Co, Nebr. In his branch parish at Seward he will be introduced by the same on the lOth Sunday after Tr. Bro.

Address: Rev. 0. R. Rocke,
8e>varck, Lenarck Oo. Kehr.

On the 7th Sunday after Trinity, Pastor A. Käse- litz was introduced to his new congregation in Lucas Prairie by the undersigned on behalf of Mr. President Wunder.

W. C. H. Oetting.

Address: Rev. .4th Kaeselltt, iVwterrovvck, LKnAlmm Oo., Ills.

Rev. H. Fiicher having received and accepted a regular call from Christ Lutheran Church at Columbus, Platte Co. Nebr. the same was inducted into his new field of labor on the 7th Sunday after Trin. by order of the Most Reverend I. F. Biltz, President of the Western District, by the undersigned. I. Hoffman".

Address: Rev. U. Klseller.
Sox 23. oolumdus, klatte oo., kekr.

On the Stenth Sunday after Trin. the Rev. Theodor Wich mann, formerly of Farmers Retreat, Dearborn Co., Jnd. was installed in his new office at the congregation at Freistatt, Ozaukee Co., Wis. by order of the honorable President of the Northwestern District, by the undersigned, assisted by the Rev. R. E. Georgii.

May the Lord also bless his servant's work here.

Lh. H. Löber.

Address: Rev. H ^Vlelunann, Freistatt, Oraukee Oo., Wis.

On the 5th and 6th Sundays after Trinity, my two former branch congregations in Alden, Iowa, and Hubbard, Iowa, had the great joy of seeing their newly called pastor, Rev. A. Alexander, installed in their midst. The congregation at Hubbard at the same time dedicated their church to the service of the Triune God. H. W. Rabe.

Address: Rev. ^lexaocker, kick, rarckln oo., loiva.

On the 8th Sunday after Tr. Prof. Th. Brohm, appointed court preacher by the Lutheran congregation of St. Johannis in Chicago, was inaugurated by the undersigned on behalf of the honorable President Wunder. H. H. Succop.

Official Notice.

The undersigned feels compelled to announce that Mr. Past. C. H. Rohe in Detroit, after he has accused our Synod of a new false doctrine of the election of grace in spite of all testimony to the contrary, has declared himself to be persistent against us, and has thus and by some actions in keeping with this really renounced fellowship with us, can no longer be regarded as belonging to it. It is self-evident that he has thereby at the same time removed himself from his vice-presidency within the former northern district. Mr. Past. Sievers the Elder will take charge of the business pertaining to appointments, ordinations and inductions in Michigan for the present, until a subsequent election shall have taken place. Mr. L. E. Krause and Mr. L. Maurer, school teachers, are dismissed from their positions in Rohe's congregation as of September 1 of this year, if they persevere in their confession to and with us, and expect from the Lord of the church another circle of their effectiveness. Those members of St. Paul's congregation in Detroit who faithfully adhere to the pure Lutheran doctrine will undoubtedly, until further provision can be made for them, join Mr. Rev. Hügli or Moll. God help them all in the future!

Frankenmuth, August 10, 1881.

O. Fuerbringer,
d. Z. District Pres.

Concordia College at Fort Wayne, Ind.

Saturday, October I, God willing, the new school year begins. Applications for admission are requested as soon as possible, by September 15 at the latest. All students are to report to the institution on September 30.

Regarding the recording, please note the following:

1. a written report on the moral conduct, aptitude and knowledge of the person to be admitted must be sent in at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, all necessary bedding, quilts, blankets and towels. Mattresses (-2.00), chairs (75 cents), lamps and washbasins are best purchased here at the institution.

The boarding fee amounts to -16.00 per quarter. For light and stove, each pupil has to pay -5.00 for 1881-'82, due to the particularly high increase in expenditure in the last year. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The latter for the reason that, owing to the small number of pupils desiring him, no such favourable agreement can be made with the homoeopathic physician as with the allopathic. - The average expenditure on books is from -7.00 to -10.00.

The board money is to be paid at the beginning of each quarter, and, to avoid inconvenience and vexation, is best sent in directly (not by the students) to Mr. vr. Dümling. Pupils who are not going to study theology pay -40.00 per year, those whose parents are not members of the Synodal Conference pay -20.00 per quarter. The students of the 3 lower classes are not to have their money in their hands, but are to have it administered by one of the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with colored shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is neglected, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Board of Supervisors and the Teachers' College F __ . Zucker.

Conferenz - Ads.

Cleveland Specialconference on September 6 and 7 in Elyria. E. Sitzmann.

The Buffalo Disttiets conference will assemble, s. G. w., Sept. 13 and 14, at North East, Pa. Return tickets will be taken on the Lake Shore railroad. For early registration kindly askE . Leemhuis.

The next St. Louis one-day conference will be held, s. G. w., -on the 2nd Wednesday in September.

The Southeastern Pastoral Conference of the Western District will meet, g. e. G., on the 6th of October, at Velvet Charles, Mo.M. G.

The Fort Wayne Preachers and Teachers Conference will hold, s. G. w., its next regular meetings from Tuesday- morning, the 20th, to Thursday- evening, the 22nd of September, at Logansport, Jnd. H. W. Querl.

* * *

Borschlag imd Bitte.

Following the above announcement, I take the liberty of proposing to the Honorable Conference that this time, instead of discussing the article on Christ's Ascension into Hell, we discuss the well-known 13 Theses (see "Lutherans", Vol. 36, No. 2-9) concerning the doctrine of the election of grace. At the same time, I sincerely ask each member of the Conference not only to provide himself with the theses mentioned, but also to study them diligently, so that, by God's grace, our being together may be a richly blessed one. I. H. I ox.

Received from the municipality of Mr. R. Roschke for Mrs. k. Schmitt -8.60.

St. Louis, Mo., July 20, 1881. Heinrich Jungkuntz.

Eiagekommea in the -ape of the Western District:

To the synodical treasury: from k. Senne's parish at Alma, Kans. -4.00. From Trinity Distr. at St. Louis, 8.25. k. Wille's Gem. at Brownsville, Mo., -5.60. k. Lenks Gem. at St. Louis 10.00. k. Hafner's Gem. at Prairie City. Mon., 3.00.

For inner mission: k. Michels' parish in Franklin Co, Mo, 1.95. k. Lentzsch's Gem. in Caldwell, Nebr., 35.00. part of Missionfest coll. in k. Leuthäuser's Gem. in Norfolk, Nebr., 25.38. from N. N. by k. Polack, Marshall Co., Kansas, 5.00. Dr. F. Schade in St. Louis 10.00. Missionfest coll. in k. Seume's Gem. in Alma, Kansas, 13.00. Friedr. Böthe in Milwaukee Co., Wis., 1.00. k. Biltz's Gem. in Concordia, Mo., 3.00, L. Meyer 3.00. For the Northwest District by Dr. F. Schade in St. Louis 10.00.

For Negro Mission: k. Michels' congregation in Franklin Co., Mon., 1.90. By k. Lenk from Mrs. Boehner in St. Louis 1.00, from the piggy bank of the deceased. W. Th. Dohl 1.25. Dr. F. Schade in St. Louis 10.00. L. Meyer through k. Biltz in Concordia, Mon., 2.00. For a Negro church in New Orleans: 1?. Biltz's congregation in Concordia, Mon., 5.00.

For heathen mission: Chr. Alpers through k. Bünger in St. Louis, 2.00. Offering money of k. Gem. Lentzsch's at Caldwell, Nebr. 10.00. mission feast coll. at k. Senne's Gem. at Alma, Kansas 12.00.

For the deaf and dumb: k. Michels' Gem. in Franklin Co, Mon, 1.40. Dr. F. Schade in St. Louis 10.00.

For poor sick pastors, Dr. F. Schade in St. Louis, 20.00. k. Tirmenstein in St. Paul, Minn, 2.00. August Maisch in Bedford, Jnd, 1.50. k. Biltz's Gem. at Concordia, Mo., 5.00. N. G. S. at Vallejo, Cal. 2.00.

On the emigrant mission in New York: Dr. F. Schade in St. Louis 10.00.

For the new building in St. Louis: k. Krämer's Gem. at Jndepen- dence, Kansas, 20.00, whose Gem. at Humboldt, Kansas, 5.00. k. Roschke's Gem. at Pierce City, Mo., 8.00. Dr. Walther at St. Louis, first appointment, 100.00. k. Wille's Gem. near Brownsville, Mo., 6.85. Peter Baden at Winfield, Kansas, 50.00. Signed: k. Lentzsch's comm. at Coldwell, Nebr. 150.00. k. Krämer's congregations in Jndependence and Humboldt, Kans., 64.50. k. Michels' Gem. in Franklin Co, Mo, 355.00. k. Mießler's Gem. in St. Louis Co, Mo, 200.00. k. Häßler's Gem. in Marysville, Nebr. of, 50.00. k. Buchschacher's Gem. in Fayette Co, Ter, - 35.00. k. Wille's Gem. near Brownsville, Mo., 260.00. k. Polack's Gem. in Marshall Co, Kans, 150.00.

For poor students in Fort Wayne: Dr. F. Schade in St. Louis 10.00.

To theHousehold Fund in Fort Wayne: Dr. F. Schade in St. Louis 10.00.

For^the kk. M. Wyneken and H. Crämer: von-r in St. Louis 10.00. fr. rank in St. Paul, Minn, 1.00. k. Lentzsch's Gem. in Gage Co. nebr. out of the collection bag, 5.00. k. F. S. Buenger in Plymouth Co, Iowa, 1.00.

For poor students in St. Louis: Dr. F. Schade in St. Louis 10.00.

On the household treasury in St. Louis: Dr. F. Schade in St. Louis 10.00.

For the Central Bible Society: Dr. F. Schade in St. Louis 10.00.

For poor students in Addison: Dr. F. Schade in St. Louis 10.00.

On the household treasury in Addison: Dr. F. Schade in St. Louis 10.00.

For k. Hempfing's parish in Allendorf, Hesse: k. Lenks Gem. in St. Louis, 38.50. k. Janzow's Gem. in Frohna, Mo., 28.00. k. Biltz's parish in Concordia, Mon., 5.00.

For k. Brunn: H. Henn in Mount Pulaski, III., 5.00.

For poor students in Springfield: Dr. F. Schade in St. Louis 10.00.

On the house ballet fund in Springfield: Dr. F. Schade in St. Louis 10.00.

For the gem. in Ludington, Mich.: k. Michels' Gem. in Franklin Co, Mo 2.00.

St. Louis, Mo. August 8, 1881. E. Roschke, Kasflrer.

Received into the "aste of the Illinois District:

To the synodical treasury: from k. Hieber's congregation in Town Mich 9.11. k. Ramelow's congreg. at Elk Grove 7.55. Pentecost coll. from k Wolbrecht's congreg. at Okawville 13.60. teacher Al- bers at Eagle Lake for synodical reports 2.00. (Summa -32.26.)

To the building fund: comm. in Addison: by teacher A. Baths 65.50, by H. B. 41.00. (S. -106.50.)

For the new building in St. Louis: By k. Burfeind in Rich 17.00. By k Brewer in Brecher 26.00. By k. Miracle in Cbicago by Adam Mörl 10.00 (p. -53.00)

For negro mission: k. Hieber's students in Town Rich 2.20.

ForPaganMission:k. Hiebers Gem. in Town Rich 2.00.

For the Negro Church in New Orleans: By k. Great in Hard by Ph Harks 1.00.

On the emigrant mission in NewPork: k. Sippel's parish in Varna 5.24 k. Loßner's Gem. in Lake Zurich 9.63. (Summa -14.87.)

For poor students in St. Louis: By k. Hiebei in Town Mich by N. N. 5.00 By k. Nuoffer at Eagle Lake by the Woman's Club 10.00. k. Sippels Gem in Varna 3.45. (S. -18.45.)

For poor students in Springfield: k. Sippels Gem. in Varna 3.50.

For W. Köpchen in Fort Wayne: By teacher Krumsieg in Cbicaao from Mrs. Hörmann .30 and by k. Wunder daselbst by A- Rix 1.00. (p. -1.30.)

For poor students in Addison: Wittwe Seuer in Addison 5.00 and by Kasfirer Rademacher in Fort Dodge, Iowa, 1.00. For Pb. Merlens: by k Brewer in Champaign, Hockzeits- coll. at Bro. Lange 6.86 and by Kasfirer Rademackcr in Fort Dodge, Iowa, 10.00. By k. Hölter in Cbicago from the Jüngl.- Verein of S. Charte 15.00. By Lebrer Krumsieg in Chicago from Mrs. Hörmann for C. Kambeiß .80. By k. Riedel in Bloomingdale for G Scholz, Coll. at Laufer-Koch's engagement party, 13.00. (S. -51.16.)

1 Brunn in Steeden: k. Drögemüller in Arenzville

For sick pastors and teachers:?. Drögemüller in Arenzville 1.00. teacher Kirchner in Eitzen, Minn. 1.00. k. Schieferdeckers Gem. in Hamel 7.00. (S. -9.00.)

ToWittwenkasse: Wittwe Heuer at Addison 5.00. teacher Albers at Eagle Lake 4.00. k. Knief at Golden 2.00, from Mrs. W. Flesner 2.00. (S. -13.00.)

For Mrs. K. Schmitt: By K. Frederking at Dwight by Stephan Bürger 10.00.

For sending a traveling preacher to Oregon: mission fcstcoll. of Chicago and neighboring churches in Des Plaines 734.21. By k. Lehmann in Chicago subsequently 8.50. (S.-742.71.)

For inner mission: k. Hieber's parish in Town Rich 3.00. k. Sippels Gem. in La Rose 2.85. Aug. Heinke in Golden .85. By k. Bartling in Chicago from L. Lips and N. N. 1.00 each, N. N. .50. (S. -9.20.)

For the Gem. in Niles Centre, III: k. Wunders Gem. in Chicago 20.20.

For k. Hempfings Gem. in Allendorf, Hesse:?. Hiebers Gem. in Town Rich 3.00. k. Nuoffers Gem. at Eagle Lake.17.00. k. Traub's Gem. at Peoria 5.00. (S. -25.00.)

For the comm. in Ludington, Mich. k. Hieber's Gem. in Town Rich 2.00. half of the communion coll. of k. Schieferdecker's Gem. in Hamel 6.00. k. Frederking's Gem. at Dwight 3.75. (S.-11.75.)

For the deaf and dumb in Morris: By k. E. Hicber from sr. Gem. in Town Rich 5.70, s. Filial 4.40. half of the communion coll. by k. Schieferdeckers Gem. in Hamel 6.00. By k. Knief in Golden from Mrs. W. Flesner 1.00. (S. -17.10.)

For the Progymnasium inMilwaukee: k.Brauer's congreg. in Brecher 17.00. k. Wangerin's congregation in Town Sumner, from the collection bag 5.00. (S. -22.00.)

For the hospital in St. Louis: k. Schalters Gem. in Red Bud 4.50.

rk8. Contributing to the building fund will be: k. Wagner's Gem. in Chicago -1600.00 (but hopes for more), k. Drögemüller's Gem. in Arenzville -134.00, k. Burfeind's Gem. in Rich -800.00, 8th Brauer's Gem. in Brecher -200.00, 8th Wunders Gem. in Chicago -1000.00, k. Loßner's Gem. in Lake Zurich -175.00, k. Giesekes Gem. in Secor -100.00, k. Gotsck's Gem. in Hork Centre -69.00, 8th Buszin's Gem. in Meredosia - 146.00, k. Great's Gem. in Addison -1112.00 (but expect more). (S. - 5336.00.)

Addison, III, Aug. 6, 1881; H. Bartting, Casfirer.

Incoming to the "äffe of the Middle District:

(lock.)

For the deaf and dumb: Teacher Ries' school children in Adams Co. 2.34. k. Schmidt's Gem. at Elyria 10.00. Ch. F. Walker at North Dover 5.00. Karl Westenfeld at Fort Wayne 1.00. k. Jox's Gem. at Logansport 12.09. Jgfr. C. D. at Cleveland 1.00. N. by 8th Dulitz 1.70. Colt, at Women's Club annual party at La Fayette 18.75. Wedding Coll. at I. Brodbeck by k. Diemer 4.49. k. Diemcr's Gem. at Florida 2.30. 8th Hasfold's branch 1.66. I". Heintz's Gem. at Crown Point 2.00. Mrs. Däuble's at Evansville 1.00. Mr. Burdorff's at Cleveland 2.00. k. Brakhage's Gem. 13.00. I. H. Stoblmann in Bedford 5.00. Mrs. Luecke in Columbia City 2.00. k. Dulitz's Gem. in Napoleon 7.70. I. Hafendörfer's in Evansville 5.00. k. Niethammer's Gem. at La Porte 22.25. H. Weßler by k. Brakhage 1.00. Wedding Roll. at F. Giesekmg at Fort Wayne 7.80. 8. Steinbach's Gem. at Fairfield 9.47. k. Meyer's Gem. in Adams Co. 19.44. (S. -157.90.)

To the orphanage at St. Louis: teacher Ries' school children in Adams Co. 2.01. Karl Westenfeld at Fort Wayne 1.00. Wedding coll. at F. Kruse by k. Diemer 8.41. 8. Schlesselmann's confirmands 14.75. H. S. at Vincennes 2.00.

Zschoches Gem. in Marion Tshp. 1 p.m. k. Wichmann's congregation at Farmers Retreat 10.00. k. Brömer's Gem. in Cincinnati 22.82, Mr. Goos' children 2.00. By 8th Brömer of mother and daughter 2.00. (S. - 77.99.)

To the orphanage at Addison: Karl Westenfeld at Fort Wayne 1.00. K. at La Fayette .10. Mrs. N. N. at Hilliard 1.00. Wedding coll. at H. Heldt by k. Mohr 6.75. Desgl. at F. Kirn at Lancaster 18.10. (S. -26.95.)

To the orphanage in Boston: A. W. in Darmstadt 3.00. Legacy of the bl. I. Klusmann 5.00. Karl Westenfeld at Fort Wayne 1.00. k. Evers' Gem. in Bingen 1.00. Mrs. Ries and Mrs. Mulzer in New Boston 1.00 each. 8. Nützel's Gem. in Columbus 9.70. (p. -21.70.)

To the widow's fund: Prof. Stellhorn 5.00. Mrs. Prof. Biewend at Fort Wayne 5.00. Karl Westenfeld at Fort Wayne 1.00. l>. Hahn in Adams Co. 2.00. wedding coll. at Mr. Gruenhagen by k. Dulitz 3.35. Desgl. ber Kruse by dens. 2.75. k. Diemer's parish in Florida 1.65. k. Hasfolds Gem. at Huntington 3.99. k. Evers 4.00, whose gem. in Bingen 7.15. 8. Spiegel's in Adams Co. 5.00. 8. Gross's gem. in Fort Wayne 42.70. k. Sihler's Gem. that. 64.16. k. Gruber's St. Tkomasgem. 2.77, St. Jobannisgem. 1.64. Wed. coll. at A. Hcidt by k. Mohr 6.65. k. Huge at Vincennes 4.00.

Wickmanns Gem. in Farmers Retreat 12.00. 8. Jungkuntz 4.00. 8. Seemeyer at Willshire 5.00, whose comm. 10.00. k. Dulitz 4.00. Hockzeits-Coll. at Mr. Scköle 3.00. 8. Sallmann 3.00, whose Dreieinigk. Gem. 2.00, Iacobus-Sem. 1.65. ?. Reichmann's Gem. in Fryburgb 4.50. (S. -211.96.)

For inner mission:?. Meyers Gem. in Adams Co. 17.21. k. Hahn's Gem. that. 5.12. C. Herpolsbeimer in La Porte, Ch. Huber & F. Kellermann 1.00 each. k. Rupprecht's confirmands at North Dover 6.00, Ch. F. Walker 5.00, H. L-tockbaus 1.00, Mrs. Karstens, F. Albers & W. Krone Sr. each .50. Mrs. Katb. Zelt 5.00. H. Engel at Delphi 1.00. Karl Westenfeldt at Fort Wayne 1.00. k. Fritzes Gem. at Hobart 2.60. Mrs. Vercin at La Fayette 25.00. k. Niethammer's Gem. at La Porte 26.08. Mrs. M. Reinking .50. wedding coll. at Mr. Schatz's by k. Diemer 6.82. F. Koch .50. Gem. at Toledo (from d. Misstons rifle) 9.69. 8. Betbke's Gem. at Reynolds 5.00. k. Schlesselmann's Gem. in Bremen 17.60. Mrs. Schlund & Mrs. Burkowitz in South Bend 1.00 each. k. Heintz's Gem. in Crown Point 2.00. k. Evers' Gem. in Bingen 6.00. k. Spiegel's Gem. in Adams Co. 11.50. k. Nützel's Gem. in Columbus 12.79. k. Horst's Gem. in Hilliard 9.18, its branch 2.90. k. Saupert's Gem. in Evansville 4.10. G. Nikolay in New Boston .50. I. Schmidt in Cleveland 2.00, Unnamed 2.00. k. Kühn's Gem. in Minden 6.60. k. Seemeyer's Gem. in Willshire 11.50. Mrs. Krummrey in South Bend 1.00. N. by k. Dulitz 2.30. Quinta in Fort Wayne .80. k. Sauperts Gem. in Evansville 5.65. mission hour coll. to Cold Mater Road 2.12. k. Zuckers Gcm. at Defiance 8.70. k. Dankworth's Gem. in Cleveland 11.67, I. Fischer 2.00. k. Schlesselmann's Gem. in Tracy 5.46. k. Wichmann's Gem. at Farmers Retreat 15.00. part of Mission Fest coll. at Kendallville 21.39. k. Meyers Gem. in Adams Co. 15.04. For the South: k. Schaefer's Gem. in New Boston 5.007 For the Northwest: k. Huges Gem. in Vincennes 11.25. For the West: k. Huges Gem. at Vincennes 11.25, 8th Steinbacks Gem. at Fairfield 8.87, k. Jehns Confirmands at Zanesville 5.00, Gem. at Liverpool 6.56, I. H. T. & Mrs. K. at Cleveland 1 each.00, F. K. there 2.00, 8th Ph. Schmidt's Gem. 6.50, k. Seuel's Gem. in Indianapolis 30.20, k. Rupprecht's Gem. in North Dover 14.06,, N. N. there .50, k. Zschoche in Marion Township 50.00. (p. -457.01.)

For poor students in Fort Wayne:' 1) for Brunnische Zöglinge: Mrs. K. Schenkelberger in Weinsberg 5.00, Wittwe Winkheimer in Massillon .25; for Schlorf: k. Niethammers Gem. in La Porte 14.00; 3) for W. Brink: k. Bethke's Gem. in Reynolds and Goodland 14.25; 4) for Joh. Meyer: M. Scheiderer in Neu-Dettelsau 1.00; 5) for Aug. Sallmann: I. H. Stohlmann in Bedford 5.00 ; 6) for Kretzmann: by 8. Jüngel: wedding coll. at H.Mollenbruck 6.82, by H.Aufdemberge, Mrs. M. Burbrink, teacher Wichmann each 1.00, k. Jüngel 1.13; 7) for Th. Saupert: wl. K. Strube by 8. Brüggemann 10.00, wedding coll. at I. H. Holtmann's in Evansville 5.00; 8) forDannenfeld: k.Zschoches-Gem. in Marion Township 23.00 ; 9) for Scheibe: k. Zschoches Gem. 25.00; 10) for Naumann: same 25.00; 11) for Zage!: same 12.00; 12) for P. Wichmann: k. Wichmann's Gem. at Farmers Retreat 10.00; 13) for Engelbert: wedding coll. at A. Voge's in Fairfield 3.51; 14) for W. Brink & I. Rubel: k. Hahn's Gem. in Adams Co. 12.03, Lisette Fülling 1.00, I. Wittfeld Sr. & L. Gerke each .50; 15) in general: Ch. Hengerer in FortWayne 1.00, N. by k. Dulitz 5.00, 8th Meyers Gem. in Adams Co. 6.00, 8th Heintz's Gem. in Crown Point 1.00, Woman's Club in Kendallville 3.00, Mrs. Schaper in Columbia City 1.00, wedding coll. by Mr. Sckwartz in Fort Wayne 4.50, by Mr. D. Krapf 4.15, k. Weseloh's congreg. in Cleveland 26.40, Mrs. Dröge in Aurora (thank offering) 5.00. (S. -235.04.)

For k. Wyneken: Prof. Stellhorn 1.00. k. Hovde 3.00. Mrs. Prof. Biewend 1.00. Virgins - Club in Cleveland (Wests.) 10.00, F. Keller 1.50. Mrs. Dolch in-Liverpool 1.50, Mrs. Schneider .50. (S. -18.50.)

For?. Crämer: Prof. Stellhorn 1.00. Mrs. Pros. Bieweno 1.00. N. N. 1.00. k. Niemann's Gem. in Cleveland 102.10. (S. -105.10.)

For the kk. W. and C.: Wedding coll. at I. Scheiderer by?. Steinbach 15.00. k. Evers' Gem. at Bingen 1.00. k. Jüngel's Gem. at White Creek 7.00. k. Horst at Hilliard 1.00. (S. -24.00.)

For Sioux City, Iowa congregation: members of Jmm. congregation at Fort Wayne 17.50. k. Brakhage's Gem. 8.50. a member of the Gem. at Zanesville 8.75. k. Schmidt's Gem. at Indianapolis 8.18. (p. -42.93.)

For the needy in Kansas: N. N. by D. Huge in Vincennes 5.00. E. Wöhrmann Sr. in North Dover .25. F. Boknecht in Adams Co. 2.00. (S. - 7.25.)

For the Negroes, or Negro children, in New Orleans: G. Fathauer in North Dover 1.00.?. Runkels Gem. in Aurora 5.50, school children 1.00. H. Bockstädte 1.00. L. Griebel in Fort Wayne 2.00, G. 1.50. Teacher Daib's pupils in Elyria 4.50. F. F. in Cleveland 5.00. Some of Teacher Rechlin's pupils in Cleveland 1.60. Wittwe Hartmann in Huntington 2.00. (S. -25.10.)

For the Tuscumbia, Ala. congregation: By H. Toenfing in Newburgh 3.00. 8th Brakhage's Gem. 10.00. From the Gem. in Zanesville 9.00. k. Dulitz's Gem. 11.25. n. .80. k. Schmidt's Gem. in Indianapolis 8.19. k. Dreher's Gem. at Lancaster 12.65. (S. -54.89.)

To the travelling allowance to Australia: By Mr. Toenfing at Newburgh 5.50. k. Seemeyer's Gem. in Willshire 11.00. (p. -16.50.)

For the comm. in Allendorf, Hesse: R. by k. Dulitz 5.00. k. Zagel's comm. at Fort Wayne 1 p.m. k. Runkel's comm. at Aurora 9.00. k. Huges Gem. at Vincennes 15.00. (S. -42.00.)

On the building of the Negro school in Little Rock:. Wedding scoll. Lei Mr. Sckibler by 8. Diemer 4.26.

For the Gem. in Eineinnati: k. Evers' Gem. in Binsen 7.50.

For the Louisville Gem.: k. Fischer's Gem. in Seymour 20.46.

For?. Krause's congregation in Kansas:?. Huges Gem. in Bin cennes 2.15.

For k. Lee's Gem. in Chicago: k. Huge Gem. 2.00.

To the Jndianermission: Some pupils of the teacher Rechlin in Cleveland 5.00.

Fort Wayne, June 30, 1881, C. Grahl, Casfirer.

Changed addresses:

0. RurZäork, director, 1829 8. 7tb 8tr., 8t. Douls, Llo.
blueUer, 8ox 80. blnrlov, Turner 6o., Duk. Terr.
IV. blueller, 345 8.?e "rl 8tr., älbrmv, N. T.

"Mission Festivals" and "Church Consecrations" as well as the receipts of Messrs. D. Wunder, k. Daib, Günther and V. v. Diffen had to be omitted due to lack of space.

Lntsreä at tlle kost OLes st 8t. Douls, Llo., Ls seconck-elLss mother.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 37. **St. Louis, Mo. 1st Sept. 1881,** **No. 17.**

Sin and Grace.

(Continued.)

Another way of speaking, which in our time conceals a false doctrine that belittles God's grace, is the following: "A man is converted" or "a man is given faith. What is the meaning of these expressions? It is to say that man cannot actively contribute to his conversion, but he can at least do so much that he allows conversion to take place in himself, that he can refrain by his own efforts from wilful resistance, which would prevent conversion. In this way the mystery is explained to human reason, that only a part of men are converted, while God's grace toward all is sincere, and all men lie in the same ruin. For faith this mystery is sufficiently explained by the fact that we know from Scripture that man, man alone, is to blame for non-conversion; conversion, on the other hand, is the work of divine grace alone. But if one tries to explain this mystery to human reason by ascribing to man the power to be converted, or to give up by his own efforts the wilful resistance, one has departed from the truth by this explanation, and has violated the words of Scripture, according to which the unregenerate man is dead in sins and an enemy of God and his word. For what would be the state of man if he were able to be converted, that is, to give up his resistance to the converting grace by his own efforts? Then he would not by nature be an enemy of God, and the gospel would not be a foolishness and an error to him, as Scripture expressly says. Then he would not be dead in sins, but would still have a remnant of spiritual life in him, according to which he would have pleasure in the word of the cross and would give his consent to it. For this is true: whoever wants to be converted, whoever of his own strength refrains from wilful resistance, should by nature still be pleased with God's word. But our confession sharpens.

According to the words of God, the unregenerate man is hostile to the gospel and can only resist the grace of God of his own accord. It is said there, "that the natural, unregenerate man's mind, heart, and will in the matter of God are not only turned away from God, but also against God (*ackversus Deum*), turned and perverted to all evil. Item not only weak, impossible, incapable, and dead to good, but also by original sin so wretchedly perverted, poisoned, and corrupted, that he is of a kind and nature altogether evil and repugnant and hostile to God, and too vigorous, lively, and active for everything that is displeasing and repugnant to God.... So in St. Paul and others who are born again, the natural or carnal free will resists God's law even after the new birth: But rather, before the new birth, it will be contrary and hostile to God's law and will; from which it is evident that the free will, by its own natural powers, not only cannot work or cooperate in anything for its own conversion, righteousness, and salvation, nor can it follow, believe, or give its consent to the Holy Spirit, who through the gospel beckons to it God's grace and salvation, but by its innate, evil, contrary nature, it is hostile to God and His will, where it is not enlightened and governed by God's Spirit." (p. 404 f.) Our Confession says, that the unregenerate man "keepeth himself worse than a block, even in that case, that he is contrary to God's will, and is not, where the Holy Spirit is not strong in him, kindling and working in him faith, and other virtues and obedience pleasing to God." (p. 406.) According to this, it is evident that those teach against our confession who maintain that the natural man is able to have faith given to him.

But - one interjects - is it not written e.g. Apost. 2,40: "Let these naughty people help you"? Is not the capacity of the natural man to accept grace or to be converted taught here? This was once done by the rationalistic Erasmus against Luther, the grossly synergistic Strigel

The Lutheran theologians, however, led by Luther, replied: "It is not valid to conclude from commanding and exhorting that one is able to obey. But the Lutheran theologians, preceded by Luther, answered: "It is not valid to conclude from commanding and admonishing that one is able to obey. For otherwise it would follow, for instance, from the exhortation, "Repent ye therefore, and be converted," Apost. 3:19, that the natural man could accomplish the whole work of his conversion himself, and that therefore the grace and effect of the Holy Spirit was quite unnecessary. But this the defenders of being able to be converted do not want themselves, and thus refute themselves. The exhortation, by the way, which is contained in the passage cited, Apost. 2:40, is an exhortation which, as Luther expresses it, "is used in an evangelical way," that is, "a word of comfort and divine promise, by which nothing is required, but God's grace is offered to us," which word gives and works that of which it says.

Finally, those who wish to leave a little glory to man in his conversion, make use of passages in our Confession, such as the following: "The unregenerate man's mind and will is otherwise nothing, but *subjectum convertendum* alone, that is, he who is to be converted, as a spiritually dead man's mind and will, in whom the Holy Spirit works conversion and regeneration; to which work man's will, so as to be converted, does nothing, but allows (*patitur*) God alone to work in him until he is born again." (P. 416.) Here the little word "lets" occurs. Is it not, then, exclaimed, spoken according to our confession, "Man is converted"? We must say to such people, "Most assuredly! But what does our confession say in this passage with this expression? Just the opposite of what you want to put into it. The Confession here, as every one can see at once, wants to deny most emphatically that man is involved with his own powers in bringing about conversion. Man does nothing and can do nothing, the Confession says; God, on the contrary, does everything; man only suffers (patitur) the effect of God. You, on the other hand, say: Man can be converted by doing what is courageous.

If you do not resist grace by your own efforts, you are not saying that God's grace does everything and does nothing in conversion. When you say that a man can be converted, you do not mean that God's grace does and accomplishes everything in conversion, but that man does nothing; but this is the meaning of your speech: God must certainly do the most, but man is also able to do so much that he can in a certain way permit God's effect; man can so far give up his inner resistance to God's grace that it becomes possible for God to convert him before other men. According to your doctrine, a man is able, by virtue of natural powers, to behave better against the grace of conversion than others. But this better conduct would point back to a remnant of spiritual powers in the natural man, to an inward pleasure, and to a being able to give his consent before the conversion that has taken place. But all this the Confession most decidedly denies to the natural man. The way, then, in which you understand "man is converted" is contrary to Scripture and to the Confession.

Thus we have seen, dear Lutheran reader, how in our time the doctrine of conversion is falsified. Beware of those who say, "Man is able to decide in favor of grace," or, "Man is able to be converted by suppressing by his own efforts the wanton resistance to grace." By this doctrine God's grace is diminished. God's grace, according to it, is not to do all things that we may be saved and blessed. And what is taken away from the grace of God is given to man. Man is to be at least in part his own savior; his salvation is not to be solely in God's hands. But with this man is truly badly helped. God willing, we will elaborate on this a little later. F. P. [Pieper]

(Submitted.)

Confession.

It is true that I have never spoken or written publicly against the Synod. The good Lord, in His mercy, has prevented that. Praise and thanks be to Him for this! But since it has become known through private conversations, and especially through my letter to this year's Synod of Delegates, that I have reservations about the public teaching of our Synod on the election by grace, I consider it my duty to testify publicly before the whole Church that my reservations have disappeared.

With all my heart I confess the 13 Theses on the Election of Grace, which appeared last year in the "Lutheran" and were adopted as their confession by the venerable Synod of Delegates in May of this year.

With all my heart I reject with the venerable Synod the opinion that persevering faith in Christ is a prerequisite for election.

On the other hand, I confess with the Synod and with the Formula of Concord: "But the eternal election of God not only sees and knows beforehand the 'blessedness' of the elect, but is also of the gracious will and good pleasure of God in Christ Jesus a **cause** which creates, works, helps, and promotes our blessedness and all that pertains to it; on which also our blessedness is thus founded, so that the mortars of hell shall not be able to do anything against it, as it is written: No one will snatch my sheep out of my hand*; and again: 'And there believed as many as were ordained to eternal life.' Match. 16:18. john 10:28. apost. 13, 48."

In this I confess with all my heart with the venerable Synod (Westl. Ber. 1880, p. 45): "There is, then, no doubt at all: the Concordia formula speaks of the election of grace in its proper sense, and not in the wider sense. For though the eight points speak of the way to blessedness which every man should take, yet the same is here represented as the way by which the good God wills to lead the elect to heaven."

In terms of certainty, I stand today as I did a few years ago when I sang joyfully in the face of death on Dakotah's steppe:

> "Soon shall I see thee, my Saviour, Face to face, I firmly believe it will be done, I am sure, and doubt not. Praise, glory, and honor be to thee, To the Savior who maketh me blessed."

I wholeheartedly agree when it says in the Synodal Report Westl. Distr. of 1877, p. 24: "But because the same (the doctrine of election by grace) is brightly and clearly revealed in the Holy Scriptures, we can again confidently go about contemplating it in faith, even if we do not attain more than that we - to speak with Luther - attain only a little taste, a little sweet smell of it. If God gives us even this, the blessing will already be abundant; for there is no doctrine more glorious, more consoling, more delicious, than that of eternal election: it sums up all that is sweet, delicious, consoling, which God's word only contains." -

Day and night since the outbreak of the controversy I have read, thought and researched about the doctrine of the election of grace and have called upon the good Lord to lead me to clarity. The good Spirit of God led me on the right path, especially by guiding me to apply the doctrine of God's gracious election directly to myself over and over again. In doing so, the right doctrine of election became not only clear to me, but also exceedingly comforting. It became quite clear to me that the faith God had foreknown in me could not possibly be the cause that God chose me, especially me. I asked myself: Where would your faith be, and therefore also your choice, if you had been born of heathen parents in the middle of Africa and had never heard God's word? I also had to confess to myself: As low as any man has ever fallen and sunk, so low could you have fallen and sunk, had not the good Lord prevented it. How, then, could my faith or my "conduct against the gospel" be the cause of my election? Conversely, rather, "the eternal election of God - is a cause" of my faith, and of all my conduct pleasing to God, so far as it is just such. That I now believe and stand in grace, therefore, is because God, according to his free grace and love, determined before the foundation of the world to have mercy on me, to give me faith, and through faith, eternal life.

In this sense I am suited to Ezek. 16, 5. 6.: "For no one was sorry for you, so that he would have had mercy on you.... But I passed over before thee, and saw thee lying in thy blood, and said unto thee, Seeing thou thus In your blood" (i.e. in your sins, in unbelief, in spiritual death): **Thou shalt** live! Yea, unto thee said I, when thou liest in thy blood, **Thou shalt** live.

And John 3:36: "He that believeth on the Son hath everlasting life." So then I can also heartily agree when the Concordia formula says of the right pure doctrine of the election of grace: "This doctrine also gives the beautiful, glorious consolation, that God has made every Christian's conversion, righteousness, and salvation so dear to him, and has meant it so faithfully, that before the foundation of the world was laid, he took counsel concerning it, and decreed in his purpose, how he would bring **me** to it, and keep **me** therein. "2c.

Especially through the excellent writing of Dr. Walther, "The Doctrine of the Election of Grace," etc., I have come to the firm and cheerful conviction that our dear Missouri Synod still stands firm and immovable on the eternal rock of the Word of God. If anyone should have been annoyed and delayed by my temporary opposition, I am deeply sorry. May the merciful God forgive it for the sake of Christ and guide everything for the best. I. F. Döscher.

(Submitted.)

Open letter to Prof. F. W. Stellhorn at Columbus, Ohio.

Dearly beloved friend!

About two months ago I told you very briefly that I had found nothing in Pastor Kuehler's detailed explanation in the May issue of "Lehre und Wehre" pp. 181 and 182 on the question: "What do we understand by election by grace? Your short answer to this did not change my mind. Since then I have become fully convinced that the doctrine of the Missouri Synod is not Calvinistic, but genuinely biblical and Lutheran.

A difficult time lies behind me, a time when things were often very gloomy and dark. How glad I am that this time is gone, that in the midst of the raging battle, when I was near to publicly deciding for the wrong side, I have just at the right time recognized where my Saviour's flag is flying and for what inestimable goods the Missouri Synod is fighting, I cannot tell any man as I would like to. I would sing hallelujah over it, that it might fill heaven and earth; for now more than ever in my life I experience the truth of the saying, "It is a precious thing that the heart should be established, which is **by grace.**" May you also soon receive this grace.

You know, my dear, that I have firmly advised you to wait with the publication of a tract for the people until after the meeting of the Synodal Conference. Would that you had followed this advice of your friend! It is my firm conviction that you have sinned gravely by your tract.

It is written in 1 Peter 4:11: "If any man speak, he speaketh it as the word of God." You will admit that this word also applies to a theological professor, and in the highest degree, when he **writes** not for his learned colleagues, but for the Christian people.

But you did not observe this word of God in writing your treatise. You have written the same without the divine conviction that

Your fight against the Missouri Synod is a just one. I do not say this merely because it is impossible in itself that one can fight against a doctrine of the Word of God with a conviction worked by God, but you yourself have made this quite clear. You say at the conclusion of your writing: "I have given this answer to the best of my knowledge and conscience, with knowledge and will I have covered up and distorted nothing. The whole and full truth, so far as I know it, I have set forth." And in No. 14 of "Old and New" you say, "And it should please no one more than it pleases me if they (the 'St. Louisers') could prove that I and so many others had wholly misunderstood them." So you admit the possibility that the "St. Louisers"" can prove that you have totally misunderstood them. If they succeed in proving this, you will rejoice, but you will not repent of your unjust accusations; for you absolve yourself in advance by thinking that you can say. You have judged according to "the best of your knowledge and conscience," and "with knowledge and will have covered up and distorted nothing.

My dear Stellhorn! This is not how the prophets and apostles spoke when they attacked and punished false teaching or teachers. This is not how Luther polemicized against the Pabst and the swarming spirits. As long as you were not quite sure whether you had rightly understood St. Louis, you should have continued to express your misgivings in the right place, and to compare the Missourian writings, with prayer and supplication to God, with God's Word and the confession of the church; but now and never should you, in your uncertainty, have even attempted to answer the question before the Christian people: "What is the present controversy about the doctrine of the election of grace?"

Let me tell you clearly what actually lies in your own explanations just given. It is this: I, Professor Stellhorn, have indeed fought terribly against the "St. Louisers""; I have publicly accused them, before the omniscient God, before his holy angels, before all Christendom, yes, even before the godless children of the world, in so far as my treatise also comes into their hands, of open apostasy from the pure doctrine, and of passing over to the arch-enemies of the right-believing Church of God on earth; but I consider it possible that I have entirely misunderstood the St. Louis, and therefore do not know whether I have fought against false doctrine or against pure doctrine, whether I have fought against God or against the devil.

Do you not perceive, my dearly beloved Stellhorn, that it is not the "new certain spirit," "the spirit of truth," but the infernal lying spirit, which, in your uncertainty, has incited you to a public struggle against the Missouri Synod?

I ask you for God's sake, for the sake of the blood of Jesus Christ, for the sake of the eternal salvation of your soul, for the sake of all those who are held back by you from recognizing the truth, for the sake of the innumerable weak Christians who are afflicted and tormented by this dispute, yes, also for the sake of the poor world, over which the Lord Jesus also cried out with compassion and mercy in regard to this doctrinal dispute: "Woe to the world for its sorrow!"-turn back, turn back, for thou walkest in a perverse dangerous way!!!!

Don't think that. You want to wade with it until the "St. Louisans prove that you and many others have completely misunderstood them". They proved that long ago, whereas your attempt to stamp Calvinists, has failed miserably beyond all measure. As far as I am concerned, I can assure you that your treatise has produced in me the very opposite of what it is intended to do. You cannot possibly attribute this to a prejudice against you, since we have been bound to each other by the bond of the most intimate love and friendship since our closer acquaintance some years ago, and up to this hour there is perhaps no person in the world who has been attached to your person with greater love than I am. This, however, cannot prevent me from confessing, according to my innermost conviction, that I consider your treatise to be a wretched work of art, and that your struggle against the doctrine of the Missouri Synod, as it is especially now, after the elimination of many, however, misunderstandable expressions, not only in the thirteen theses adopted by the Synod of Delegates, but also in the "Proceedings of the General Conference," in the Synodal Report of the Western District of last year, and especially also in the exquisite writing of Dr. Walther: "The Doctrine of the Church," in which you have written, "The Doctrine of the Church. Walther's, "The Doctrine of Election by Grace," 2c. it is clearly known that, I say. Your struggle against this doctrine is a struggle against God and His pure Word! You may ask: With such conviction, how can you still call me your friend? My dearly beloved friend Stellhorn, perhaps I am calling you my friend for the last time in this open letter. My heart trembles for you! I fear, I fear, that from now on our paths will diverge forever! Oh, that you would now take to heart the serious and timely words of our dear Dr. Walther in "Lehre und Wehre" of this year, p. 154 f., about the dangers in a doctrinal dispute (which words have also been printed in the "*Lutheran Standard*" as correct and important)! Oh, that you would not let yourself be "embittered by the writing of Dr. Walther: "Illumination of Stellhorn's Tract on the Dispute over the Doctrine of the Election of Grace," but that you would think more carefully about the great matter at issue, finally fall in with the truth which we profess, and then, as it is said in that church prayer, "let it go and want to live peacefully and meekly with us. Oh, my dear Stellhorn, that the good Lord would open your eyes to recognize that it is not true what you imagine, what your unintelligent or insidious friends try to persuade you to believe, and what the devil, out of God's fate, temporarily makes you believe, namely, that you are a great hero in the present doctrinal struggle, whose treatise "lies heavy in the stomachs of the Saint Louisans" and causes them great fear and distress. May the good Lord open your eyes and make you realize that it is not canon balls, but lumps of dirt and soap bubbles, with which you bombard the insurmountable fortress of the Missouri Synod, the pure doctrine of the same! Yes, may the good Lord have mercy on you, that you may recognize the great sin which you have brought upon yourself by publishing your tract, that you may seek and find forgiveness for it with shame and remorse in the blood of the Lamb, and that you may not then be ashamed to honestly recant your tract and to try your best to make good as much as possible the harm which it has done!

This is my earnest prayer for you, this is still my hope to this day in regard to your future relationship to the Missouri Synod and to the pure doctrine of the same, though hope has filled you with much is mixed with fear and anxiety. The last number of the "Luth. Kirchenzeitung" almost took all hope away from me. You write: "Whoever was present at the General Missouri Pastoral Conference in Chicago in October of last year, or even read the minutes of the same, will remember how sharply those were judged on that occasion who were still members of the Missouri Synod, and who nevertheless declared themselves against the doctrine of the election of grace, publicly pronounced and defended by a district and the theological faculty of the Synod, in papers not published by the Synod. e.g. in the "Standard" without mentioning any name had simply confessed their faith in this respect." How did you have the heart to write like that! I was present in Chicago and counted myself at that time among you opponents and was counted among you by others. But I was immediately astonished at the extraordinary love, friendliness, brotherhood and patience with which we were treated. And whoever reads the minutes without prejudice must, in my opinion, also get a thoroughly favorable impression.

Now only a few words in conclusion: It is, as I have said, my firm conviction that you have sinned very grievously by your treatise. According to all that I know of you, you are about to increase this sin a thousandfold.

You seem determined... You seem to be determined to use the beautiful gifts God has given you and all your influence as a new theological professor at the meeting of the venerable Synod of Ohio, which will take place next month, so that this Synod, with you, will bring against our Synod the grave but false accusation that it has fallen away from the Confession and has become heretical, Calvinistic, in an important point of doctrine. With this you have set yourself an appalling task. Oh that I could cry into your heart with a thousand thundering voices: Let go of your plan, lest you be found to be one who wilfully contends against God and His people, and lest it happen to you what the holy apostle Paul, by inspiration of the Holy Spirit, proclaimed against the destroyers of the church of his time, Gal. 5:10 and 12: "But he that maketh you to err shall bear his judgment, whosoever he will. Would to God that they also were cut off which destroy you!" Sayest thou: Your call is in vain, I know what I want to do, I will continue as I have begun, - then at least now and on the last day I can testify that I have tried with the greatest earnestness and in the warmest love. To convert you from the error of your ways. But what joy would arise in heaven before the angels of God and on earth among the godly Christians, if you would repentantly recognize the wrong you have already done and give honor to the full truth of the Word, so that you could then also be the means and instrument in the hand of God, so that the dear Ohio Synod would not separate itself from us through lack of understanding, but would declare itself heartily united with us! With what joy, with what rejoicing, praise and thanksgiving to God could we then celebrate this year's Reformation feast!

God grant it for JEsu's sake for his glory and the salvation of his church.

In the warmest love

Your

J. F. Doescher.

Can and should a Christian be sure of his blessedness?

(Answered by Rev. B. Koren in the Norwegian Lutheran "Kirketidende", and translated from it by Fr.)

(Continued.)

Now here the objection will seek another way out, and say, All this, that one ought not to trust in his faith, and that faith will not rely on anything but God's word alone, we subscribe to with all our hearts; and you could quite well have spared yourself telling us this, for we knew it before. When we say, that we will have nothing to do with the faith, that it is unalterably certain, that we shall be saved once, we say this precisely, because we neither can, nor ought to have such faith; "it is not commanded us of God, to know beforehand with divine assurance of faith, that we shall certainly abide, but rather to strive daily with fear and trembling, that we may abide by the faithful and diligent use of the means of grace."

To this I answer, Fear and trembling form no opposition to faith, nor hinder it, but promote it; which I shall prove below. But to say that we ought not to have assurance of faith in regard to our blessedness, that God has not commanded us to do so, is in substance nothing but a new form of the former objection, that, though God will do what is his, yet I cannot be sure whether I shall do what is mine, and that therefore I cannot be sure of my blessedness. We may well say that we subscribe to those words, that we ought not to trust in our faith or in our acceptance of grace, but only in God's word and promise; but we cannot get through here with these phrases: Here, after all, is the best opportunity of proving at once whether one means it sincerely, and recognizes what it means. I have quoted a long series of promises that God would make us blessed. Why then do our opponents not want to believe them, that is, to be sure that they will be fulfilled? Christ tells us, "Where I am, there ye shall be also." Now if any one really agrees with the truth that God's word is sufficient for faith, and that he will rely on nothing else, he must also admit that we are to believe this promise of Christ, that is, to hold it to be unalterably certain that it will be fulfilled. Or is not the promise given to be believed? Is it not then God's will (i.e. commanded to us) that we should know in advance, with divine certainty of faith, what God has promised will come to pass?

Yes, they answer, God wills, but we cannot know whether we will or not. So there we have the previous objection again, which shows where the damage lies.

This is what is lacking: one does not give up with all earnestness and purity all thoughts that he can contribute something to his salvation in some way or other. If we do not do this, we will not learn to believe God's promises until we have the certainty that we ourselves will do our part, whether little or much. One will object: "You forget that we can resist the grace of God. as we know, in our power, and who can vouch that we do not do so?

To this I answer, For this God must vouchsafe us; and, praise be to his causeless love, for this he will vouchsafe us. This is just what we are to believe, and if we do not believe it, we do not give God all the glory for our salvation. For who can overcome our reluctance? Can we do it ourselves? No, no power in the world can hinder the reluctance of our wicked, evil heart. Only God himself can do that. But has not God promised to do it? Has he not promised that he will not forsake us? Has he not promised us eternal joy? Did he not consider that it would be necessary to free us from our most dangerous enemy, our own flesh and blood? Has he forgotten this? Is he not, according to the Scriptures, "the finisher of faith," as he is the beginner of it? - Nay, this is the state of the case: we would not give ourselves up altogether, and cling to the word alone. *)

"A man must despair of himself, let go hands and feet, accuse himself as an unfit man before God's eyes, and there call upon his divine grace, in which he must firmly trust. And whosoever teacheth or seeketh any other beginning than after this manner erreth and deceiveth himself and others: as they do that say, Thou hast free will; do as much as is in thee, God will do his own; and think that men ought not to be called to despair. Yes, indeed, they ought not to be made to despair; but the despairing ought to be rightly stricken out. Let no one despair of God's grace, but rather, against all the world and against all sin, rely firmly on God's help. But let no one despair of him, and in no way rely on his free will to do even the smallest of works. It is not possible for God to deny his grace to a man who thus recognizes his inability with all his heart, and who utterly despairs of himself. This despairing and seeking of grace shall not last an hour or a time, and then cease; but all our works, words, thoughts, while we live here, (shall) be directed no other way, than that we should always despair of ourselves, and abide in God's grace, desire, and longing, as the prophet says (Ps. 42:2, 3)." (Luther XI, 3077. 3078. 3079.)

In spite of all these glorious promises, then, they make the lamentable assertion that God does not want us to have certainty of faith in regard to our endurance to the end. On what is this assertion based? Among other things, on a reasoning which unbelief makes, to the following effect: Since it is possible that I may fall away, and since, according to God's will, I ought always to know and remember that it is possible that I may fall away, it follows that I can neither be certain, nor ought to be certain, that I shall not fall away.

This conclusion, however, does not hold. For in it there is no contradiction at all, that I recognize two opposite things (blessedness and damnation) as possible, and that I come to the same conclusion.

*) This objection (as well as all the others that are raised against this doctrine) is virtually in conflict with the first commandment, which demands that we rely on God alone.

I am certain, in faith, that the first of these two possibilities (salvation) will come to pass. And even if a man could not see this,*) he must be able to learn it from St. Paul, who says that in faith he is unshakably assured that he will be saved, and that yet the possibility of his being damned is not thereby removed. He is certain in faith that this possibility will never become reality through God's grace; and yet he knows how to use this possibility salutarily, as will be demonstrated below (Rom. 8,38. 2 Tim. 4, 8. 1 Cor. 9,27.).

Or they say, I cannot be sure of my blessedness, for I know that I may fall away; and it is nowhere written in the Bible that I shall abide. So the opinion is this: If it were written in the Bible, with my name mentioned, that I should be saved, or if I could look into the book of life and find my name there, then I would be sure of my blessedness. But that is, in other words, not to believe, but to see,- that is, the disposition which Christ has so often and so severely punished; for "blessed are they that see not, and yet believe."

"Because we are on earth, we must live in hope. For though we are sure that through faith we have all the goods of God (for faith certainly brings with it the new birth, filiation, and inheritance), yet we do not see it; therefore it is still in hope, being a little put aside, that we cannot see it with our eyes. This is what he calls here the hope of life.... We speak a living hope, that is, in which we may certainly hope and be sure of eternal life. But it is hidden, and a veil is drawn over it, so that it cannot be seen. It can only be grasped now with the heart and through faith, as St. John writes in his epistle (1 John 3:2)." (IX, 638. f.)

(To be continued.)

) It is my firm conviction, as stated above, that this conclusion is not correct even according to reason. First, because the certainty of faith is not an absolute one; secondly, because the Christian is regarded in two different respects, as a new man and as an old man; and finally, because the realization of what faith expects occurs only in the future, and therefore does not annul another possibility in the present. But this is of less importance, whether one realizes this or not. But what matters is that we do not make our reason mistress of God's word, and that we do not reject a doctrine clearly revealed in God's word because we cannot rhyme it. We know that God's Word does not contradict itself, even if we cannot bring everything into agreement. Here it may be good to remember Luther's words: "Thus Christ instructs us everywhere in the Scriptures. Why is this? Because you can keep the Christian faith. For all our articles of faith are very heavy and high, which no man can grasp without the grace and inspiration of the Holy Spirit. I testify and speak of it as one that hath not experienced a little; and if thou wilt experience it even a little, take an article from the faith, which thou wilt, of the incarnation of Christ, of the resurrection 2c. thou shalt receive none, if thou grasp it by reason. It hath happened unto me, when I have left the word, that I have lost God, Christ, and all things with one another. So also the heathen have concluded greatly: What think ye? God, who is immortal by nature, should he become a man and die? That does not rhyme. Of course it does not rhyme; that is why it is lost when it is thought of without the word. For it is too high; it cannot be grasped in my head, much less in yours. (XII, 2070. 2071.)

(Submitted.)

Some pieces of Hermannsburg theology.

(Continued.)

False Doctrines:

5. of sin and good works. HarmS makes sins and good works where God has neither forbidden nor commanded anything. Pg. 118: "We will so hold that no woman shall appear in our church with her head uncovered, for this is divine, not human, order." - Harms, as a Lutheran pastor, ought surely to know that the Augsburg Confession, in the 28th article, teaches the opposite, that the above order is not a divine, but only a human one. -

Pg. 549: "The 3rd commandment teaches us that we are to keep the holiday holy, and that we are to keep the whole holiday holy. But if this is God's will, then we must also be in church all day." I wonder if they also take lunch to church in Hermannsburg. Otherwise they can hardly stay there the whole day. If, after all, Harms, the Lutheran Harms, the sacred Scripture Col. 2:16. f. Gal. 4:10. f. and the Lutheran Confession, especially the 28th Article of the Augsburg Confession, he would not so grossly despise! -

Pg. 383: "It has been preached to us for more than 20 years that... ...that drinking, bowling, whoring is sin." That drinking and whoring is sin is taught by God's Word; that bowling is also sin is taught only by the man Harms. -

P. 23: "When the country girls... come back from the city, they may not wear a peasant's cap, but the old, twisted nets, about which the Lord Jesus must be angry, and every sensible man too." - It is shameful sin to do anything that the LORD JEsus must be angry about. But Harms only makes sin; for how does he know that the LORD is angry about twisted nets? -

P. 34. "We see from this that the fight between men and serpents is not a natural one, but one willed by God." He, therefore, who is not a serpent-fighter, serpent-pursuer, serpent-slayer, does not fight the battle which God wills. But he who does, is a God-fighter! -

6th Bon of the Union. Harms knows, p. 62, "that the Roman church is full of corruption and darkness." He himself says, p. 345: "How ashamed most Christians must be, that they are so indifferent to false doctrine, and how they throw about the word love, as if love should cover false doctrine! This is the terrible Union spirit that is now spreading everywhere." And yet he can utter the following sweet talk of love: "We want to say to them (the Reformed) in old love, you Reformed remain in your church, if you cannot help it, love the Lord Jesus and work with the pound that God has given you, spread your church among Jews and Gentiles, we want to remain in our church and spread it as far as we can. Moreover, let us pray for one another and love one another dearly, but let us not mix together what must remain separate, your doctrine and ours. This we also want to say to the Catholics: Stay with your church and your faith, if you cannot do otherwise, and love the Lord Jesus, we want to stay with our church and our faith; but by the way we want to love and pray for each other. pray one for another." - Yes, we should pray for the Reformed and Catholics, namely that God may save them from their false church, from their "soul-corrupting" heresies, from their bitter enmity against the pure Bible teaching of the Lutheran church. We are to pray that these sects will not spread their false doctrines, their poison of the soul. The holy apostle Paul says Gal. 1:8: "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.... As we have now said, so say we again, If any man preach any gospel unto you, other than that ye have received, let him be accursed." And Gal. 5:12. "Would to God that they also were cut off which destroy you." And Luther prays, "Their plot, O Lord, bring to nought; let them strike the evil thing, and plunge them into the pit, which they make thine to the Christians." -

7. of the last things. P. 523. "It is true, corporeality is the end of all God's ways." The very opposite is taught in God's Word, 1 Cor. 15:45: "The first man Adam was made in the natural life, and the last Adam in the spiritual life." Harms leaves such things to the philosophers.

(Conclusion follows.)

To the ecclesiastical chronicle.

The congregation at Fort Wayne, Jnd. **belonging to the Synod of Ohio**, etc., unanimously removed their teacher, Mr. C. W..F. Waschilewsky, from office, because he would not renounce the pure doctrine of our church of election by grace. However, it finally formulated the reason for the removal on the suggestion of its pastor, Mr. Pastor Kucher's, as follows: "Since teacher Waschilewsky reproaches the congregation for leading false doctrine, he also cannot fulfill his profession."

Another faithful servant of the Lord called home. In the "Parish Bulletin" of the Hon. Synod of Wisconsin, August 15, we find the news that on July 28, Rev. Paul Lucas, a member of the said Synod, beatified at the age of 38 years. The outline of the life of the blessed man, which contains the news of his death, is most edifying, and shows that our church has lost in him a "righteous, blameless worker." Pastor R. Pieper visited him in his last days. There he, who was standing at the gates of eternity, gave him the order to inform his fellow ministers: "he had been in complete agreement with them in faith and confession in the doctrine of the election of grace, and this very doctrine had given him an exceedingly glorious comfort; for he knew that God had chosen him out of pure grace for the sake of Christ through faith from eternity, for which reason he was also completely certain that nothing could separate him, as a chosen child of God, from the love of God. - So long as a man speculates on the election of grace only with his reason, and has not yet experienced anything of severe spiritual temptation, he thinks he can be quite confident and sure of the doctrine, that God, in choosing him, has judged according to his foreseen good "conduct" and according to his foreseen good "performance." But to him who has learned to know himself rightly in the school of temptation, this is a poor comfort. But the doctrine that God did not foreknow anything in his dear children that could have moved him to choose them; that rather God did not foreknow anything in them but sin. and foolishness, and that only his eternal mercy and his Son's most holy merit moved him to bring them to faith and, through faith, to salvation - the doctrine gives truly poor sinners a comfort with which they can victoriously overcome the world and sin, and finally also death. O dear reader, who believes in the Lord Jesus, do not therefore let this consolation be robbed from you by miserable rationalities, but learn daily to exclaim ever more joyfully with the holy apostle Paul in triumph: "Who will accuse the elect of God? - I am sure that nothing can separate me from the love of God, which is in Christ Jesus our Lord."

W. [Walther]

Solemn reception of an attractive new preacher.

The "Freimund" relates: When on March 24 of this year a certain Pastor Siebert made his entry into the parish of Remscheid in Prussia, he was solemnly caught up by 118 wagons and outriders. There were also powerful cannon shots at the gates of honor in the city. But the most beautiful thing about it was the following. An iron factory, which manufactures short goods, was emblazoned with the following inscription:

Forging, annealing, grinding, hewing,
Canst thou here with us behold: Forge fast that which is good and true; Glow the heart that is hard and evil;
Grind the unpolished sinners; Hew the old Adam's children;
Grab us by the Red Violence;
Grow happy here and old.

The "Bible Lover".

The colporteur of a Bible Society came to an elderly woman and asked her if she already had a Bible. Almost angry at such a question, she replied, "Do you think then that I am a heathen? - Quickly, Christine, run and fetch me my Bible from the cupboard!" - she exclaimed to a little girl. - "O, don't trouble yourself so much," replied the colporteur; "I believe you as it is." - "No, no, she must fetch it, if only to show you that I am not a heathen after all." - Soon the child also brought a very neatly bound Bible. The good woman took it and was about to show it to the colporteur. But as she opened it, a pair of spectacles fell out.

"Ah, look, my spectacles, which I have been seeking in vain for three years! How glad I am that you asked me, for otherwise I should have looked for them in vain for who knows how long!"

Of course, this did not convince the Colporteur that the good Christian woman was much better off than a heathen (Lutheran Messenger of Peace).

Ordinations and introductions.

By order of the Reverend Presidency Middle District of our Synod, on the 10th of August, the parish candidate Mr. Bro. W. Husmann was ordained in the parish church at Arcadia, Jnd, by the undersigned, with the assistance of Mr. k. P. Seuel, and on the afternoon of the same day was installed in the daughter church at Ttpton. I- H- Jox.

Address: Rev. IV. Husband,
^ronckiL, SnmUton 6o." Inä.

Candidate W. Diederich, called from the Lutheran congregation near Hamvton, Iowa, was ordained by order of Praeses Crämer on the Ivten Sonntag nach Trin. with the assistance of Mr. k. G. Mezger in the midst of his congregation. G. Mezger in the midst of his congregation was solemnly ordained and inducted by me. I. C. Th. BrLuer.

Address: Lev. IV. VIeäettoL. Lor 230.
Suwptou, FnwMu 6o., lo^va.

By order of the President of the Northwestern District, on the Stenth Sunday nack Trin. Mr. Candidate A. Dubber - stein ordained and inducted in his congregation at Wykoff, Minn. by the undersigned.

E. M. B ürg er.

Adreffe: Rev. vndberstein, -,
"7Motk, VUImore 60th, Llttm.

Candidate Friedrich Schröder, called from the Lutheran congregation in Dashwood, Ont., was ordained on the 2nd Sunday after Trinity by order of the Reverend President Ernst by the undersigned with the assistance of Mr. R. Frosch.

F. Dubpernell.

Address: Rev. Vr. 8edroeäer,
vusdrroock, Rurov 60th, Ont.

By order of the Most Reverend President of the Middle District, Candidate Frederick Kaiser was ordained and introduced into his congregation at Liverpool, Medina Co, O., by the undersigned.

H. Weseloh.

By order of the Reverend Mr. President Biltz, Candidate M. Große was ordained and inducted by the undersigned in St. Joseph, Mo. on the first Sunday after Trinity.

W. Zschoch".

Adreffe: Rev. Ll. Orogse,
your ok Llr. V. 8th Sotunidt, 9td Str. detrv.
Ra^ette L Seneou 8trs." 8t. "kosepk, Llo.

In accordance with the commission received, the Candidate of Theology Mr. F. Bergen was ordained in my present branch parish at Harvel, Montgomery Co, III, on the 9th Sunday after Trin. (Aug. 14) he was solemnly ordained and introduced. The ordinator was the father of the ordained, Mr. R. I. Bergen; the assistant the undersigned.

L. I. Tooth.

Adreffe: Rev. R. Sergen,
Larva!, Llontgomer^ Oo., III.

Mr. S. F. Schneider having received and accepted a call from the Ztons Lutheran congregation at Morrison, Brown Co, Wis, he was installed in the midst of said congregation in the Austrag of the honorable Pres. Northwestern District on the 8th Sunday after Trin. H. Sagehorn.

Adreffe: Rev. R. 8olmelcker,
^Va^slcke, Lrorvn Oo., ^is.

On the 8th Sunday after Trin. Mr. S. I. Frosch was installed in his office by the undersigned in the congregation at Elmtra, Ontario.

A. Ernst.

Adreffe: Rev. I^oeoL, Llottra, Ontario.

On the Stenth Sunday after Trin. by order of the Most Reverend Pre-fldit Mr. H. E. M. Zorn, heretofore of Sheboygan, Wis. was introduced by me to theZtons congregation at Cleveland, O.

H. C. Schwan.

Adreffe: Rev. 0. Ll. 2orn,
218 Lrle 8tr., Olevelanä, 0.

After Mr. R.M. Halboth had received a proper call from the Lutheran congregation in Rainham, he was solemnly installed in the midst of his congregation on the 8th Sunday after Trinity, August 8. May the Lord God be his sun and shield .

Church dedications.

On the tenth Sunday after Trinity, the German Lutheran Church in Alexander, Ark. was consecrated to the service of the Triune God. The undersigned said the dedicatory prayer. Rev. G. Mochel preached the German consecration sermon. In the afternoon the undersigned preached in English and Past. Jens Johannsen in Swedish. A large number of Lutherans from Little Rock, as well as Americans and Swedes, attended the celebration. - The size of the church is 24X86. It is a daughter church of Pastor Obermeyer, who, unfortunately, could not be present due to the serious illness and death of his youngest son.

F. Berg.

On the 4th Sunday after Trin. the Lutheran congregation at Chesterton, Porter Co, Jnd, dedicated their newly built house of worship, Rev. Niethammer preaching the sermon.

E. Hamann.

On the Sten Sunday after Trin. the newly built church of the Lutheran Im Manuels congregation at Town Long Prairie, Todd Co., Minn. was solemnly dedicated. It is the same a frame building, 20X80.

W. Hitzemann.

On the Sten Sunday after Trin. the undersigned consecrated his "new" church in his "Filial" at Nortons Corners, Lrie Co, N. A-. Rev. Kanold preached in German, undersigned in English. F. C. Weidmann.

On the 7th Sunday after Trinity, my St. John's congregation in Buena Bist County, Iowa, dedicated their newly built church to the service of the Triune God. The festival preachers were SS. F. S. Bünger and E. Zürrer. F. W. Srumm.

To all Christians and "friends of missions" serve the joyful news that God has so blessed the work of inward discord of our synod on the Wisconsin Centtal railroad within 6 years that the congregation at Spencer, Clark Co., Wis. where the beginning was made with only 2 hearers, was allowed to consecrate their newly built little church (24X86 frame) to the service of the Triune God on July 24. Other congregations on this mission field, especially encouraged by the example of the Spencer congregation, will soon follow with a church building, H. H. Erck held the confessional address,? W. C. Schilling the festival sermon, and undersigned said the consecration prayer and preached in the afternoon in English. The Collecte amounted to something over -26.00.

_____I. Chute.

On the 6th Sunday after Trin. the Lutheran St. John's Church at Josco, Waseca Co., Minn. was solemnly dedicated. The sermon was preached by Mr. S. K. Schulze. In the afternoon Mr. S. C. Börneke preached. Undersigned, after a short farewell address in the old little church, said the dedicatory prayer. The church (30X60) is a frame church with a tower 82 feet high.

I. Schulenburg.

June 26, the "beautiful" church of the newly formed Lutheran congregation at Riles Centre, Cook Co, Ills. was dedicated. A. Detzer.

On the 7th Sunday after Trinity, the Lutheran Trinity congregation at Darmstadt, Jnd. consecrated their new church (a brick building, 37X84X31, with a tower 125 feet high), with the participation of more than 1000 guests from the congregations of the South Jndiana Concordia Conference. The Sunday before, the "farewell service" had been held in the old church; thus it "serves" on the happy feast to feed the guests. The festival preachers were: In the morning k. Huge, in the afternoon (in English) S. Schulte, in the evening S. Mohr. The local pastor said the consecration prayer and provided the altar service. F. W. Brüggemann.

Mission Festivals.

On the 4th of July a mission feast was celebrated at my Zion church in Caledonia, Wis. Rev. Walker, of New London, and Rev. Damm, of Bloomfield, preached. The Collecte was-20.00. E. G. C. Markworth.

On the 5th Sunday after Trin. the congregations of Pastors A. E. Winter, G. Barth and the deSigned celebrated their mission feast of this year at Reedsburg, Wis. In the morning Pastors G. Wangerin and P. Lange preached on heathen mission. The latter gave a missionsgeschtchtlichen Vorkag. In the afternoon Rev. G. Barth preached on inner mission. The collection for heathen, inner and emigrant missions was -75.00. ".Rohrlack.

On the 3rd Sunday after Trinity a mission feast was celebrated in the congregation at Edgerton, Wis. in which a sermon was preached in the morning on heathen mission and a collection of -10.80 was levied for negro mission. G. Wildsermuth.

On July 3, my congregation in Magnolia, Iowa, celebrated its fourth mission festival in the most glorious weather in the woods. The festival preachers were Pastors G. Haar and Goßweiler. The Collecte was -12.12, which was sent to the Iowa Mission after deducting the travel money for the feast preachers.

W. Mallon.

On the 6th Sunday after Trinity, the Lutheran St. John's congregation in Alma, Kansas, celebrated their mission festival. The undersigned preached in the morning on the basis of the words Gal. 6, 9.10. about inner mission, in the afternoon on the basis of the words 1 Chron. 17, 24. about outer mission. The collecte was -25.00, to be used half for inward, half for outward mission. H. L. Senne.

On July 17, the Lutheran '.congregations in Chicago celebrated a Misflonfest in Des Plaines with several local rural congregations. The festival preachers were S. Reinke and Prof. Selle. The income, intended for inner mission, was -734.21. In addition, leftover food worth -25.00 was sent to our orphanage in Addison. A. Detz er.

The congregations of SS. Wesche, Falk, Vetter and Proft in and around Jefferson City celebrated a community mission feast on the 8th Sunday after Trin. The proceeds of nearly -70.00 were designated for inner and outer missions and for a poor student in Fort Wayne College.

O. Hanser.

On the 8th Sunday after Trinity the churches in and near Boone, Iowa, celebrated their annual mission feast. The undersigned preached in the forenoon. Mr. S. Ch. F. Herrmann gave a lecture in the afternoon. The collection made at the close of the morning was -42.00. I. P. Guenther.

On the S. Sunday after Trin. "di" congregations of Champaign County and Danville, III-, celebrated their mission feast at Sadorus, III. In the morning S. F. Lochner of Springfield preached, in the afternoon the SS. C. Brauer and C. Baumann gave lectures on mission history. The Collecte amounted to-69.16. Bro.

. The Salem congregation at Chandlerville, Ills. held this year's mission festival on August 14. The congregations in Peoria, Pekin, Manito and Sand Prairie, which came by express train from Peoria, participated in the festival. The festival preachers were Pastors G. Traub and A. Sieving. The collection was -110.00. A. D. Greif.

On the 9th Sunday after Trin. the churches from Town Grant, Pella, Pella Opening, Clintonville City and Town Belle Plain celebrated a mission feast atPellaOpening, Wis. Festival preachers were SS. Hudtloff, Diehl and Ebert. The Collecte bekug -41.32. C. I. Swan.

On the first Sunday after Trinity, the Lutheran Christ Church in Bloomfield, Wis. celebrated this year's mission festival. Although almost none of the invited preachers could appear, because they were prevented by illness and death, the numerous mission congregation was nevertheless able to rejoice in the word of God, which was preached by the local pastor, C. Damm. In the morning and afternoon, collections were taken for inner and outer missions.

H. W. Leßmann.

Candidate Election - Ad.

It is hereby reported that for the newly created office of second proseminary teacher at Springfield, Ill. The following have been nominated as candidates by those entitled thereto:

Mr. I. S. Simon, a teacher, at Monroe, Mich.; Mr. I. L. Himmler, a teacher, at Frankenlust, Mich. and Mr. H. Ruhland, a teacher, at Kendallville, Ind.

Since only those persons have been nominated who have already been recognized by all concerned as candidates for the said office, the undersigned takes the liberty of reminding the members of **the** Electoral College and the Board of Supervisors at Springfield that they can now send in their definitive votes without further ado and should send them in immediately, if possible, for the purpose of filling the vacancy in question as soon as possible; not, however, by means of a private letter, but on a special sheet, so that this can be kept as a record for everyone's inspection.

St. Louis, Mo., Sept. 1, '81. C. F. W. Walther,

d. Z. Seer. of the Electoral College.

Official Statement.

As Mr.. P. H. A. Allwardt, in Town of Lebanon, Dodge Co., Wis, persists in the charge brought against our Synod, that the doctrine of the election of grace, which is according to the Scriptures and Confession of the Lutheran Church, is false; - since his doctrine of the election of grace is contrary to Scripture and Confession, and therefore one rejected **by** our Synod; - since he is thus in obvious opposition to us in regard to **doctrine**, and also fights against us and seeks to cause division and trouble; - since, finally, he and those of his congregation who are led by him persist in refusing to hear the District Praeses further in this matter: so the latter finds himself compelled to make use of the authority given him in the Synodal Constitution and to call upon Fr. H. A. Allwardt's membership in our synodal body until the next meeting of **the** Wisconstn District; with which is connected at the same time the declaration that the minority of the congregation, which for the reasons stated has renounced Mr. S. Allwardt, is the congregation rightly existing before God and the church and belonging to our synod in membership. C. Stras "n,

Watertown, Wis. 23 Aug. 1881, District Pres.

Explanation.

It is hereby announced that in a summary report written by me on the proceedings of the Northern District of the German Lutheran Synod of Missouri, Ohio, etc. (see "Lutheraner" Vol. 36. Ro. 13), the expression "serious synodal discipline" has been used in a literal sense with reference to the congregation at Waldenburgh, since it is understood to mean: making serious representations to others or making serious remonstrances.

F. Sievers, sen.

Notice.

According to resolution, an Honorable Synodal Conference will meet, God willing, on the first Wednesday of the month ofS October, at the congregation of Mr. k. A. Wagner at Chicago, III. The following items are before it for discussion:

L. Theses on the Election of Grace, as such by Mr. vr. C. F. W. Walther, and adopted by the Hon. Synod of Missouri, Ohio, &c., at their last meeting at Fort Wayne, Ind.
2. theses on church fellowship.
3. theses on the ckus paroedial".
4. theses on inner mission.

The delegates do not want to neglect to bring their credentials, and the committees for the examination of the synodal reports do not want to forget to submit their reports.

C. A. Frank, Secretary.

* q- *

Circumstances, which I do not consider necessary to explain in detail here, nevertheless compel me to make the following request, which I hope will not be taken amiss:

All delegates and those who may otherwise be obliged to attend the Synodal Conference by virtue of their office should kindly report to the undersigned; guests, on the other hand, may report their attendance to my dear fellow ministers here, who are in complete agreement with this. It is certainly expected that the requested notification will be made by mid-September at the latest. Since there are so many railway stations here, a hint will suffice for delegates: Remember West 19th Street, or take the South Halsted Street Car at Randolph Street and drive south to 19th, where the church and rectory are immediately on the right. A. Wagner.

58 M. 191L 8tr.

Backlog of applications for admission to the school teachers' seminary at Addison, Ill-...,

should now be sent to the undersigned as soon as possible, accompanied by the necessary certificates. The conditions of admission can be seen in the recently published catalogue of our educational institutions. Start: September 1st.

All students under the age of 18 are, according to the rules of our institution, under the supervision of local teachers with regard to the use of their money. Professor C. A. T. Selle has assumed this supervision for those pupils whose names begin with the letters M to Z; the undersigned for those whose names begin with the letters A to L. - The dear parents of the pupils in question, or their substitutes, are therefore **urged** to send all monies for their sons, or fosterlings, directly to the teacher in question at the institution here, preferably by blone^ orcker payable through the postmaster at Chicago, Ills. or by registered letter. - A receipt will be sent to the parents for each such shipment. - This order also relates to board money, which is -50.06, of which -15.00 each is payable on September 1 and November 15, -10.00 each on February 1 and April 15.

On behalf of the teaching staff '

Addison, August 10, 1881. E. A. W. Krauss.

To the message.

Undersigned requests to send from September 15 to all SynodalJnd funds in the Iowa District at the following address:

k. Ruäemuoker, 8oooe, Looue 6o., lova.

American calendar for German Lutherans per 1882.

In order to produce a list of addresses for the above calendar that is as correct as possible, the undersigned asks for notification of address changes. However, this is only necessary if the changes have not yet been announced in the "Lutheran", neither under the heading: "Introductions and Ordinations", nor under the heading: "Changed Addresses".

For a very early fulfilment of this request

St. Louis, Sept. 1, 1881. "Lutheran Concordia Publishing House." M. C. Barthel, Agt.

Conferenz displays.

The Cleveland Spectalconference will meet, s. G. w., September 6 and 7, at Elyria. H. Weseloh.

The Southern Illinois Pastoral Conference will be held Sept. 15-19 in Colliusville. Registrations are requested from. W. Achenbach.

The Southeastern Pastoral Conference of the Western District will meet, g. e. G., on.October 6, at Saint Charles, Mo. Registration wtrd^ requested. M. G.

The District Conference ofLentral Illinois will meet, s. G. w., from 12 o'clock noon of the 18th of October until 5 o'clock in the evening of the 20th, at the church of Mr. k. I. T. Bötticher at Mount Pulaski, Ills.

A. D. Griffin.

Income into the coffers de- Illinois" District-:

To the synodal treasury: From k. Hansen's congregation in Worden -4.00. k. Lochner's congregation in Chicago 7.55. By k. Wagner there from Mrs. Luebke "for the kingdom of God" 1.00. ?. Burfeind's congregation in Rich 8.65. k. Ottmann's congregation in Collinsville 8.75. k. Achenbach's congregation in Venedy, out of the Synodical box 12.00. Regular contributions: from teachers L. Steinbach in Chicago and E. Rosen in Addison 2.00 each. (Summa 45.95.)

To the building fund: from Addison by teachers: E. Rosen 5.00, C. Greve 47.25, H. B. 6.00. (S. 58.25.)

For the new building in St. Louis: Through?. Rauschert in Dalton from members of his congregations. From Chicago: by k. Reinke of Tust. Klotz and Jul. Zühlke 5.00 each, Mrs. Auguste Schwartz and Ludw. Nagel 4.00 each, Gust. Natzchke, Fr. Waterstrat and Joh. Schenkin 3.00 each, Wm. Graper, D. Bohl, W. Bohl. Gust. Klewer, W. Manzel and Ed. Klotz 2.00 each, Heinr. Kaiczuck and Heinr. Johanns 1.00 each; by k. Succop from Joh. Vollmann 100.00, Carl Lindemann 25.00, Wm. Dericks 25.00, Reinh. Gahl 50.00, Martin Kummerow 15.00, Joh. Krikow 25.00, first payment by Ernst Krüger 20.00, Ludw. Häger 10.00, Heinr. Heuer 15.00, Fr. Hitzemann 10.00, Carl Giestke 20.00, Heinr. Lühr 25.00, Carl Kummerow 10.00, Fr. Wied- busch 5.00; by k. Hölters Gem. (first payment) 443.75. (p. 949.75.)

For the Negro School in New Orleans: by teacher C. Greve in Addison of some pupils .25.

For Negro Mission: By k. Reinke in Chicago from Mrs. A. Schwartz 5.00 and by k. Lochner there from Heinr. Bergmann 1.00. (S. 6.00.)

For emigrant mission: k. Wartens' Gem. in Dan- ville 9.25.

To the college household in St. Louis: k. Ottmann's Gem. in Collinsville 8.10.

For Stud. C. Schubkegel in St.Louis: k.KühnsGem. in Belleville 16.40.

To the college household at Springfield: Hansen's Gem. at Worden 8.50. k. Frederking's Gem. at Dwight 14.20. (p. 22.70.)

For poor students in Springfield: by k. Wagner in Chicago from the Women's Club 12.00, from his Gem. 6.00. (S. 18.00.)

For college student E. Arndt in Fort Wayne: By k. Hölter in Chicago by Jul. Grefens 1.00.

For poor students in Addison: by k. Riedel in Bloomington, Coll. at Schneider-Hubert's wedding, 7.25.

For sick pastors and teachers: by k. Countess Blue Point, wedding coll. at Carl Lührmann, 3.00. k. Freder- king and 4 members of sr. Gem. at Dwight 7.00. From Chicago: k. A. Wagner 2.00, by k. Reinke from Gust. Klotz 1.00, by k. Lochner from A. Narten .50, by k. Hölter by Car. Eckart 2.00. (p. 15.50.)

To the widow's fund: By k. Count in BluePoint, High- Fitscoll. by Carl Lüdermann 3.25 and by Wm. Bleymann .50. By k. Hansen in Worden from N. N. and Mrs. G. each 1.00. Gem. in Addison 55.00. By H. F. Reifert in Chicago from the singing club 5.00. N. N. in Boston, Mass. 1.00. (P. 66.75.)

For inner mission: by k. Lochner in Chicago from H. Bergmann 1.00. by k. Succop there from Fr. Macken- dorf 1.25, H. Schäfer 1.00. k. Ottmann's parish in Collinsville 6.80. (S. 10.05.)

For inner mission in the West: Through k. Schröder in Sadorus a third part of the mission festival coll. 23.05. Through?. Hölter in Chicago from Aug. Ganske 5.00. (S. 28.05.)

For the comm. in Neu-Ulm, Minn.: k. A. Wagner in Chicago 2.00. From Addison: D. Rosenwinkel & H. M. 5.00. L. Hememann, F. H. Buchholz, F. Kuhlmann, H. Oehlerking, E. Rosen, H. Mesenbrink, H. B. 1.00 each, Ferd. Bartling .50. (S. 19.50.)

For Allendorf: k. Hansens Gem. in Worden 10.50.

For the deaf and dumb: By k.H.Weisbrodt inMount Olive, child recoll. by H. B. Jansen, 5.00. k. Zahn's Gem. in Nokomis 8.25. By k. Merbitz in Beardstown from Mrs. N. N., thank offering for recovery of a child, 1.00. By k. Hölter in Chicago from Car. Eckart 2.00. (p. 16.25.)

blS. Contributing to the building fund will be: k. D. Gräfs Gem. at Blue Point 50.00, k. E. Becks Gem. at Jacksonville 60.00, k. Nordens Gem. at Squaw Grove 100.00, k. Succops Gem. at Chicago 3000.00,?. Mennicke's Gem. in Rock Island 500.00, k. W. Heinemann's Gem. in Grand Prairie 285.00 (signed to date) and k. Merbitz's Gem. in Beardstown 225.00. Baar has paid: k. Rauschert's Gem. in and near Dalton 110.00. k. Reinke's parish in Chicago 41.00 and 1?. Hölter's parish there 443.75. (S. -4814.75.)

Addison, III, Aug. 22, 1881; H. Bartling, Cassirian.

Income into the treasury de- Middle" District-:

To the synodical treasury: from k. Seitz's congregation near Columbia City -6.12. k. Nützel's congregation at Columbus 6.21. k. Fischer's Gem. at Seymour 7.26. k. Stubnatzy's Gem. in Mark Township 4.00. (Summa 28.59.)

For the Gem. in Allendorf, Hesse:?. Dulitz' communities 13.05.

For Negro schools: N. by k. Dulitz 5.00.

For k. Crämer: k. Frankes Gem. in Zanesville 62.08.

To the building fund: C. Herpolsheimer in Carlisle 1.00. Z". Haffolds Gem. in Huntington (1st payment) 30.25. k. Rupp- right Gem. in North Dover (desgl^) 47.50. I. M. Kirchner in Defiance 2.25. k. Zschoche in Marion Township 100.00. (p. 181.00.)

For student Brink at Fort Wayne: k. Bethke's Gem. in Reynolds 9.65.

ToWittwenkasse: Carl Westenfeld at Fort Wayne 1.00.

For the deaf and dumb: k. Brueggemann's Dreieinigk.- Gem. 10.50, St. Petri Gem. 2.85. H. Rebber in Seymour 2.50. k. Dulitz' Gem. in Hanover 2.40, in Lunenburg 3.90, in Flat Rock 4.00.?. Gross' Gem. in Fort Wayne 43.00. By Miss EmmaThieme, Mathilde Stemon and Henrtette Strunz in Fort Wayne 8.25. (p. 77.40.)

On the negro mission: part of the mission festival coll. at La Porte 21.00. H. Rebber at Seymour 2.50. (S. 23.50.)

To the orphanage in Addison: k. Bethke's Gern, in Reynolds 8.50. k. Fisher's Gem. in Seymour 6.87. (P. 15.37.)

For student Frick in St. Louis: wedding coll. at F. Paul's in Fort Wayne 3.00.

For sick pastors and teachers: N. by k. Dulitz 5.00. k. Ruppreckt's family in North Dover 2.50. Z. u. R. by k. Brackhage 5.00. Carl Westenfeld at Ft. Wayne 1.00. (S. 13.50.)

For inner mission: 1. in the western district:?. KühnS Gem. in Minden 8.03, R. R. by k. Seuel in Indianapolis 10.00; mission fund of Dr. Sihler's congregation in Fort Wayne 40.00. 2. in the Middle District:?. Fischer's congreg. in Seymour 8.48. (S. 66.51.)

Fort Wayne, July 31, 1881, C. Grahl, Cassirer.

Income to the treasury of the "Eastern" district:

To the synodical treasury: from the North Tast congregation -4.00. St. Clair congregation 3.46. Trinity congregation in Buffalo 12.58. St. John's congregation 5.63. Martini congregation in Baltimore 15.50. St. Andrew's congregation in Buffalo 7.12.

To the widow's fund: k. Frey 5.00. Gem. in North Last 5.25. Gem. in Longgreen 6.60. Gem. in Olean 7.82.

To the orphanage bet Boston: By k. Frey by Mrs. Pf. 5.00, by H. Uhl 2.00, by k. Frincke's jun. confirmands 10.15, Gem. in Longgreen 6.00. By Kassirer Simon 2.88. Mrs. Caffel by k. Schröder 2.50.

For the deaf and dumb: Mrs. Caffel by k. Schröder 2.50. Gem. in Allegany 5.75. Gem. in Olean 4.43.

For poor and sick pastors: k. Frey 5.00. k. Andrees 2.00. H. Wolter, by k. Senne, 5.00. k. I. H. Sieker 10.00.

For the congregation in Allendorf, Hesse: St. Paul's congregation in Baltimore 8.30. Member of Martini congreg. that. 16.50. By k. Andrees from Mrs. St. 1.00, Mrs. B. .25,?. Andrees .75, from benevolence coffee of St. Matthew's congreg. at New Dork 150.00.

For the Ludington, Mich. congregation: St. Paul's congregation in Baltimore 8:30.

For inner mission in the West: Br. Walther in Co- hocton 2.50.

For inner mission: Missionsfest-Collecte in Bergholz 64.13.

For poor students at Ft. Wayne: By?. Frey, High Time Coll. at H. Emmerich, 8.00. High Time Coll. at G. Gender by k. Bernreuther for K. and Th. Engelder 4.06.

For poor students in Addison: I. Iron for Paul Sommer 5.00.

On the emigrant mission in Baltimore: Through Kassirer Simon 9.48.

To college tuition: Gem. in North East for Addison 4.00. Gem. in New Pork 10.25 and 7.65.

For Negro Mission: Misfionsfest-Coll. in Bergholz 15.66. Fr. Walther in Cohocton for the Negro Church in New Orleans 2.50. By k. Frincke from Mrs. E. Krieger for the Negro children in New Orleans 1.50.

For the commune of Tuscumbia, Ala..: Comm. in Bayonne 12.78.

For the new building in St. Louis: Miss R. N. 5.00. Cong. in Rockville 9.30.

New York, Aug. 3, 1881. I. Birkner, Cassirer.

For da- ed. "I "th. HoS-ital I" St. Louis

with heartfelt thanks: From the worthy women's club and virgins' club in the parish of Hrn. k. C. F. W. Brandt, Clarinda, Iowa, 6 sheets, 4 towels, 10 pillow cases, 1 pair of stockings. From St. Paul's parish, Lowell, North St. Louis, by Collectors Busse, Wessel, Rosenberg and Bachmann -6.80, desal. August 15, 4.55. Bon Hrn. Dr. F. Schade 10.00. F. W. Schuricht, cashier.

For the preachers" "ad teachers "wıdows" ""d wise" "cashier

(Western Districts)

have been received:

1. contributions:

By the teachers: Erck, Wismar and A. Mack each -4.00, M. Wukasch 5.00, I. F. Rückert 8.00, W. Walther 2.00, F. M. Leser 2.00. Bon N. R. 5.00. k. Wünsch 5.00.

Two. Gifts:

By k. Lentzsch from Anna SLeve, H. Scheve and I. Wietig each 5.00. Collected at Rather's wedding by k. Michels 8.75. By k. Adam, collected at H. Weber's wedding, 8.55. By k. Sievers' Gem. 18.10. C. F. Günther, Kassirer.

For the preacher" "ad teacher "wıdow" ""d orphan" "cashier

(of the IllinoiS DistrictS)

have been received:

1. contributions:

From the kk.: G. Brügmann, I. C. H. Martin, E. Dörtng each -5.00, H. Wehrs 4.00, C. H. G. Schliepflek 2.00, F. C. Behrens 1.00. From teacher F. Fathauer 4.00.

Two. Gifts:

Bon der Gemeinde deS k. Hartmann 12.73. Collecte at the wedding of Mr. Dr. Puscheck in Chicago 8.30. Coll. at the wedding of Mr. L. Brunnworth by?. Kleppisch 9.40. By Mr. Kassirer H. Bartling 14.00 were delivered.

Report.

My previous receipt should read: from D. Rietfeldt -2.00.

Chicago, III, Aug. 5, 1881. H. Wunder, Cassirer.

For the preacher- aad teacher-wıdow" nudWaısen-Sasse:

(middle district)

have been received:

1. contributions:

Bon den kk. I. G. Nütze! and C. F. Steinbach -4.00 each.

Two. Gifts:

From k. H. Kühn 2.00, Coll. sr. Congregation at Minden, Ind. 4.67. By k. H. W. Lothmann, Collecte sr. Gem. at Akron, O., 9.75. Bro. Sch. at Farmers Retreat, Ind. 1.00.

Indianapolis, August 15, 1881, M. Conzelmann.

387 south l^evv dersex 8tr.

For de" seminary household ın Addison, III.:

From Addison, III: From E. H. W. Leeseberg 2 sacks of potatoes, F. Buchholz 2 p. do., H. Buchholz 1 p. do., H. Ro- senwinkel 1 ounce of straw, D. Rosenwinkel 1 ounce do., H. Plagge 3 p. grain and -2.00. From Rodenberg, III: From Hallrndorf and Bagge 4 p. potatoes, H. Bühner 2 peck do., H. Stegleg 25 cents, W. Thiemann 2 p. grain, D. Meier 2 p. potatoes, F. Neffen 1 bush, do., H. Nicker 2 p. grain, H. Kretschmeier 1 p. potatoes, H. Geistfeldt 1 p. do., and 1 p. oats, Joh. Mensching 3 p. oats and 1 p. potatoes, S. Beißner 1 p. oats, H. Beißner 1 p. do., F. Hintz 2 p. do., W. Legier 2 p. do. and 1 p. grain. From Schaum bürg, III: By F. Arneke 1)h Bu. Oats, H. Becker 8 p. do., 3 p. grain, 1 side of bacon and 1 ham, F. Nissen 1 p. oats, Joh. Homeier 2 p. do, H. Wiese 1 p. do. and 1 p. grain, F. Lichthardt 2 p. oats and 2 p. grain, H. Thieß 2 p. oats and 2 p. grain, F. Giesek.' sen. 1 p. potatoes, H. Neincke 1 p. oats, W. Lichtbardt 2 p. grain, A. Japp 1 p. oats, Wittwe Schutzmann 1 p. oats, W. Sporleder 3 p. do., H. Gieseke 1 p. do. and 1 p. grain, H. Schräke 1 p. do. and 1 p. oats, C. Witte 1 p. do., F. Gieseke 1 p. do., F. Steinmeier 1 p. do., 1 p. grain and p. potatoes, Joh. F. 2 p. oats, H. Sch. 3 p. grain, C. Bartels 1 p. do., H. Redeker 2 p. oats. From I. Merchant at Sheboygan, Wis. 1 barrel of smoked meat. By Prof. C. A. T. Selle -124.24. By Kasflrer H. Bart- ling 46.52. and 3.00.

Many thanks to all dear donors!

Addison, III, July 18, 1881. valentin v. Dissen.

Received for the Castle Garden Mission.

By F. Neumann -1.00. H. Gerbert 1.00. C. Schmidt 3.00. Mrs. Ps. 2.25. k. Frey's Gem. at Effingham 4.17. Hockzeits- Coll. at K. Wallenberg byk. Kilian 5.30. Mrs. M. by Mrs. Kiefer 1.00. by k. Keller 1.00. Ernst Ruders 1.45. W. Dick 10.00. H. Nöcker l.OO. E. Lutz 1.00. k. G. Mark- worth 1.00. A. Baumann 1.00. Gem. in Farnham 5.80. Gem. in Olean 3.72. Gem. in Allegany 3.12. Gem. in Co- hocton 3.00. By Kasstrer Simon 18.00. Fr. Jacobs 1.00. k. Schleffelmann's Gem. 5.00. k. Meerwein from the Hanoverian God's Box 13.95. I. Pieplo 1.00. W. L. Frey .75. W. Gimbcrt 3.00. By k. Junker 5.00. By an immigrant at Castle Garden 8.00. H. Gareis 2.00. By k. Weiser, missionary hours Collecte 10.06. k. I. Bauch 1.00. k. Wolf 9.00. by Kasstrer Bartling 45.63. Misstonsfestcoll. of the Missouri and Ohio congregations in & around Pittsburgh 40.00. by Kasstrer Grahl 100.00. by k. Lembke of sr. Zion's congregation 5.00. O. Mehls 1.00. I. C. Harms 1.00. k. Naumann 1.00. L. Becker 1.00. By k. A. Pohl by a friend 5.00. k. Oppen .50. k. Sieker 5.00. Diaconus Brettschneider in Hatnichen, Saxony, by friends of the inner Misston 2.32. L. Manthey 1.00. Fr. Rathers 1.00. N. N. .25. I. M. Meyer 1.00. I. Sindlinaer 1.00. k. Meyers Gem. in Waterloo, Wis. 2.50. C. Schmidt 2.00. Gem. in Eden 9.00. By Kasstrer Bartling 63.03. Misstonsfestcoll. in Bergholz 15.66.

New Dork, August 3, 1881. I. Birkner, Kasflrer.

With heartfelt thanks to God and the benevolent givers, the undersigned hereby certifies to have received the following gifts of love in aid of the church building of his congregation at Ludington, Mich: From k. Fuerbringer's parish at Frankenmuth -15.28. k. Citizen 1.00. k. Walker, from the mission- bückse sr. Gem., 5.00. k. Arnold in Calumet 1.00. k. Präger's Gem. in Good Hope 5.81. k. Brandt's gem. in Clarinda 7.69. k. Bullinger's Gem. in Martinsburg 4.61. k. Aulich's Gem. 2.00. by teacher S. Simon of the Gem. in Monroe, Mich. 3.85. k. Kretzmann's Gem. in Dudleytown 2.62. k. Schroeder's Gem. in Gar Creek 6.00. k. Doehler's comm. in Forestville 1.00. k. Rohrlack's Gem. in Reedsburg 2.00. k. H. Jüngel's comm. in Caledonia 4.00. k. Partenfelder's parish in Bay City 19.30. k. Reinhard's Gem. in Vinton 8.00. By the Kasstrer of the Illinois District H. Bartling 33.01. By the Women's Club of k. Seitz 3.00. k. Hertwig's Gem. 2.75. By Kasflrer Eißfeldt 15.15. k. Hügli's Gem. in Detroit 15.25. k. Franks Gem. at Steeles Mills 3.30. By I". Th. Hahn by W. Wietfeldt.50, H. Wietfeldt .25, Bro. Christiane! 1.00, Bro. Wietfeldt .50, Chr. Groke 1.00, Bro. Boknecht .50. by Visvasc in Mobile 1.00. k. Otto's Gem. in Warsaw 6.50.

God's blessings to the kind givers!

On behalf of the community in Ludington, Mich,

July 26, 1881. I. P. Karrer, k.

Obtain."

By Mr. k. G. Link from Mrs. Louise Schäperkötter -100.00 and from Mr. T. Boltz 25.00. (Summa -125.00.) For inner mission of the West.

From the Young Men's Association of the Trinity District in St. Louis for Student I. Frick 10.00.

Bon Mr. Tiarks of Monticello, Iowa, a box of suits for poor students.

St. Louis, August 11, 1881. Otto Hanser.

For poor students received with heartfelt thanks by Mr. k. Great in Fort Wayne sent at Mr. Wike's wedding -4.00. C. F. W. Walther.

For Poor Scholars A "S Wisconsin

the following gifts have been received since April of this year: By Mr. k. Markworth from his Zion congregation -2.11 and 2.03. From Hrn. k. F. Leyhe, Mr. k. Dörmg, Mrs. Handke and Miss S. K. each 1.00. From Mrs. G. of Ft. Smith through Mr. k. F. Germann 2.00. By Mr. Kasflrer Eißfeldt 5.25. By Mr. k. Cl. Seuel, s. at the wedding of Mr. Burrow, 5.63. By Misses B. and I. K. each 2.50. By Mr. k. I. I. Walker, conference travelling allowance surplus, 1.22. For Ferd. Gelle, ges. by Messrs. k. C. Markworth at the wedding of Mr. Wilh. Metzig, 2.05. - For Chr. Dödler through Mr. C. Eißfeldt 11.00.

Heartfelt thanks and God's blessings to the dear givers!

May many Christian hearts remember the need of poor pupils also in the new school year and send in contributions to remedy it!

Oshkosh, Wisc., August 1, 1881. I. L. D aib.

undersigned certified by Hrn. k. A. W. Bergt -10.00 and by Hrn. k. I. P. Müller 14.40 for his son who is studying in Fort Wayne. R. H. Biedermann.

New printed matter.

of the incapacity of human powers in those things which concern eternal life. Four sermons by Tilemann Heshusius. With a preface by W. Hübener, pastor of the separated Lutheran St. Trinitatisgemeinde Ungeänderter Augsburgischer Confession zu Dresden (in Saxony). Dresden, 1881, published by Heinrich J. Naumann.

The terrible time in which, especially in Germany, one preached from almost every pulpit about nothing but virtue, is, thank God! is now behind us. Crude rationalism no longer reigns. For some time now, people have again begun to preach faith instead of virtue. Unfortunately, however, faith is now often preached as if it, too, were a work which man must do if he wants to be saved. But this is a very frightening thing. In this way the last becomes worse than the first. For there one thinks he has the saving gospel, and yet the doctrine of faith is only a sham gospel. The true gospel gives glory to the Saviour alone, that He alone makes man blessed, and denies this glory to man altogether. But where one makes beatific faith something that man must do, that is, something that he must work out and fight for himself, then one makes man a contributor to his blessedness, takes away from the Son of God the honor that man alone owes his blessedness to him, and ascribes this honor at least in part to man. With this, however, the whole of Christianity is overthrown, and, while men think they stand in the blessed faith, they are only stuck in a miserable human power, which they call faith, and are eternally lost with their self-made faith. The doctrine that man is by nature dead in sins and has no free will in spiritual matters, and that therefore the Holy Spirit alone awakens man from his spiritual death through the Gospel and alone converts him, without his doing or contributing, is therefore one of the most important doctrines of our most holy Christian religion. But of this very doctrine one now hears almost nothing. Even the so-called believing preachers are now mostly so-called synergists, i.e., such teachers who teach man's cooperation in the work of his beatification, sometimes more coarsely, sometimes more finely. Hence there are so few true believers in their congregations, although they always speak the faith. It is therefore most gratifying that Mr. Naumann, the bookseller, has had an old booklet reprinted, which sets forth the doctrine "Of the inability of human powers in those things which concern eternal life" for all Christians so thoroughly and forcefully as is hardly found in any other writings, especially not in sermons. We therefore call the attention of all our readers, especially the preachers and school teachers among them, to this wonderful writing together with the excellent preface which Father Hübener has prefixed to it. Old Heshusius was one of Luther's most faithful disciples. As he fought valiantly for the freedom of the congregations against all the rule of the clergy and the tyranny of the secular authorities, so he also fought faithfully to the death for the glory of the Saviour, that He alone makes man blessed. For the sake of this ardent zeal of his, he had to go ten times into misery; for he rather let himself be driven from office, house, court, and fatherland, before he should have departed with knowledge and will even one letter from God's word. The book has 163 pages in octavo and costs in Germany 1 Mark 80 Pfennige. In a short time, Mr. Barthel will be provided with enough copies of it, and he will then make it known at what price he can send it here. W. [Walther]

Review of Prof. Stellhorn's Tract on the Controversy concerning Predestination.

Published by C. F. W. Walther. Translated by A. Crull. St. Louis. Mo. 1881.

This is a translation of the pamphlet published in the number of August 1: "Illumination of Stellhorn's Treatise on the Doctrine of the Election of Grace. Published by C. F. W. Walther." Now, thanks to Prof. Crull, even Lutherans of English tongue, who are ignorant of the German language, can see with what weapons our opponents fight against us, how they pervert the words of our confession, pervert our doctrine, impute abominable doctrines to us 2c. May, by God's grace, the "illumination" 2c. also in the English translation serve to make many realize how our opponents shamefully slander us, that many do not understand the doctrine of our confession, to which we hold, recognize as the only right one, cherish and faithfully keep, many renounce blasphemous synergism and rationalism and give all glory to God.

Price 20 cents. G.

Prehistory. From Adam to Noah. Encore: Job. With eighteen pictures. Told to dear Christian children. Reading, Pa. Published by the Pilgrim Bookstore. 1881.

A beautiful, neat little book, which tells in a rather childlike way the most important for children from the biblical story from creation to the tower of Babel and, as an encore, from the story of Job. The eighteen pictures are lovely, cute and clean. Strangely enough, however, nowhere, even in the first promise (Gen. 3:15), is anything said of the Saviour who was promised with it, and instead of faith, mostly only loving and being pious are spoken of. The word "faith" with its true meaning cannot be impressed upon the child early enough. The booklet contains 36 pages in a larger paperback format. The price is almost unprecedentedly cheap: 12 cents a copy! The booklet will undoubtedly give great pleasure to children who are beginning to read. W. [Walther]

Evening School Calendar for the Christian Home for the Common Year 1882. Published by the Editorial Board of the "Evening School". St. Louis. Printed and published by Louis Lange.

Until not very long ago, Christian writers, unfortunately, did not take into account the great importance of good calendars. There are few families who do not buy a calendar every year; there is hardly any other booklet that is so often opened and so often read as the calendar of the house. Bad calendars, which contain miserable antics, all kinds of superstitious things or even religious mockeries, are therefore highly dangerous house guests, through which an infinite amount of "bad seed" is sown in the hearts of the readers; good calendars, on the other hand, which contain not only no bad, but only good reading material, are a blessing to the house that cannot be praised highly enough. We are therefore very pleased not only to be able to announce to our dear readers the "Evening School Calendar" already published for next year, but also to be able to praise it as a truly excellent one. For it is really calculated for "the Christian home," contains not only nothing evil and harmful, but only good and useful things, and is also distinguished by a great variety of its contents. In addition to what every calendar has to give, it contains both prose and poetry, life history, world history and travel history, as well as commonplace things and finally a **world chronicle of** the year 1881 up to the middle of July. Also a "rather" large number of harmless humorous little books are interspersed among the serious for recreation and pleasant change. Quite a number of cute illustrations adorn the whole. Each day is accompanied by a Bible verse and each month by its monthly verse. Under the title "Historical Days of Remembrance," an event that occurred on each day of the year is listed; however, we cannot count this list among the strongest sections of the beautiful calendar. We believe that in a calendar "for the Christian home" only those events belong in such a list which not only have some historical significance, but which also evoke wholesome contemplations in every Christian heart. Nevertheless, we do not want to deny the **value of** this commemorative plaque, which has certainly been compiled with great effort. Perhaps others will judge it differently than we do. Rightly the modest calendar writer himself closes his monthly sayings with the following rhyme: "To please all people is an art no one can do, And also not - the calendar man."

The booklet is, as one is wont to say, spottwohlfeil. **The** calendar itself comprises 30 and the enclosed reading matter 170 pages. And yet the buyer receives this 200-page booklet for 30 cts! May it find a" welcome reception in all Christian homes, forestall bad calendars and close the door to them, and work much good!

W. [Walther]

Address":

L. Howann, Addison, vn kaxe Co, IUs.

Rev. 8. 8tnte, larvas Clt^, blick.

Rev. 8. 8agehorn, 8ildert, Calrunet Co, ^is.

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k. R. Otto. Lox 1232. Aurora, IUs.

The .Lutheran" appears every month "weimal for the annual eubscrip. tionrprei" "on a dollar for the au "wart untrrfchrridrr. dir the same "vrauo,nd "able" bade" where the same is brought "on porters in'" Hau", the Ndonnenrr" have 25 Lrnt" Lragrrlobn ertra "u bezadlen.

Räch Germany, the .Lutheran" will be sent by mail, postage paid, for tt.25 "er. saadt.

Lntered at tds kost OlBee at 8t. Ixrrtts, blo., as seeood-clas" matter.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 37. St. Louis, Mo. 15th Sept. 1881, No. 18.

(Submitted.)

Speech at the funeral of the late Pastor G. Streckfuß, held by Pastor F. Wolbrecht.*)

Merciful, gracious God, God of all comfort, to you we flee in our great affliction and ask you to take pity on us in our sorrow and misery. Thou hast smitten us sore: our hearts are broken, and our eyes are filled with tears. Where shall we find comfort and rest in this hour of sorrow, but in thee alone? You alone are the physician who can heal our wounds; you alone can restore comfort to our sorrowful hearts. Oh, give us strength to bow under thy mighty hand, even now that it has smitten us; strengthen our faith that we may not despair even under the terror of death, and fill our hearts with the hope of a blessed reunion on this day of a sorrowful separation. Oh, Lord, hear us for the sake of Jesus Christ. Amen.

In Christ JEsu heartily beloved sufferers!

As often as death visits us, it inflicts painful wounds on us, squeezes out hot tears from our eyes, and fills our hearts with grief and sorrow. But if death has ever made hearts sad, it has done so here. For death has called away a man from our midst, who is not only mourned by his faithful companion, who lovingly stood by him in love and sorrow, in bad and good days, for half a lifetime, and who has now become a lonely, sorrowful widow, whom not only his children and grandchildren look after with bleeding hearts, but around whose passing a large circle of old and young, of men and women, namely a whole Christian community, whose preacher and pastor the deceased had been for more than 20 years, is heartily saddened. Yes, the passing away of the deceased has also inflicted a deep and painful wound on us, the assembled preachers of the gospel, to whom he had been a faithful friend, even a father in Christ. All of us have experienced much love from the deceased and have owe him a great deal. Therefore, his death is a very hard blow for all of us, so that our hearts are full of sadness and our eyes are full of tears.

But, my dear brothers and sisters in the Lord, we have come here not only to pour out our sorrowful hearts, not only to weep tears for the passing away of the departed, but rather so that our wounded hearts may be bound and our tears may be dried. And how can this be done? Not through human consolations, but through God's Word alone. Sighing, we say with the psalmists, "For comfort I am very afraid; thy consolations, O God, do delight my soul also." It is God, after all, who has inflicted this deep wound on us; he alone, therefore, can heal it again. Therefore, here at the coffin of our dear brother, he lets us proclaim his word for consolation and serious encouragement, not only to the family, but also to the congregation and the brothers in office of the deceased.

I.

To the mourning widow and the fatherless children God calls: "Do not weep so much over the death of your husband and father. It is true that your head, your support, your provider, your loving adviser here on earth has now been taken from you. But you shall not be lonely and forsaken, for you have a Father in heaven, to whom your bodily Father has always faithfully directed you. Your Father in heaven loves you more than your faithful husband and father could love you. He has given you the precious promise in his word: "As a father has mercy on his children, so the Lord has mercy on those who fear him." Put your trust in him, then, and he will stand by you, and will not leave you in any trouble; for he himself says to you, "I will not leave thee, nor forsake thee." May the future seem dark and gloomy to you today, take heart, God lets the bright sun of his grace shine into the night of your sorrow, and your Saviour Jesus Christ will be your faithful companion on your journey through this valley of thrones and finally lead you to the glorious goal of blessed eternity. Therefore weep not, but be of good cheer.

II.

But what shall I say to you, beloved congregation, who stand orphaned by the death of your dear pastor, like a flock that has no shepherd? First, I urge you: Give thanks to God with all your heart for having given you in the departed one such a faithful teacher and pastor, such a good shepherd, and for having preserved him with you in a blessed ministry of twenty years. O, there is something great about a faithful preacher of the gospel, and in these last afflicted times few are found of whom it can be said in truth that they are faithful ministers of Christ. A faithful preacher is only he who preaches God's word unadulterated, pure and unadulterated; who preaches the law in its sharpness to impenitent sinners, but the gospel in its sweetness to afflicted sinners; who conscientiously cares for the whole flock and for every individual soul; who points the erring to the right way, strengthens the weak, heals the sick, comforts the sorrowful; in short, who watches over the souls entrusted to his care, as he who is to give account for them. And you, dear congregation, have had such a faithful shepherd in your departed pastor. O, be thankful to the Lord for this!

But at the same time heed the exhortation of the Epistle to the Ebrews: "Remember your teachers, which have told you the word of God; which end look on, and follow their faith." For twenty years your teacher told you the word of God, now his mouth is closed forever. May God help, then, that the seed of the divine word which he has scattered may bear abundant fruit among all those who have heard it. The sermons of your faithful pastor must have gone to your hearts, since they came to him from the heart. What he preached to you he himself firmly believed. And in this faith he not only lived, but also fell asleep. When I last saw him last Friday and talked with him about dying, he spoke the words that are unforgettable to me: When I die, I die a poor sinner, but one who has received forgiveness of sins through faith in the blood of Jesus Christ. Therefore, dear congregation, look to the end of your faithful shepherd and follow his faith.

*) We take this funeral oration as a word of loving and grateful remembrance of a stepping servant of our ecclesial community.

II.

And now, finally, a word to you, beloved brothers in the ministry, to you, the fellow servants of the dearly departed. We, too, are deeply grieved that God has taken our faithful brother from among us, who was a true father to us in Christ. But when we ask: "God, why have you done this, since the laborers in the vineyard of your church are still too few?" he answers us: "I have called my servant home, after he has borne the burden and heat of the day for so long, so that he may now rest from his labor and I may give him the reward of his faithfulness. Yes, the Lord has certainly already received him with the welcoming exclamation, "O thou faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

Our dear departed brother was a shining example of a faithful teacher and pastor. And so let his passing be a serious reminder to us to be ever more faithful in the administration of the sacred ministry of preaching. He himself, the Lord, who admonishes us: "Be faithful until death, and I will give you the crown of life", give us the right faithfulness, the faithfulness until death. Amen.

* * *

Johann Georg Streckfuß was born March 3, 1814, at Windsheim, Bavaria. In 1846, sent by Rev. Löhe, he came to America, first planted and served congregations in Ohio and "Indian," and since March, 1860, was pastor of the Evangelical Lutheran Eben-Ezer congregation at Okawville, Ill. He died December 12, 1880, of liver disease. His age was 66 years, 9 months, 9 days. He is survived by his widow and 4 grown children.

"Jewish mission..."

Under this heading, "Mission to the Jews," in the last (18th) "Synodal Report" of this year, "as a result of a petition from the Illinois Central District Conference," our conscience is sharpened about a matter that has never been dealt with among us in such publicity as this time. And all the friends of Israel add: Praise God! The General Synod confesses the following sentence: "Although every Christian proves to be a true missionary to the Jews in his environment as often as he finds an opportunity to do so, we should nevertheless also seriously think of following up the unfortunate Jews by appointing at least one actual missionary to the Jews. Above all, it will be necessary to arouse interest in this mission in our congregations first, and it would therefore be expedient if the 'Missionstaube' and also the 'Lutheraner' would now and then bring some articles with reference to it." (p. 78.) - The doctrinal exposition, substantiation, and recommendation of the matter might well fall to you. dear "Lutheran""; for with you there is "still room there"! The practical, pithy report on individual phenomena in this mission field, kept as brief as possible, no larger than an oil leaf, should take the dear "mission dove" into its friendly beak. - And now, dear "Lutheran," even before you can give me an answer as to whether I may come: to the point!

I would ask you to make four things clear to your readers: I. that the "mission to the Jews" is also necessary; ll. that it is also now, indeed just now, possible; III. that and why it is just the right thing to do.

IV. how it is to be attacked on our part.

I. That the mission to the Jews is also necessary is evident

1) From Christ's general mission command. In the "world", where the disciples were supposed to go, the Jews live as well, they are not only a part of the "nations", which are supposed to be taught and baptized, but they were "the people", "the people of choice", the people of the covenant until Christ's time, they are and will be until the last day a part of the "creature", to whom the gospel is supposed to be preached. (Match. 28, 19. 3 Mos. 26, 12. Ps. 33, 12. 5 Mos. 7, 6.7. Marc. 16, 15. 16.) All this is as clear as day. Whoever acknowledges and accepts Christ's Great Commission is also in favor of the mission to the Jews. Conversely, whoever would argue against this would have to prove the impossible, that the Jews do not belong to the "world" or "creature".

But one objects that special missions to the Jews are not necessary; every Jew has enough opportunity to read the New Testament, to attend church, to get to know the Christian faith, etc. - Apart from the fact that this means nothing else than demanding life from death, health from sickness: against this lazy art of thinking of the old Adam it says in your Bible: "go," "preach," "teach," "baptize"! It does not say: let them come to you; wait till they come! Again, "But how shall they call on Him in whom they have not believed? But how shall they believe, of whom they have not heard? But how shall they hear without a preacher? But how shall they preach, where they are not sent?" (Rom. 10:14, 15. a)

2J Christ's own example shows the necessity of the mission to the Jews. Israel already had the advantage that the Lord testified: "I am not sent except to the lost sheep of the house of Israel" (Matth. 15, 24.). Paul and Barnabas testified to the unbelieving Jews in Antioch: "The word of God must first have been spoken unto you: but now ye cast it from you, and consider yourselves not worthy of eternal life: behold, we turn unto the Gentiles." (Acts 13:46.) Though Christ was sent for the whole world, yet to Israel first. That Cananaean woman, the centurion of Capernaum, the royal, and others, are exceptions, which do not abrogate, but confirm that rule. Now if our highly praised Saviour, notwithstanding the foreknowledge of His rejection by the people into whom and to whom He came as His "own" (John 1:11.), notwithstanding unceasing contempt and mockery, preached to this people of His until the death of the cross, His followers must walk in His footsteps in this also. Of course, if every Christian did his duty to every Jew, the task of the mission to the Jews would soon be solved. But of this later!

3) The example of the **apostles** concerning the mission to the Jews is all the more powerful proof of the necessity of the mission to the Jews, since - speaking in human terms - after Christ's death on the cross it could have been very obvious to them to turn their backs on this people of iron forehead and iron neck. After all, the temple curtain separating the holy from the holy of holies had been torn in Christ's hour of death and thus, at the same time, 37 years before the appearance of the (Roman) abominations of desolation in the holy place, the sanctuary had been desecrated; after all, the stoning of Stephen and the complete withdrawal of the Christians from the Jewish Sabbath celebration in the temple, the choice of the sun as the holy day, and the death of the Jews were all signs that the Jews would turn their backs on the Jews.

Nevertheless, not only Peter works as a "witness of the sufferings that are in Christ", preferably among the "circumcision", but also the above mentioned Gentile preachers Paul and Barnabas go everywhere and always first after the Jews. Not immediately, but only gradually, were the borders of the Jewish land crossed by the preaching of the Gospel. First Christ's disciples were to be His "witnesses in Jerusalem," then only "in all Judea and Samaria," at last "to the ends of the earth."" (Acts 1:8) While the blessing of Pentecost and the seed of the gospel is carried to distant lands by those strangers, we hear of the first Jewish Christian (i.e., Christian won from Israel) congregation: "And the word of God increased, and the number of the disciples became very great in Jerusalem. Many priests also became obedient to the faith." (Acts 6:7.) - Since the destruction of Jerusalem and the scattering of Israel, when the terrible curse, "His blood come upon us and upon our children," was fulfilled, the Gospel has turned more and more to the Gentiles, enlightening here and there the sons and daughters of Abraham, until the Church, inwardly strengthened under the ten bloody persecutions, slackens in worldly tranquillity, and receives the first antichristic leaven: For centuries there will be no other relationship between Christians and Jews than the present one of mutual tension.

Precisely this present tension is one more reason for the mission to the Jews. The nameless abuses, especially of the Jewish press, the usury and other Jewish sins are undeniable. But on the side of the "Christians" there are also gross sins, also against the Jews, envy, hatred, revengefulness and such like attitudes, which found their raw and coarse outbreak and expression in the latest "Jewish riots". Our apostate "Christians" would do well to consider Luther's words (Erl. A. 45, 287): "Therefore we should not act so unkindly toward the Jews; for there are still Christians among them in the future, and there will be every day: for this they alone, and not we Gentiles, have such a promise, that always in Abraham's seed there shall be Christians who know the blessed seed. Our thing stands on nothing but grace, without promises of God, who knows how and when? If we lived a Christian life and brought them to Christ with kindness, that would be the right measure. Who would want to become a Christian if he saw Christians treating people so unchristianly? Not so, dear Christians, tell them the truth amicably; if they will not, let them go! How many are Christians who do not respect Christ, who do not hear his words, worse than pagans and Jews, and yet let them go in peace, even fall under their feet, praying to God?

A strengthening of the Jewish missionary work would be all the more necessary just now, as the annoyance of the Jews by false "Christians" is reaching an appalling height. The "orthodox" Jew - in contrast to the "reform Jew" who is only a Jewish-looking atheist - keeps his Sabbath, while he sees the "Christians" by the hundreds and thousands on their Sunday on Sabbath-violating ways. He lives soberly and moderately, while he sees his "Christian" neighbors chasing along in boasting, gluttony, and lust. He compares the picture of daily life with the prophetic portrayal of the

Messianic kingdom, and he turns with disgust from the "Nazarenes"". Only the mission to the Jews can remove this aversion by presenting the person of the Messiah and his kingdom as "not of this world" - a kingdom of the cross in the midst of his enemies! The mission to the Jews is just now a real fault of all true Christians in all nations, since on the one hand a true spirit of deceit and arrogance has seized "Israel according to the flesh" and false prophets conjure up a rosy future, the dawn of which has already come to Palestine, while on the other hand insolent and crude abuse and oppression, robbery and persecution seem to nourish their hatred of Christ and Christianity.

How necessary then is the testimony: There is salvation in no other, there is no other name given to men for salvation than the holy name of Jesus; Jesus of Nazareth, whom your fathers crucified, is *Jehovah Zidkenu* (Lord, who is our righteousness), the promised Messiah, the Son of a woman, the Son of a virgin, the Prophet like Moses, the Priest Melchizedek, the King on David's throne. - But where this knowledge awakens, in the power of the Holy Spirit, from the Word read or preached, there a "Jew" has become a "Christian"'; there the "Aergerniss" is lifted. - "I believe," says Luther (Erl. 62, 355), "if the Jews heard our preaching, as we"-he speaks in contrast to the "Pabst"-"act the sayings in the Old Testament, that their much would be won. By disputing one only makes them more angry and stiff-necked; for they are all-proud and presumptuous; if one or two rabbis and rulers fell away from them, there should be a fall; for they are sheer weary of harping!"

-st- (To be continued.)

Something about reading secular newspapers.

Even keeping and reading a secular newspaper cannot be made sinful for a Christian if he does it with the right intention. If a Christian learns from the newspapers how things are going in the world, what good and what evil is happening, this can serve him partly as encouragement and partly as a warning. Many businessmen can hardly do without a newspaper for the sake of their business, and especially in a free state, such as our United States of North America, where the citizen has to participate, among other things, in the elections of civil officials, he can hardly fulfill this duty in many cases if he cannot inform himself from political papers about the state of affairs, about the principles followed by the various parties, and about the persons to be elected.

Unfortunately, however, most secular newspapers, and especially the German ones, are not only not as they should be, but are also filled with much poison of the soul. With very few exceptions, the editors are grim enemies of Christian, indeed, of all religion, or unbelievers, who consider the true Christian religion a fable, and at most want to know something of a supreme being and of pagan morality.

Therefore, most secular newspapers fall into the following two classes. The first make it their business to ridicule all that is holy. Wherever they find the opportunity, they pour the most venomous scorn and derision on religion and the church. and portray all pious Christians as contemptible hypocrites. Other newspapers edited by unbelievers do indeed show some consideration for their Christian readers, speak of Christians as respectable people, and of Christianity as a religion that is not entirely to be despised, but in doing so they make it only too clear that they regard Christ as a mere human being, even if highly wise and virtuous, and the holy Scriptures as a mere human book, even if they contain much good. Therefore, even if these newspapers of the second class do not contain blatant blasphemies of the blessed mysteries of our most holy Christian religion, they still contain enough articles in which the living God, the creator, sustainer, and governor of all things, is denied, the world is either declared to be eternal, or it is asserted that the world has not existed, as the Bible says, for six thousand years yet, but for thousands and thousands of years. All the new wisdom about the world and mankind, which is in conflict with the Scriptures, is highly praised in them, and the progress of our time is also highly extolled in regard to religious views. If in such newspapers there are not, as in the others, gross infidelities, there is, however, usually a miserable, sensual novel attached to them. Incidentally, unbelieving editors are not at all able to write a newspaper that is unoffensive to Christians, even if they wanted to. Without even suspecting it, they publish articles that are highly annoying to Christians. We have just read in the local "Anzeiger des Westens," which has hitherto been counted among the more respectable papers of the unbelievers, a quite disgraceful article, taken from the "Illinois Staatszeitung," on the increase of prayer. Of the unbelievers, too, the words of Scripture are true: "When the heart is full, the mouth overflows." And, "A rotten tree cannot bring forth good fruit." Finally, however, as regards both classes of newspapers, both endeavor to entertain their readers by a mass of stories of fraud, thievery, murder, suicide, and lustful seduction, which morbidly excite the imagination. In the newspapers of both classes, Biblical words are also constantly misused in the most disgraceful manner to make miserable jokes, and the most serious crimes are not infrequently reported with remarks that provoke laughter. Depending on whether the newspaper serves one political party or another, the most worthless characters and the most ungodly pieces of one's own party are excused and often praised to the highest degree, while the best men and the best undertakings of the opposite party are pelted with the slobber and boiling of the most mendacious slander and distortion. Of course, a correct evaluation of the most important events of the day is out of the question. What God's word condemns is justified, and what God's word praises is condemned.

What damage such newspapers do in the hearts of the readers can therefore not be calculated at all. Of course, Christian readers are at first very annoyed by the content and reject with all seriousness the opinions of their paper that conflict with God's word. But at last they too become accustomed to the fact that persons and events are not judged according to God's word, but according to the atheistic principles of this last world. The consequence is that at first they are no longer offended by it and become indifferent to it, until at last the anti-biblical and anti-Christian views of the minds of these Christian readers also and, without their even suspecting it, eradicate all Christian judgment from their minds, root and branch.

There is no question about it: that so many Christians are now going back, after having walked finely for a long time; that so many are now ceasing to be a light of the world and a salt of the earth; yes, that now whole congregations are becoming more and more insensitive to God's word, and the spirit of the world is moving in and penetrating them with irresistible force, like a flood, - one of the main causes of this is the reading of papers that teach unbelievers and half-believers. Especially in the larger cities, where newspapers are published daily, many thousands devour their paper in the first hours of the morning, instead of the morning blessing, with a real ravenous appetite, and this is then their spiritual food for the whole day.

As long as there were only such newspapers in many regions, godly pastors could do little with their zeal against this true newspaper pestilence. It was always thrown in their face: Without newspapers we cannot exist in this time and in this country. If we have no good ones, we must keep and read bad ones, although unwillingly." What did faithful church servants want to do? They had to let it happen with bitter sighing that the satanic press carried on its devilish mission in their congregations, and they had to be glad when they found a few who would rather read nothing than ungodly stuff.

This sad time, praise be to God, is over. For some years now, better-minded writers have undertaken to publish a political newspaper which Christians can also read without offence. But as warmly as we have rejoiced over every enterprise of this kind, it gives us a very special pleasure to be able to report to our readers that the editor of the "Evening School," Mr. Louis Lange, has decided to publish, in addition to the "Evening School,'' a weekly political newspaper under the name of "**Die Rundschau.** It is true that this newspaper has already had a whole year behind it. But up to now the paper has been so small that it has not been sufficient for many who have the need of a political paper, and therefore it has not been able to achieve its purpose, which is to finally drive away completely from our families the unbelieving newspaper literature that is corrupting body and soul. Since September 1 of this year, however, "**Die Rundschau**" has been published in a large newspaper format and not only brings everything worth knowing about current events at home and abroad, but also discusses the most important contemporary issues of the political world in weekly leading articles and shares correspondence on the entire last page, which provides information about all kinds of interesting events in our dear communities scattered throughout the United States. Of course, the "Rundschau" does not contain novels. It will not serve any party in particular, but will be strictly impartial in its judgment. However, while it will keep everything offensive to a Christian out of its columns, one will not miss anything in it that one should look for in a good, complete political newspaper. It is true that the appearance of many newspapers supposedly intended for Christians has already been announced, which were first greeted with joy by faithful Christians, whose sample number also filled them with great hope, but in which Christians soon saw themselves deceived. Da-

Many Christians have reason to distrust all new publications that claim to serve Christians. If, however, any paper of this kind deserves the confidence of Christian readers, it is without doubt the new "Rundschau". First of all, the editor of it is the editor of the "Abendschule," an entertainment paper, which for a long series of years has proved itself in an excellent manner as a paper for Christians, like no other of its kind, as both friend and foe must confess, and then the editors specially employed for the "Rundschau," Hr. E. W. Kähler and Dr. H. Dümling, are such reliable guarantors that the "Rundschau" will most conscientiously deliver what it promises, as one can only wish. The paper has also gained a regular contributor, who, among other things, will provide an overview of the most important events of the past week in each issue, and who is just as capable of increasing the value of this newspaper as he is passionate about it.

Our Christians who can only keep and read weekly papers, or who only need such papers, are now deprived of any reason to keep and read bad papers any longer. We do not see how a Christian can reconcile this with his conscience after the publication of the "Rundschau". Thus the "Rundschau" is hereby most urgently recommended to all Christians. W. [Walther]

(Submitted.)

Some pieces of Herrarmsbnrgian theology.

(Conclusion.)

Hermannsburg human fondling and new revelations.

We Missourians are said to have "quirks," Harms asserts, i.e., opinions and views drawn from our fingers, not from the Word of God, but which we hold with pathological tenacity as especially glorious truths, e.g., that the Pope is the Antichrist. But this is an explicit and repeated doctrine of our confessions, and a point that must be emphasized all the more emphatically at this time, because even Lutherans have lost this knowledge and are holding court to the papists. However, it is undeniable that Harms presents the strangest things, which he does not take from the Scriptures and the symbols, but from his own, and regards them as especially delicious Hermannsburg gems and revelations, and this shall be proven by a few pieces.

Pg 116: "JEsus is great in great things, but the Holy Ghost is great in small things." This is a strange revelation. We think that the Lord Jesus is great in all things, and the Holy Ghost likewise. This is something quite new and surprising.

(p. 523) "With our transfigured bodies we shall dwell on the new earth, and there we shall also find again animals that have been here on earth. Certainly no animal that was here on earth will live again there, for animals do not live on after death, they have no spirit; animals come out of natural life and go back into natural life. But the genera of animals will be found there, and they will not bite and devour one another." - According to the Scriptures, the LORD Himself, instead of the light of the sun, will enlighten the blessed, Revelation 21, 23.22,5; where then is the light for the species of animals of Pastor Harms? But there are species of carnivorous animals, do they have different stomachs on the new earth, so that they do not remain predators, and do not need to bite and eat other animals, do they live there on grass?

P. 339.: "The number seven is the number of perfection, and is composed of the numbers four and three. -Four is the number of men, three is the number of God. Thus in the number seven Deity and humanity unite, as indeed they do in the Church!" - This is extraordinarily strange, profound, and surprising.

P. 387: "The name which we received in holy baptism we cannot take with us into heaven; we may have been called John or Mary here, but we do not retain that name." So believingly deceased spouses will no longer call each other by their first names there? Will they merely say, "thou" and "he" and "she"? Again, it's quite surprising and quite new. -

Pg. 35: "It became much harder for the Lord to conquer sin than the world." Why? How so? For what reason? How does Harms know that?

Pg 187: "The woman (the adulteress) had come to him, how could he have pushed her out? He could have gone around her, but that does not suffer His honor, for never yet has He gone around ANYTHING!" - A whole new take on the situation, what the HER could have done, but didn't for the sake of His glory. It is extraordinary!

Pg 36: "The sin of men Christ, having done enough for it, laid on Satan, and thereby cast him into everlasting damnation." Where is this written?

Pg 8: "He will not pluck sin out of thy heart by force, though he might; for he knoweth that thereby he would break thy heart." What heart? The fleshly one? Surely not. But the spiritual heart, after all, He breaks by the law, and such broken hearts especially please Him. Psalm 34:19: "The Lord is near unto them that are of a broken heart."

We could cite many more miraculous things, but let the foregoing suffice. -

Harms' attack against our doctrine of election by grace is a rationalistic one.

Because our doctrine, taken from Scripture, is inconsistent with the conclusions and demands of his reason, it is said to be false. He says (p. 82. Missionary Journal): "If all is in God's will, the blessedness and conversion of man" (and we Missourians teach this, for Christ says, "It is God that worketh in you both the willing and the doing according to his good pleasure"), "so" (now comes Harms' reason conclusion) "so also the non-conversion and non-blessedness of man is in God's will alone." Yes, so may well reason, which is blind in divine things, conclude. We Missourians take the reason captive, and teach: the non-conversion and non-sacrifice of man is not due to God's will, but to man's evil will alone, as the Lord saith, I would have gathered you together as a hen doth her chicks, but ye would not; and Hosea 13:9, "Israel, thou bringest thyself to misery: for thy salvation is with me alone." -

E. B.

To the ecclesiastical chronicle.

1. America.

Synodical Conference. News has just arrived that the Synod of Ohio, which is now assembled in Wheeling (West Va.), has decided to separate from the Synodical Conference, because (1) it cannot accept the teaching of the Missouri Synod, that is, the teaching of the Lutheran Church on election by grace, and (2) because the Missouri delegates have been instructed by their Synod not to sit in the Synodical Conference with anyone who has denounced our biblical Lutheran teaching. It is true that this decision of the Ohio Synod subjects us to a very embarrassing trial, but it is appalling that the Ohio Synod, which was entitled to such high hopes, should publicly and solemnly reject the pure doctrine in so important a point by a very large majority, and renounce the only truly Lutheran communion in America in doctrine and practice, instead of giving honor to the truth. W. [Walther]

Not all pastors of the Ohio Synod are willing to join Professors Loy and Stellhorn in rejecting the scriptural and confessional doctrine of election by grace. A number of the same recognize and confess with us the truth. Thus the Augustana Conference assembled in May discussed and adopted 10 of the 13 theses to which our Synod of Delegates at Fort Wayne professed. The same conference also arranged for a translation of Dr. Walther's second treatise on the election of grace and had this translation printed. That this was very disagreeable to Loy and his comrades, who vehemently deny the Lutheran doctrine of the election of grace, we knew even without the express assurance of the "*Lutheran Standard.*" He who has once publicly and decidedly taken a stand against the truth, seeks to win as many comrades as possible to his erroneous course. Thus Prof. Loy-according to his report in the "*Standard"-when* he heard of the "proceedings" of the Augustana Conference, immediately thought that "the matter needed some investigation." The "investigation" has then been made. As Pastor Humberger, a member of the Ohio Synod, informs us, "a professor from Columbus and others who were not members of the Conference" came to the last meeting of the Augustana Conference in order to induce it to declare the resolutions passed at the May meeting invalid. The "Church Newspaper" of Columbus urges upon us. To print the following in the "Lutheran" as the last resolution of the Augustana Conference:

A resolution of the Augustana Conference at its last meeting in North Lima, O.

"Your Committee takes the liberty of submitting the following report: At the former meeting of the Conference, 6 of the 11 members of the Conference were present, who adopted the resolution: to publicize Dr. Walther's Treatise on Predestination. The members who "passed" this resolution were **mistaken in** their opinion that the absent members would consent to this action, since the absent members sent in their protests against the publication of the treatise immediately after the above-mentioned meeting, as well as three of the members who were present. Therefore, we now disapprove of the aforementioned action of the conference and the publication of the treatise by the conference as such.

"We recommend that this resolution be published in our church bulletins.

The Committee:

I. L. Trauger, I. Humberger,
H. M. Hockmann.

"The above report was unanimously adopted by the Conference. H. L. Ridenour, Secr."

However, we cannot close with this yet. The name of Pastor Humberger is also written under the report. It is also said that the report was unanimously accepted by the conference. Pastor Humberger informs us of the following for publication: "I did not sign the report. Someone added my name against my will and unknowingly. I also did not vote for this report. One who signed this report was also no longer a member of the Conference, was also not recognized by the Conference as a member, as the Conference consists of pastors residing in Stark and adjoining counties. The other whose name is found under the report was not present at 'the above meeting'. The report is not quite correct either. I only received three protests about three or four weeks after the above meeting. Whether this is 'immediately' afterwards and whether 8 members protested: everyone can work out for himself. The fact is that at that meeting the Conference, which is a free one, unanimously adopted the resolution to publicize Dr. Walther's treatise on predestination. Likewise, the whole conference must also acknowledge as a fact that at the 'above-mentioned meeting' Theses 1-10 were adopted." So far Pastor Humberger. Now the reader may judge for himself about the report, which the "Kirchenzeitung" calls an "interesting document. - Prof. Loy scoffs in the "Standard" at the fact that at our Synod of Delegates reference was made to the adoption of 10 theses by a conference of the Ohio Synod. He writes the sentence, "The whole affair shows a drowning man grasping at straws." Why such boasting? Neither he himself nor any pastor of the Ohio Synod believes it. Prof. Loy and other men great and small will not "drown" the Missouri Synod. It stands on God's clear word. And that word will gradually win the hearts of the righteous. A great number have already been won. And we rejoice in that. We thank God that the opponents of the scriptural teaching have so far lost ground at every meeting. But what gives us courage and strength to confess what we confess in the present struggle is the certainty that we have to defend a doctrine clearly revealed in God's Word and clearly attested by our dear confession against wretched speculation of reason. By God's grace we would confidently raise our voices in testimony even if many, indeed most, fell away from us. But that the latter has not happened and, God willing, will not happen either, that rather the truth has already conquered many hearts: for this - as already said - we rejoice, and for this we thank God with all our hearts.

F. P. [Beeper]

The Progymnasium in Milwaukee was opened in God's name on the 1st of this month. Previously, Father Strafen had sent the following letter to the congregations of the Wisconsin and Illinois Districts, which have taken the institution under their care: "Beloved brethren in the Lord! Certainly many of you have seen from the 'Lutheran' of July 1 of this year that the Illinois District and the Northwestern District of our Synod intend to open the lowest class of a grammar school - a Sexta - in Milwaukee, Wis. as of September 1 of this year. The matter has already progressed so far that not only the highly recommended candidate of theology, Carl Huth, has accepted the profession, but a number of boys have already been registered for admission to the class. The undersigned has therefore been commissioned by the supervisory authority to place this new planting school at the heart of our Lutheran congregations. - The necessity of establishing such a school is certainly clear to all those who have read this article.

We would be happy if all the requests we receive for the sending of preachers were fulfilled, and if we were also able to send traveling preachers to remote parts of our country, so that these preachers could help us there. Who would not be happy if we fulfilled all the requests we receive for the sending of preachers, and even send out travelling preachers to remote areas of our country, so that they can bring the bread of life to our brothers in faith who live there in scattered places; indeed, who would not be happy if we could already meet our brothers who are immigrating here in such large numbers with this heavenly gift? But we do not have this joy. We can help here and there, but we have to put off so many congregations with their petitions until a later time. We cannot consider promising mission fields, and then have to learn that our fellow believers have become a prey of false prophets because we could not take care of them. And the shortage of preachers is likely to increase. The number of those who call it a day and go to rest will probably increase with each passing year. - Nothing is therefore more necessary than that we expand our planting schools for future preachers, and therefore found more grammar schools in the east, west and northwest of our country, even if only at first as lower grammar schools. We want to start small, and see what God makes of our schools. Our request to you, beloved brethren, is now threefold: 1. Pray willingly for your sons, who have been equipped by God with the necessary gifts and who fear God, to serve the Church. God's kingdom must be built; the time remaining to us is but short; therefore hasten and help whoever can, that able instruments may be placed in the service of the church. (2) Carry now also this young school of ours on a praying heart. It needs this, for the devil is with us, and hinders as much as he can. But if God takes this young plant of ours into His protection, it will flourish. And this God will do at our prayer. The promise lies in the word of Christ: "Ask the Lord of the harvest to send out laborers into his harvest. 3. Open your hands willingly and offer gifts of love in your part, so that there will be no lack of earthly means for the maintenance of this new institution. The salary of the professor and some other things are necessary. Our needs for this school year, which is now beginning, would in any case be covered if only each -congregation of the two aforementioned synodal districts, which have taken over the physical care of the new institution for the time being, would organize a church collection on a Sunday for this purpose. - Let us not, dear brethren, be averse to the request here expressed, but rather let us welcome it with joy. It is a godly work to establish schools to train young people for the service of the church. This request is therefore from God. If He wants to accept gifts from us, we should rejoice, for He has already decided to bless us with physical goods, but rather with spiritual and heavenly goods. The church is a lovely garden of God, in which He delights to walk, and in this He is well pleased with the faithful laborers who cultivate this garden, and also with those who have provided for the equipping of these laborers. And this good pleasure of God provoke us. What can we Christians do better with our money than to use it for the service of the Church, the Church to which we too belong with pleasure, in which we want to live and die? Soon our time will be over, then we will enter into the joy of our Lord, and we will see all the blessed and dwell with them eternally, even those who through our little service have heard God's word that has made them blessed. - The collected gifts of love are to be sent to the District Treasurer. Greetings in the Lord from your C. Strafen. Watertown, August 17, 1881."

What one can do, if one has the good will and perseverance, is shown by the following example: A woman in Decorah has for a number of years made priest's collars*) and baked hosts, in order to be able to help poor students with what she could gain with them. For the last 10 years she has kept an account of the amount of this profit, and now finds that, after deducting all expenses, it totals over 600 dollars. This is what she has been able to achieve with her own hands during this period, in order to meet many a need which could not have been so easily met from the general coffers. Some time ago she bought in this way a cradle chair for the college sick-room; and now not only this is supplied with cushions, but also the floor in the same room with a carpet, which was bought with the same money. God repay, and let this example be an encouragement to many! (Kirketidende.)

In the American churches the spirit of the world is gaining more and more dominion. This is evidenced, among other things, by the many ways in which God is displeased with the raising of funds for the purposes of the church by lotteries, games, and the like. The latest invention of the spirit of the world is this: Ladies write their names and weights on a slip of paper; gentlemen draw, and each takes the lady whose slip he has drawn to dinner, and pays according to the weight of his partner, half a cent per pound. If the ladies put their weight higher than it is, it is not considered a sin, as everything is arranged for the good of the church.

Life insurance. Now even secular newspapers, edited by godless scribes, are beginning to raise their voices against the swindles to which especially the life insurance companies give rise. One of such swindles is that speculators insure the lives of arbitrary, mostly already old and infirm people who have nothing more to do with the matter and at most receive a few thalers in tips for insuring their lives. Of course the insurer's hope of great profit is based on the hope that the person he has insured will soon die. The consequence of this is not infrequently murder of the insured. During the last ten years half a dozen cases have come to light in which people whose lives were insured by others for speculation have been killed by the insurers or on their behalf. God knows in how many other cases this has happened, in which the crime has remained hidden. Even a godless paper therefore rightly calls life insurance - "death lottery". It is sad that even people who want to be good Christians insure their lives. Hitherto it has been thought that the best life-insurance companies are the so-called "mutual," which require no annual deposit, but only a certain tax as often as a member of the company dies; but the Illinois State Paper points out that this is the "newest and most abominable form of gambling, on a par with gambling houses." O shame, that even "Christians," denying the living God, take part in fraudulent establishments in order to see their own provided for after their death! Such bequeath instead of blessing - cursing, which also consumes the blessing. W. [Walther]

The position of **women** in American society is well known. The words of God, "Thy will shall be subject unto thy husband, and he shall be thy lord!" "Let the women be

*) These are large, white ruffs, which the Norwegian pastors wear, instead of the buffs common with us.

Ms. S.

The words "subordinate to their husbands" are often a source of irritation and offence, and many preachers omit them from the marriage form so as not to give offence. - Recently, at an American preachers' meeting in Connecticut, the question of whether women may speak in public meetings was discussed. Concerning the prohibition of the apostle 1 Cor. 14, 34. 35. 1 Tim. 2, 11. 12. one of the gentlemen preachers thought that Paul had had a limited view of the East; another thought that he should have written: I say this, not the Lord. Generally it seemed to be inclined to the opinion, that if Paul had lived in our time, in such a society as ours is, he would never have given so strict a rule. That by such an opinion the inspiration of the sacred Scriptures is overthrown is plain. Some of the gentlemen seemed to feel this, for the discussion turned to the nature and limits of the inspiration of holy Scripture.

II. foreign countries.

Papist religious zeal. When Cardinal Borromeo said Mass in St. Peter's Church in Rome on July 1, thirteen hundred Slavonic pilgrims were present. After Mass the crowd sought to kiss the Cardinal's hands and the hem of his robe, and became so enraged that "the high lord" was thrown to the ground with impetuosity, and would certainly have suffocated if the police had not intervened and dispersed the pilgrims. Ad. Bd.

Pabstthum. In France, a Protestant corporal has been sentenced to four days in prison for refusing to bend the knee before the host at a Roman procession. - Early last month the Romans disturbed the Protestant service at Jxtapam del Oro in Mexico. Three men and one woman of the Protestants were wounded. - The priests of the independent Catholic Church, who have renounced the Papacy and preach the general Protestant doctrines, have often been persecuted. Thus again recently - on the 16th of August - such a one, named O'Connor, was interrupted at Watertown, Ont. by a Roman mob as he was about to commence his lecture. They thrust him from the speaker's platform and seized his manuscript.

Papal. The present pope, in a recent circular, calls the Protestant missionaries deceptive men who pretend to be apostles of Christ, but "seek to extend the rule of the prince of darkness," that is, Satanic apostles. On this subject vr. Münkel makes the following remark in Germany: "One may not (in Germany) revile any institution of the Catholic Church, if one does not want to fall prey to the penal law; therefore it is not likely to say that the papal chair is Satan's chair, and in letters from high Protestant hands the pope is dubbed His Holiness. On the other hand, the pope has no hesitation at all in calling the Reformation, the Protestant church, and missions Satan's chair, and he sends this to us in writing, and it is read in all Protestant countries."

Conversion of Jews. Last year, at the baptism of a Jewish man, his wife, who had become a Jew for his husband's sake, was readmitted to the Christian church, and their two children were baptized.

Murder of Missionaries. At the mission station west of Port Moresby on New Guinea (Australia), the mission teachers with their wives and children, together 13 persons, were cruelly murdered by the natives in mid-March of this year.

Please.)

Dear brothers and sisters in Christ JEsu! The holy and righteous God afflicted us very severely last Monday. There had already been a great drought here for months, but the dear, merciful God gave us a relatively good hay and grain harvest. The grain was already almost all harvested and the farmers were busy threshing everywhere. On Monday, September 5, a hot southwesterly wind started fires everywhere in the woods. By 2 o'clock in the afternoon it was pitch dark. The storm became a terrible hurricane and drove the fires along with frantic haste. There was such a terrible roaring in the air that everyone believed that the hour had come of which St. Peter writes: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up." The storm was so fierce that houses shook and swayed. The fire rolled along through woods and fields, consuming all that it seized. Here, in an area of about 16 square miles where our church members resided, about 75 German families burned out, 59 of whom are members of our church. These poor people lost their houses, barns, stables, all their hay, all their grain - some still unthreshed, some threshed -, most of their livestock; almost none of the pigs, chickens and geese were saved. The farmers also lost all their machinery, from harvesters down to hoes and spades. Nothing but the totally burned land remained. About 20 families were spared; but these are mostly day laborers. It was a sad sight as the people fled in to the little town of Port Hope and gathered in the church and parsonage. Some had bundles of bedding on their necks, the women mostly a child in their arms and some walking alongside. Many had their clothes half burned off their bodies. Some had to be led by hand ladders because they could no longer see. There were parents crying because they had lost their children, and children because they had lost their parents in the flight. Gradually many of the missing were found, but 9 people perished in the flames. Now the burned down people are partly in the houses of those who were spared, partly in the town hall. The disaster did not only affect Port Hope, but an area of more than 1000 square miles. There is now the greatest need. Food and clothing are almost nowhere to be found. Worst of all, the dock and the sawmills, as well as the *lumber yard,* have been burned, so that no one can erect a board shack. Preparations are already being made to rebuild the dock and erect a sawmill, but it will take quite some time.

Our dear parishioners are now almost all brought to the beggars' bar, and oh, winter is at the door! We know very well that the good Lord has not done us wrong, but that we would have deserved much more with our sins and transgressions. Oh yes, most of them showed great indifference to God's holy word and gospel. It was also with many, as once in Noah's time: They no longer wanted to let the Spirit of God punish them, although it was publicly and specially testified that those who do not want to let the Spirit of God punish them will be visited with God's wrathful judgments. O would that all who read these lines might learn from our Damage Learn prudence and be rightly governed and driven by the Spirit of God!

Although we, beloved brothers and sisters in the Lord, know well that we deserve this serious chastisement, we dare to come before you in this distress and ask you cordially: Oh, help us as much as you can! Perhaps the Lord Jesus wants to see right now how many there are among you who feed the hungry and clothe the naked and give shelter to those who are in misery. God, who directs the hearts like streams of water, will also here again reveal that the multitude of those is great who believe from the heart what our Saviour says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Any love offerings will be sent to the address: Rev. 1b. Koboeob, kort Hops, Hurov 6o., remained, requested.

Port Hope, Mich. the 10th of September, 1881.

Th. Schöch, Pastor.

*Although the editorial staff is not permitted to accept requests for gifts of love without the testimony of the praeses concerned, in the present case the Roth must give way to the order.

D. R.

Ordinations and introductions.

After the candidate of theology Mr. Johann Meyer had received and accepted a call of the newly formed congregation in Thayer County, Rebr., he was ordained and introduced by the undersigned on behalf of the reverend Presidency of the Westl. District on the Tenth Sunday after Trin.

R. H. Biedermann.

Address: Rev. bleuer,

Liorru, Oo., Redr.

Mr. Candidate E. Flach having received and accepted a call from congregations in my Misflon field this year, he was ordained rrnd inducted by me by order of the venerable Presidency Western District on the lOth Sunday after Trin. in the congregation at Juni- ata, Adams Co., Nebr. on the Uth Sunday after Trin. in the congregation at Minden, Kearney Co., Nebr. A. Baumhöfener.

Address: Rev. L. riued,

LLL08L>V, Co., bltzdr.

On the last Sunday after Trinity, Candidate R. Köhler was ordained and introduced by the undersigned on behalf of the honorable President Strasen in his congregation in Town Berlin, Dak. Terr., ordained and introduced. I. Krügew.

Address: Uev. Rodert Loelrler,

Wubpetou, Riedlauä Co., vak. lerr.

By order of the Reverend President Beyer, the solemn ordination and introduction of the Candidate F. W. Droge took place in the midst of his congregation at Alexandria, Va. on the Tenth Sunday after Trinity, by the undersigned, assisted by Mr. K. Hanser. H. Hanser took place. W. C. H. Lübkert.

Address: Rev. M. vroexe.

Box 60. Vu.

. On the ninth Sunday after Trin. Candidate Friedrich Brust was ordained and introduced by the undersigned on behalf of the Reverend President Crämer in the midst of his congregation at Dubuque, Iowa. A. Grafelmann.

Address: Rev. IV Chest,

2015 ^uoksou 8tr., vuduque, lonm.

Mr. Candidate I. W. C. Roll was ordained and inducted by the undersigned on behalf of the Most Reverend Praeses I. L. Crämer on the Tenth Sunday after Trin. in his congregation at Fontanelle, Iowa. I. Horn.

Address: Rsv. ^7. 6. noU,

BoutrweUe, ^.äulr Co., lorrn.

On the 9th Sunday n. Trin. Mr. Candidate Wilhelm Koch was ordained and introduced as an assistant preacher at the Dreteintgkeits - Gemeinde in Cleveland (Westside), O..

I. H. Niemann.

Address: Rev. lVUUum Look,

53 kenn 8tr, Clsvsluuä, 0.

In accordance with orders received, Candidate Carl Schmidt was ordained and inducted by the undersigned at Rochester, Minn. on the Tenth Sunday after Trinity. A. Landeck.

Address: Ksv. Car! 8okmlät.

Box 1201. Roodester, blluL.

On the 10th Sunday after Trinity, Candidate Fr. O tte was ordained by order of our Reverend President of the Western District, with the assistance of Mr.? Aug. Rehwaldt was ordained. G. TönjeS.

Address: Rev. b'r. Otte,

On the 11th Sunday after Trinity, Mr. M. H. Feddersen, candidate for the sacred office of preaching, was solemnly ordained and inducted by the undersigned, in the midst of his congregation, as preacher of the Lutheran congregation at Petoskey, Mich. and at the same time as missionary for Northern Michigan, by order of the honorable Presidency of the Michigan District. I. Karr er.

Address: Rev. -1. U. I'eüäergeu.
Lox 44. Lwmet 6o., Llloli.

By order of the Reverend Presidency of the Western District, on the 12th Sunday after Trin. Mr. Candidate Johann Pflantz was ordained and introduced into his congregation at Memphis, Tenn. by the undersigned.
C. F. Obermeyer.

Address: Rov. küantr,
109 IVaskIvKtoll 8tr., Llempkis, leo".

On the Tenth Sunday after Trinity, August 28, Mr. Chr. Germeroth, Candidate of Theology, was ordained by order of Mr. k. Dubpernell by the undersigned and inducted into his office at Wallace, Perth Co, Ontario.
L. Pfeiffer.

Address: Rev. (7kr. Oermerotk,
8k1p1o^, kertk Oo., Olltsrio.

By order of the honorable Mr. President Biltz, on the 6th Sunday after Trin. Mr. k. Jäckel was installed into his office by the undersigned.
A. Clauß.

Address: Rsv. 6. .Inceket, ^lueov Llo.

On the ith Sunday after Trin. Mr. k. I. Merkel, before this professor at the seminary in Addison, having accepted a call from the Lutheran Jmmanuels congregation at Chicago to the position of assistant pastor and teacher, was inducted into office by the undersigned on behalf of the venerable President Wunder.
L. Hölter.

Mr. 8. Falke was introduced into his new congregation by the undersigned on the 12th Sunday after Trinity by order of the honorable President Biltz. C. Jäckel.

Address: Uev. U. L. Unlke, Olnsxov, Llo.

On the 9th Sunday after Trin. Rev. A. Ernst, called from the congregation at Euclid, O., was introduced by order of the Presidency

Church dedications.

On the 8th Sunday after Trinity, the Lutheran congregation of Le Mars, Iowa, dedicated their newly built church to the service of the Triune God. The festival preachers were Kk. E. Zürrer, Fr. Eisenbeiß and F. W. Grumm, the latter of whom preached in English. The consecration prayer was said by the honorable District Praeses, k. I. L. Crämer. F. S. Bünger.

On the Uth Sunday after Trinity, the congregation in Thayer County, Nebr. celebrated the dedication of their new church, a frame building, 20X36, Mr.?. Meyer preached the sermon and the undersigned offered the dedicatory prayer.
R. H. Biedermann.

On the lOth Sunday after Trinity, August 21, the newly built church of the First Lutheran congregation at Sterling, III, was dedicated to the service of the Triune God. In the forenoon the sermon was preached by UnterzeichneW^Abends Mr. k. F. Fackler, of Lyons, Iowa.
C. A. Wenn icke.

Mission Festivals.

The congregations of kk. Wendt and Eberbach, and the congregation at Farmers Retreat, and that of the undersigned, celebrated their annual mission feast on the utt Sunday after Trin. k. Wendt preached in the morning, k. Eberbach and the undersigned of the afternoon. The Collecte, intended for internal and negro misfio/l, amounted to -42.00.
W. Brakhage.

On the Tenth Sunday after Trinity, the congregation at Omaha, Nebr. celebrated a mission feast. Preaching were the ck. A. W. Bergt, Jr. and I. Hilgendorf. The Collecte was -44.03, which was designated for inner mission. E. I. Frese.

The Lutheran St. John's congregation at Olive Branch, Lancaster Co., Nebr. celebrated their first mission feast in a grove on the lOth Sunday after Trin. in connection with the congregation at Clatonia Creek and that of Wert Blue. The festival preacher was Mr. k. Citizen. The undersigned gave a historical lecture. The collection amounted to -26.50.
L. Huber.

On the 12th Sunday after Trin. the two congregations of Messrs. kk. Buszin and Drögemüller celebrated this year's mission feast at Arenzville, Cass Co, Illinois. Guests were present from Bethel and Beardstown, III. In the morning Mr. Prof. Pieper preached, in the afternoon Mr. I>. Sapper. The Collecte brtrugug -97.25. F. P.

On the I2th Sunday after Trin. the churches in Bar- tholomew County, Ind. celebrated their annual mission festival at Columbus, Ind. festival preachers were the kk. Eirich and Heitmueller. The Collecte was -39.35 and of this 12.00 was designated for inner mission, 12.00 for negro mission, 10.00 for emigrant mission at New Uork and 5.35 for emigrant mission at Baltimore. I. G. Rützel.

On the 8th Sunday after Trinity, the Lutheran Trinity congregation in Jefferson City, Mo. celebrated its first mission feast. The festival preachers were k. O. Hanser, of St. Louis, and k. R. Falke. The collecte raised was -70.00.
__ H. Wesche.

On the 12th Sunday after Trinity, the congregations of Dwight, Franconia Church, and Morris, III, celebrated their 2nd annual mission feast at Dwight, Ills. The principal sermon was preached in the forenoon by Hr. k. G. G. Bruegmann. In the afternoon Mr. k. C. Behrens gave a historical lecture on the Indian mission in general and especially on the mission of our synod among them. The collections in the morning and afternoon amounted to -52.87 and are to be used for the negro mission in New Orleans, for inner mission and for the emigrant mission, one third each.

Solicitation.

Those Synodicals in the South (pastors, teachers, and congregations) who are dismissed from the Western District Synod to form a Southern District are requested to send their votes as to the time and place of the first meeting to the undersigned by the middle of October. - The Pastoral Conference of New Orleans considers the week before Lent, 1882, the most suitable time, also proposes as a subject for doctrinal discussion the doctrine of free will under the Concordia formula. The Zion congregation there wishes the Synod to meet in their midst.

Concordia, Mo., Sept. 7, 1881. F. I. Biltz.

Conferenz - Ads.

The mixed pastoral conference of the southwestern district of Mkwnesota will meet from October 11 to 13 at the home of Mr. k. Börneke. - Picking up from Minnesota Lake station on Monday.
G. E. Ahn er.

The Texas Distrtctsconference will meet, s. G. w:, from October 2 to 5, at Mr. k. Maisch's church on the West Aegua in Lee Co, Tex.
G. Birkmann.

The Cincinnati Pastoral and Teachers' Conference will be held in the parish of the undersigned from October 4 to 7. - Kindest request is made for timely registration. A. Brömer.

The Northern District Conference of Iowa will assemble from the 4th to the 6th of October, at the parish of Mr.?. M. Stephan in Bremer County, Iowa. - Pick up from Waverly on Monday. - Conference paper by?. Mezger: The Relation of Faith to the Election of Grace.

Registration requested. F. W. Grumm.

The Southwest Indiana Districts Conference will meet, s. G. w., October 4-6, at Vincennes, Indiana.
G. Mohr.

The Preachers' and Teachers' Conference of Northern and Western Michigan will commence, s. G. w., on the 13th of October, at 9 o'clock in the forenoon, and close on Monday evening. Place, Saginaw City. The brethren of Southern Michigan are most kindly invited to attend. Main subject of discussion: Theses on the last things by k. Jos. Schmidt.

Please register in good time (14 days in advance).
I. P. Müller.

The Eastern and Southern Michigan Pastoral and Teachers' Conference is holding its October meetings this year with the brethren of the two northern districts at the parish of Mr. k. Jos. Schmidt at Saginaw City. F. W. M. Arendt.

Proceeds to the Western District Fund-:

To the synodical treasury: bon k. Brandt's congregation in Lowell, Mo., -22.00. k. Polack's Salem's congreg. in Perry Co, Mon, 3.45. From Trinity Distr. in St. Louis, 8.00; from Jmm. Distr. 24.65. k. Gnmms' Gem. at Washington, Mon. 5.50. k. Sandvoß'Gem. at Augusts, Mo., 3.65. (p. 67.25.)

For inner mission: Thanksgiving offering of N. N. by k. Polack in Uniontown, Mo., 2.00. N. N. in Wartburg, Tenn., 5.00. congregation of Hilgendorf to Belle Creek, Nebr., 6.00. Von Willens in Platte Co. in Platte, Nebr., 2.00. first offering of new crop of N. N. by?. Polack in Uniontown, Mo, 4.00. part of mission feast coll. of k. Wesche's congregation at Jefferson City, Mo., 35.00, W. Mobr 1.25. Anna Keiltng at Ficksville, Tex., .60. mission feast coll. at k. Frese's congregation at Omaha, Nebr., 44.00. congregation of?. Pennekamp at Topeka, Kans., 7.00. F. Werfelmann at Fort Smith, Ark, 1.00. comm. of k. Spehr at Lake Creek, Mo., 7.00. k. Sand- voß at Augusts, Mon., 2.00. part of mission feast coll. in k. Huber's parish at Crete, Nebr., 17.50. (p. 115.35.)

For the negro mission: part of the mission festival coll. in the parish of ß. Wesche in Jefferson City, Mon., 10.00, Wittwe Meier .50. part of the mission feast coll. in the parish of?. Huber in Crete, Nebr., 9.00. (p. 19.50.)

For the deaf and dumb: Ges. on I. Bock's infant baptism by k. Polack in Uniontown, Mon., 3.70. From the Virgins' Association in k. Gräbner's parish in St. Charles, Mon., 1 p.m. (p. 16.70.)

Fürk. Hempfing's congreg. at Allendorf, Hesse: W. Weite! by k. Brandt in Lowell, Mo., .50. Kreuzgem. in St. Louis (delayed) 19.50.

For poor sick pastors: k. Pennekamp's congregation in Topeka, Kans-, 4.75. Wittwe Hemmann in Perry Co. mo, 1.00. k. Polack in Uniontown, Mo., 1.00, first fruits of new crop of N. N. 1.00. k. Diemer in Fulton Co, O., 1.00. k. Bünger in St. Louis, 2.00, G. W., 5.00. k. Lenk that. 5.00. k. Fick at Boston, Mass, 1.00. (p. 21.75.)

To the new building in St. Louis: k. Winkler's gem. at Central, Mo., 66.50. k. Germann's gem. at Fort Smith, Ark., 17.60, Fr.-r. 5.00. k. Janzow's Gem. at Frobna, Mo. first figure". 300.00. (S. 389.10.) Signed: k. Hüscben's compound in Drake, Mo., 100.00.?. Richter's compound in Ellisville, Mo., 100.00. k. Janzow's Gem. at Frohna, Mo., 770.00. (S. 970.00.)

For seminarian Schupmann in Springfield: By k. Geyer in Texas baptismal coll. by A. Wagner 1.75, by A. Steglich 1.00.

For the Gem. at Ludington, Mich.: k. Grimm's Gem. in Washington, Mo., 6.50.

For the Gem. in Neu Ulm, Mtnn.: k. Sandvoß' Gem. in Augusts, Mo., 4.85.

St. Louis, Mo. Sept. 8, 1881, E. Roschke, Casfirer.

Income to the coffers of the "Northwest" District-:

For the seminary building in St. Louis: Ferd. Petratz, thank offering for happy arrival in America, -1.00. k. Hild's parish, 2nd mission, 40.50. By k. Leyhe from H. Forhan, A. Büß, I. Jäger each .50. k. Hertwig's congregation, 20.00. Leyhe's congregation at Sigel, 2.50. Triune congregation at Freistadt, 21.00.?. E. G. Markworth's congregations 53.35. Stephen's congregation in Milwaukee 575.25. (Summa 715.10.)

Signed for Seminarbau are: k. Ph. Wambsganß' Gem. 215.00. k. Rolfs Gem. 162.00. k. Hilds Gem. 150.00. k. Georgiis Gem. 40.00. k. Dreieinigk.-Gem. in Freistadt 387.00. k. Markworths Gem. 106.00. Stepbans Gem. in Milwaukee 700.00. Trinity Gem. in Milwaukee 1000.00. k". Ross' Gem. 130.00. k. M. Claus' Gem. 100.00. k. C. Strasen's congreg. in Watertown 500.00. (S. 8490.00.)

For poor students in Addison: Mrs. I. in Sheboygan 2.00.

To the orphanage near St. Louis: k. Schützes Gem. 5.00.

To the orphanage in Boston: k. Schützes Gem. 5.00.

To the seminary household in Springfield: Coll. at P. Behn's wedding 5.80.

To the widow's fund: From d. kk. F. Sievers 5.00, B. I. Zahn 4.00, G. A. Barth 5.00, A. Hertwig 2.00, I. Scku- lenburg 4.00, F. Sieger 1.00, F. Leyhe 4.00, M. F- Pröhl 4.00, I. L. Daib 4.38, Kretzschmar 3.00, P. H. Duke 4.00. teacher Grothmann 3.00. I. D. F. Meter 2.00. roediger .50. conference coll. at k. Leyhe 3.16. Mrs. Brand in Pine City, thank offering for convalescence, 5.00. Mrs. Schwind 1.00. Wed^ time coll. at Siegling's in Minneapolis 2.80. A. Golden .50. Wed. coll. by k. Präger at H. Kchramm 2.00. FZnu^ A. Kaufmann in Sheboygan 5.00. Auguste Rank iu St. Paul 1.00. k. I. Schulenburg's Gem. in Josco 12.10. baptismal coll. at Joh. Genrtch 3.50. k. Ph. Wambsganß' Gem. in Avell 8.49. members of the Gem. of k. I. L. Darb 2.70. V. Kretzsch- mars Gem. 7.36. Mrs. k. v. Brandt .50. A. Greve .25. wedding coll. at G. Herzko 5.50. (p. -106.74.)

To the Emigr.-Misslon in Baltimore: k. W. Friedrich's congregation at Waconta 5.00. I>. L. Schütz's congreg. 5.00. Mission festcoll. in Bloomfield 6.00, in Reedsburg 5.00. (S. -21.00.)

On the emigrant mission in New Uork: k.. Georgii's parish in Cedarburg 3.86. k. Kretzsckmar's parish in Dryden 6.50. Teacher Grothman 1.00. k. F. Sievers 1.00. Reichmuth 1.00. Mrs. Schwend 1.00. mission festival coll. in Reedsburg 10.00. k. L. Schützes Gem. 5.00. (p. -29.36^)

For the deaf and dumb: Mrs. Speck in Milwaukee 1.00. Wedding coll. at Carl Porath's in Morrison 5.00, at Wm. Kruger 3.70. k. W. Friedrichs Gem. in Waconia 5.00. teacher Grothmann 1.00. W. Caesar in Milwaukee .50. Mrs. I. in Sheboygan 2.00. k. Roesch's Gem. 3.85. wedding coll. at G. Behling's in Oshkosh 3.17. Mrs. N. N. by Mrs. Krüger 1.00. Jul. Hoffmann in Milwaukee 1.00. k. L. Schütze's Gem. 5.00. (Summa 32.22.)

For the kk. Crämer and Wyneken: Mr. Dühven in Leavenworth, Kans., 2.00.

For poor and sick pastors: By the??. Präger, Prohl, E. Aulich 1.00 each. teacher F. Daib 1.00. k. I. Huds Gem. in Howards Grove 9.50. k. I. L. Daib 2.00, members from sr. Gem. 2.75. Jul. Noack in Bloomfield 1.00.?. Schumann's Gem. in Waterford 4.00. k. L. Schütze 2.50. (p. 25.75.)

To the orphanage at Addison: children from k. Horst's parish .90. Mrs. I. at Sheboygan 2.00. N. R. by k. Küchle 2.00. (S. 4.90.)

To the synodical treasury: Trinity Parish in Freistadt 13.01.?. I. Horst's congregation at Hay Creek 5.15. k. Rennicke 1.00. Schumann's congregation at Waterford 5.32. k. Wesemann's parish of Grafton, 10.84. Parish of Fredonia, 2.25. K. L. Schütz's comm. 10.00. (p. 47.57.)

For inner mission in the Northwest: Mission Festcoll. in Caledonia 15.00. N. N. dnrch W. Rüdiger 2.00. By k. I. L. Daib Misflonsst.-Coll. 4.95. Mrs. Henke at Hanover 1.00. k. I. Horst's Gem. at Hau Creek 4.50.?. Friedrichs Gem. at Waconia 15.00. k. F. Sievers 1.00, whose comm. at Minneapolis 4.50. Reichmuth 1.00. Mrs. Schwend 1.A>.

Mrs. Bauer at Frankenlust .28. T. H. Menk at St. Paul 2.00. Women's Club of Jmm. comm. at Milwaukee 15.00. k. Roeschs Gem. 2.55. Misflonsfestcoll. in Bloomfield 86.00, in Reeds- burgh 40.00, in Racine 26.95, in Pella 14.25. (S. -186.95.)

For the student List at Ft. Wayne: B. Wambsganß's Gem. at Adell 13.25. Wedding Coll. at W. Haas 8.35. (S. -21.60.)

For the comm. in Ludington, Mich.: 6.00 from B. I. L. Daib's comm.

For the Alden, Iowa congregation: Trinity Milwaukee congregation 31.55.

For the congregations at New Ulm, Minn: Trinity Congreg. in Milwaukee 50.00. Trinity Congreg. in Freistadt 36.72. (p. -86.72.)

For inner mission in the West: Misfionsfestcollecte in Racine 13.47.

For the comm. in Allendorf, Hesse: B. F. Sievers 1.00.

For Negro Mission in New Orleans: B. G. Wildermuth's congreg. in Whitewater 10.30. Misflonsfestcoll. in Caledonia 5.00, in Bloomfield 12.00, in Reedsburgh 20.00, in Racine 13.47, in Pella 14.24. Mrs. R. N. in St. Paul 5.00. Mrs. Lambrecht 1.10. B. H. Kretzschmars Gem. in Dryden 6.50. N. N. in Grafton 1.00. Miss Bollmann in Sheboygan 2.00.?. A. Hertwig 1.00. I. Hoffman" in Milwaukee 1.00. B. L. Schütz 2.50, whose gem. 5.00. (S. -100.11.)

For the progymnasium in Milwaukee: B. C. Strasens Gem. in Watertown Jan. 24 B. Georgiis Gem. in Cedarburgh 5.30. (S.-29.31.)

For poor students in Springfield: Mrs. I. in Sheboygan 2.00.

Milwaukee, Sept. 7, 1881, C. Eissfeldt, Cassirer.

Entered the Middle District caste:

To the building fund: From B. Haffold's congregation at Huntington, 2nd instalment, -28.75. B. Schumm's congregation at Kendallville, 1st instalment, 25.00. (Summa -53.75.)

For the Gem. m Allendorf, Heffen: B. Steinbach's comm. in Fairfield 14.28. B. Brakhage's comm. 7.86. (p. -22.14.)

On the building of a Negro church in New Orleans: F. Schumm, Sr. in Willshire 2.00. B. Steinbach in Fairfield 2.00. (S. -4.00.)

For those in Minnesota who have been affected by the storm: B. Steinbach 1.00.

For the kk. Crämer and Wyneken: F. Prange at Indianapolis by B. Jox 2.00.

For B. Karrer's Gem. in Ludi:gton, Mich.: B. Brakhage's Gem. 5.00.

On the emigrant mission in New York: B. Haffold's Gem. in Huntington 5.03.

On the Baltimore emigrant mission: Wittwe Vonstrohe at Indianapolis .50. B. Stock's gem. at Fort Wayne 6.57. B. Jüngel's gem. at White Creek 13.42. B. Hiller's gem. at Pomeroy 4.90. (p. -25.39.)

For inner mission: Miss J.No!tinginDudleytown5.00. W. Hefritz in Cleveland 2.50. B. Jüngel's parish to White Creek 8.58. I*. Hillers Gem. at Pomeroy 6.40. For the Westt. District, B. Werfelmann's Gem. at Neu-Dettelsau 10.00. Iungfrauenverein at Kendallville 6.50. "An offering" by B. Stock 10.00. (p.-48.98.)

For sick pastors and teachers: B. Lothmann's Gem. in Akron 7.30. F. Schumm Sr. in Willshire 2.00. I?. Steinback in Fairfield 2.00. B. 2.00. Wittwe Wöhrmann 1.00. Wittwe Tobüren 1.00. N. N. 1.00. (S.-16.30.)

For Negro Mission: N. N. durck F. Feth at Cleveland 1.00. W. Sckaper at Columbia City 2.00. k. Mobrs Gem. in Greeley 4.35. Mission St. Coll. to Cold Mater Road 2.00. (S. -9.35.)

To the synod treasury: B. Werfelmann's congregation at Neu-Dettelsau 13.80. B. Schmidt's congregation at Indianapolis 24.6!. B. Kleist's congregation at New Haven 9.04. B. Jor's congregation at Logans- port 16.25. B. Stock's congregation at Fort Wayne 20.76. (p. -84.46.)

For the deaf and dumb: Thank offering from Mrs. B. Gross in Fort Wayne 5.00. W. Hefritz in Cleveland 2.50. (S. -7.50.)

To the Orphanage at St. Louis: Teacher Strieders Klaffe at Fort Wayne 1.50. Iungfrauenverein at B. Sihler's parish 25.00. (p. -26.50.)

To the widow's fund: B. Sihler in Fort Wavne, contribution 5.00. B. Schlesselmann's Gem. in Bremen 11.00. W. Macke in Adams Co. 1.00. Thank offering from Mrs. N. N. in Pomeroy 1.00. (S. -18.00.)

For mission: Misflonsfestcoll. of the congregations of Cleveland and vicinity 201.36.

Subscriptions for seminar construction.

To date are registered with the undersigned:

By B. Schmidt's Gem. in Indianapolis 500.00. B. Seuel's Gem. that. 500.00. B. Pohlmann's Gem. in Louisville 50.00. B. Haffold's Gem. in Huntinaton 100.00. its branch 40.00. B. Rupprecht's Gem. in Norty Dover 200.00. B. Jox's Gem. in Logansport300.00. B. Weselob's Gem. at Cleveland 325.00. B. Süegemeyer's Gem. at Lanesville 100.00. B. Seemeyer's Gem. at Willshire 418.00. B. Werfelmann's Gem. at Neu-Dettelsau 500.00. B. Berhke's Gem. at Reynolds 60.00. B. Runkel's Gem. at Aurora 150.00. k. Jüngel's Gem. at White Creek 200.00. (S. -3443.00.)

Fort Wayne, August 31, 1881, C. Grahl, Cassirer.

Entered the Michigan District caste:

ToSynodal Fund: Receipt of Roseville congregation -10.00. Easter Coll. of B. K. L. Moll 14.69, monthly Coll. 8.71. comm. in Frankenmuth 26.27. comm. in Bay City 17.37. comm. in Wyandotte 3.50. comm. in Frankenlust 18.72, Pentecost cvll. 17.55, I. S. White 5.00. comm. in Saginaw City 25.13. comm. in Frankenlust 12.42. comm. in Lisbon 12.45. comm. in Caledonia 3.00. congregation at Cold Mater 2.35. congregation at Port Hope 6.60. congregation at Manistee 10.00. congregation at Fowler 1.71. congregation at Lenox 6.50. congregation at Caledonia 1.60. surplus of synodical travel money from deputy of Frankenmuth 6.02. congregation at Monroe 7.00. (p. -211.59.)

For the deaf and dumb: For student Herm. Heier by B. Schtpplack in Chicago 5.00. Half of the wedding scoll. at A. List 8.15. At the wedding of R. Ranke ges. 10.50. Barbara Summ in Lansing 5.00. By Kassirer Bartling 100.99, 27.35 & 19.25. Gem. in Rivertown 1.19. (S. -177.43.)

To the widow's fund: teacher Denninger 2.00. Gem. of B. K. L. Moll in Detroit 13.60. Gem. in Rogers City 11.00. Gem. in Belknap 3.00. F. W. in B. Bohn's Gem. 5.00. At the wedding of I. Sturm in Frankenlust ges. 11.25. B. Lemke 4.00. k. Trautmann 5.00. Gem. in Monitor 4.10. By k. Düver 5.00. B. in Monroe 1.00. Gem. of B. Schwarz in Sherman 3.00. Gem. in Bay City 18.18. B. Partenfelder 4.07. Teacher Brinkmann 5.00. Teacher Henrick 4.00. k. List 4.00. comm. in Montague 4.00. M. Gottfried in Monroe 1.00. (p. -108.20.)

On the negro mission: From a young man in Monroe 3.00. From teacher Simon's school 2.29 and 2.01. N. N. in Wyandotte .50. From the women's coffee of the community in Adrian 10.00. Community in Benona 2.25. Community in Manistee 6.25. Community in Waldenburg 4.25. in Benona 2.25. Gem. in Manistee 6.25. Gem. in Waldenburg 4.25. Mr. Labr Sr. in Monroe 3.00. From Teacher O. Krafft's school 2.00. B. List (for New Orleans) 1.00. (S. -38.55.)

For inner miss ton: congregation in Jonia 3.09. congregation in Lansing 4.61. congregation in Lndington 3.25. congregation in Manistee 8.10. congregation in Saginaw City 10.00. congregation in Lenor 5.29. Mr. N. N. in Monroe 1.00. thanksgiving offering by Mrs. F. Deck in Sebewaing 5.00. baptismal coll. at I. Haag .35. congreg..in Sebe- waing 12.55. by Lebrer Hensick 2.00. congreg. in Montague 2.70. congreg. in Monroe 6.00. (p.-74..24.)

For inner mission in the West: M. Hammel through B. Moll 1.00.

For sick pastors and teachers: congreg. in Monroe 10.70. congreg. in Frankenmuth 28.18. congreg. in Manistee 6.25. By B. Düver by N. N. 5.00. By an unnamed person in Unionsville 1.25. teacher Hensick 2.00. B. List 1.00. k. List for the sick BB. Wyneken and Crämer 2.00. (S. -51.38.)

On the Emigrant Mission: Congregation at Roseville 5.00. At the wedding of I. C. Arendt at Frankenlust 5.44. Congregation at I. G. Schmidt 2.04. Congregation at S. M. Ap- pold 11.65. Congregation at Benona 1.50. Congregation at Manistee 8.00. Congregation at Frankenmuth 25.59. Congregation at Montague 3.14. (S. -62.85.)

For comm. in New Ulm, Minn: Cly-Banks comm. 1.16. Saginaw City comm. 5.00. (S. -6.16.)

For the parishioners in Allendorf, Hesse: Congregation in Adrian 10.00. Congregation in Lansing 2.30. Congregation in Frankenlust 10.54. Congregation in Manistee 8.00. Congregation of B. K. L. Moll 17.51. (S. -48.35.1

For the Ludington congreg. part of the Pentecost coll. in Petersburg 4.00. Saginaw City congreg. 10.00. (S. -14.00.)

To the seminary household in Springfield: From the evening meal coffee of the comm. in Adrian 10.00.

For poor students in St. Louis: Conr. Maul for Stud. Clöter 5.00.

For poor students in Addison: At teacher Grauer's wedding ges. 8.05.

For poor sck students in Fort Wayne: half of the on A.

Lifts wedding ges. Coll. for Scküler List 8.15.

For the building fund and seminary construction: K. K. L. Moll 18.00. Frankenhilf 6.60. Waldenburg 15.00. Big Rapids 24.48. Reed City 8.92. Caledonia 5.00. Montague 12.50. (S. -90.50.)

To the seminar building have drawn:

Townships: Caledonia -50.00, Frankentrost -235.00, Manistee -500.00, Sebewaing -300.00, Montague -137.50.

To the orphanage near Boston: By?. Witte on Lüchts Wedding ges. 3.41.

To the orphanage at Addison: Mrs. Haag at Monroe 1.00.

Monroe, Sept. 10, 1881. i. s. Simon, Cassirer.

For the preachers - and teachers - widow" - and orphans - monkey

(Western Districts)

have been received:

1. contributions:

By Dr. C. F. W. Walther-5.00.?. L. Geyer 4.00.?. I. F. Bünger 5.00.

Two. Gifts:

From Dr. Schade, 20.00. Coll. of B. G. Polack's parish, 13.00. From N. N. in Wartburg, Morgan Co. of Tenn. at 5.00.

By B. A. G. Grimm of N. N. 1.00. By?. H. E. Michels, Coll. at H. Kappelmann's wedding, 6.10. By F. Rank 1.00. By H. Hintern-Escke, ges. at the wedding of Mr. F. Frese, 12.85. By F. L. in Buffalo 5.00.

St. Louis, Eo., Sept. 3, '81. C. F. Günther, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

1. contributions:

Bonden kk.: C. G. Schuricht -10.00, G. Löber, W.Uffen- beck each 4.00, I. T. Bötticher 2.00.

Two. Gifts:

From D. Kornhaas by k. M. Große 1.00. From H. Peter- sen by k. L. Lochner 2.00. From Mrs. Schröder at Mattoon by B. Schleckte 2.00. From K. Jäkel through B. Hölter 5.00. From Mrs. Husband by B. Engelbreckt 5.00. From H. Hedder by B. Succop 10.00. Durck k. Bötticker: thank offering from Mrs. Feuerbacker in Liviola 2.00; from Mt. Pulaski by I. Baumann 3.00, H. Henn 1.75, E. Hecke! .50, M. Stoll 1.50, F. Rickmann 1.00.

Durck Kassirer H. Bartling was delivered -80.75.

Chicago, III, Sept. 2, 1881. H. Wunder, Cassirer.

For the orphanage ın Addıson, III..:

From congregations 2c. in Illinois: From Homewood: by Döderlein, wedding coll. at Weber -9.30 and by D. Niedfeldt of the Orphans' Association 13.50. Niedtfeldt of the Orphans' Association 13.50. From Addison: by F. Bartling 5.25, by Dir. E. A. W. Krauß .75, by N. N. 1.00, durck F. Leeseberg .75, durck W. Fiene 3.00 and by I. Harme- ning from P. B. 1.00. Durck?. Schmidt in Schaumburg: by Mrs. L. W. 2.00. From Chicago: durck k. Wunder by L. Kißner 2.00, by Mrs. Leitsch 3.00, by B. Hölter by G. Thiele 2.00 & Emma Spahr .50, by teacher Krumfleg by Mrs. Hörmann .50, by B. Bartling by Ch. Freundt .50, & by k. Lochner for orphan reports sold 2.85. By B. Löber in Niles from the orphans' society and parish 18.45. By B. Gotsch's parish in Uork Centre 10.00. By W. Koll- mann from the parish betVorkvtlle 5.96. B. Heyer's parish in Colehour 2.00. By?. Martin in New Bremen: from the collection plate 5.00, from the offering box of the congregation 3.50. Communion scoll. from B. Koch's congregation in Wheaton 3.16. By k. Drögemüller in Arenzville from Mrs. R. R., Thank offering for happy recovery, 1.00. By B. Wangerin's congreg. in Town Sumner, from the collection bag 5.00. By k. Riedel in Bloomington from Mrs. Ehrlich 5.00. By I. Harmening from E. Bridske in Genoa 5.00. By k. Norden by J. F. Timm at Lindenwood 1.00. (Summa-112.97.)

From congregations re. outside Illinois: by Cassirer Birkner at New Uork, 3.50. by Cassirer Simon of the congregation at Amelith, Mich., 3.12. by Cassirer Rademacher at Fort Dodge, Iowa, 7.00. by Cassirer Grahl at Fort Wayne, Ind. 75.35. by Teacher Kirchner at Eitzen, Minn. coll. at Gardener's infant baptism, 1.00. (S. -89.97.)

From children: Quittirt in the children's sheet 148.22.

To Kostgeld: From CarlThöne in Chicago, III, 200.00u. from Aug. Jaffke in Dork Centre 3.00. (S. -208.00.)

Addison, III, Aug. 16, 1881; H. Bartling, Cassirian.

For poor students received with hearty thanks by Mrs. Meyer from the Hon. Ladies' Association of Mr. B. Stocks in Adams Township, Ind. at -20.00.

L. F. W. Walther.

The following gifts have also been received to cover the debts resting on our church: From k. C. F. Steinbach -2.00; by Mr. Teacher Waschilewsky from members of the congregation at Fairfield Centre, Ind. 16.00; by B. Paul Schwan in Cleveland 8.00; by Mrs. ? King . New Uork 10.00; by Mr. Kassirer C. Grahl 38.47; by Prn. B. I. v. Brandt .75; by Mr. Teacher I. S. Stemon 6.85; by Mrs. N. N. at Farmers Retreat, Ind. 5.00.

Shares were donated by Mr.? E. Hamann 2; by Mr. H. Lothmann 5; by Mr. k. König 2; from Mr.?. I. Fackler 1; from Mr. C. Klausing 1; from Elisabeth Bieberich 1; from Mr. Sam. Zahn 1; from the Young Men's Association of the Lutheran Emanuels-Gem. in Fort Wayne 2; from Mr. G. Müller 1; from Mr. H. Schmidt 1; through Mr. B. Herbst jr. by Mr. Fr. Kronacher 2.

Hearty thanks and God's blessings to the kind givers! Cincinnati, O., Sept. 5, 1881. A. Brömer, B.

New print.

A Writing Plan; edited according to the principles of rational calligraphy and the tact writing method. - A Manual for Teachers, edited by W. Grützmacher, teacher at St. John's School, Brooklyn, New York. Price 75 cents.

Mr. Grützmacher convinced the members of the New Uork Community School Teachers' Conference by personal observation that it is possible to achieve that almost all pupils of a class write with an evenly beautiful and firm hand by consistent implementation of the tact writing method. They then induced Mr. Grützmacher to publish his "Writing Plan" in print. - The test writings of pupils from Mr. Grützmacher's school, as well as his personal experiences, which are available to the writer of this report, also justify a recommendation of the tact-writing method to a high degree.

Four writing notebooks to reinforce the acquired skill in tact writing are to follow the "writing plan" soon.

H. E.

Changed addresses:

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Lsv. Llerkel, 16 Lrovu 8tr., OkteaAo, III.

Lsv. B. Rossener, 5 Olck LlsZurlpe 8tr., hksrr Orleans, Ba.

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The .Lathrraaer" is published twice every month for the lLbrliche Eubserip. tlonoprri" of one dollar for the autwariigen subfchreiber who bathe the same "orau "tnb "adien. Where the same is brought into'" Hau" by carriers, the subscribers have 2L Lrnt" carrier cobn ertra ,u pay.

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8t. 1 "uis, blo., other, "send. - In Germany this" sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Drerden.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 37. St. Louis, Mo., Oct. 1, 1881, No. 19.

Can and should a Christian be sure of his blessedness?

(Answered by Pastor V. Koren in the Norwegian Lutheran "Kirketidende," and translated from it by Bro. S.)

(Continued.)

Another objection, by which men seek to extricate themselves from the difficulty, is this, that they say, All the promises of God concerning salvation and blessedness are conditional (as many teachers of our church have expressed themselves). For God hath not promised us blessedness absolutely, but, as Paul saith (Rom. 11:22.), provided we abide in goodness; neither hath Christ promised absolutely that we shall attain where he is, for we must think of a condition from other passages: if we abide in him (John 15:.7.), if we keep his word (John 8:51.).

To this I answer: Yes, if this were true, that God's promises were conditioned by something in us, which we must therefore first accomplish in order to be able to believe the promise, - yes, then our opponents would be right, and we could never be certain of our salvation; but, praise God! this is not so. For this objection is nothing else than the old confusion and obscurity, which we know from the controversy about absolution *) and of which every somewhat experienced pastor will have had examples enough in his pastoral care. It arises from a confusion of the nature of the divine promises with the effect of them. God's promises are not in themselves conditioned by anything other than God's mercy and the ground on which it rests, namely Christ. They are unconditional, and must be so, otherwise they would not be promises of grace, and this is the essence of promises. It is different with their effect. This is through our Faith is conditional, for if we do not believe, then the promises are of no use to us. For this very purpose I am writing these lines, namely, to encourage us to believe God's glorious promises. So the effect of the promises is conditional on our believing them. But here it is to be noted that God Himself has promised to fulfill this condition, otherwise it would not be fulfilled; for we cannot by our own reason nor strength believe in Christ. And the means by which God himself fulfills this condition is precisely the divine, free, and unconditional promise itself. Wherever in the Gospel it may seem as if God demanded something of us, in such a way that it would be made a condition of our salvation, the Scriptures show that God himself wants to fulfill this condition for us; for otherwise it would not be fulfilled, otherwise our salvation would not be with God alone, and the Gospel would not be a Gospel. Here belongs Augustine's saying, "*Da, quod jubes, et jube, quod vis,*" that is, "Give me what thou commandest me, and then command me what thou wilt." God's promises, then, are, by their very nature, unconditional, and create in us precisely the [fulfillment of the] condition which is required for their salutary use, namely, faith. The only thing we can do by our own power is to despise or doubt God's promises. Unfortunately, this is not difficult for us.

Another old objection is this, that such an unbreakable certainty concerning salvation is not consistent with the many exhortations which God gives us, that we should watch and pray, that he that standeth should take heed lest he fall, that we should work to be saved with fear and trembling.

This has always been asserted by the Papal Church and later by a part of the Reformed Church.

This objection is also connected with that distrust of God's word and promise, as if they did not execute our salvation, and is founded on a misapprehension of the nature of faith. The fear and trembling to which God exhorts us is so far from being at variance with the certainty of faith that The latter, rather, is promoted by them. Yea, if we do not obtain salvation with fear and trembling, if we do not remember that we may fall, if we do not watch and pray, if we do not strive to enter in at the strait gate, in a word, if we do not live in daily repentance, we cannot keep the faith. Therefore Paul says, "Stand thou by faith; be not proud, but fear." (Rom. 11:20.) There is an interaction here: The only way to keep the faith is to fight the good fight; and that which is to give us strength to fight the good fight is again faith, the certain hope of eternal life.

For God did not promise to save his elect so easily, without their knowing it. He does not force us, but convinces us, punishes us, teaches us, guides us, comforts us, bears with us, entices us, and at the same time gives us strength to follow his guiding hand. He has shown us the way in which he will make us blessed. This is not the way of sinful security, but it is the narrow way. JEsus is the way for us, and there is none further. The promise is tied to this way. If we would go any other way, we have no promise; and if we have no promise, we can have no divine assurance of faith, but only an empty imagination. Therefore the assurance of faith can and ought always to be watched and tested. Even though it is, in its essence, an unbreakable, unshakable, divine, and infallible certainty, it is at the same time not an absolute certainty, but a certainty of faith, and precisely because it is a certainty of faith, it is bound to the Word of God, on which it rests. Hence several of our ancient teachers have called it a *certitudo ordinata*, i.e., a certainty determined by and bound to a certain order (the order of salvation); so that if one leaves the order of salvation, the certainty of faith is then at an end.

Since God has promised to save us, we should believe this with all our hearts; but if we are God's children, we do not believe this alone.

*In any case, the author is referring to the dispute of the Norwegian Synod against the so-called Danish Conference, which teaches, among other things, that absolution is really only the preacher's personal judgment of his confessor; if the preacher is mistaken in his judgment of the state of the soul of his confessor, then his pronounced judgment of the forgiveness of sins is, of course, also invalid and invalid. - A very bleak doctrine that denies the power of the gospel!

We believe all the words in which God shows us the way in which he wants to make us blessed. Every word from God's mouth is precious to us, and God's admonitions and warnings are as necessary to us every day as his comfort. For we are not pure in spirit; our faith is usually very weak and frail, while flesh and blood is strong in us and wants to enforce its will; but "if we live according to the flesh, we will have to die. If we fall into sinful security, we lose faith, and where is our assurance then? Therefore we also need that word of God which reminds us of the possibility that we may fall away and be damned, so that this truth may drive us to faith in God's promise, in which lies our salvation; And since we cannot keep faith in God's promise, unless we guard against all sin, and live in daily repentance, we must also, precisely in order to hold fast to the faith, keep a good conscience with earnestness, for he that casts away a good conscience will be shipwrecked in the faith (1 Tim. 1, 19.). For "faith and the calling upon God are tender things, and though there may easily be a very small wound of the conscience, it pushes away faith and calling, as every practiced Christian must very often experience. Therefore Paul puts these pieces together 1 Tim. 1, 5. 19. 3, 9." (Luther, Walch X, 1997. f.)

Paul shows this by his own example. He had unbreakable certainty in his faith concerning his election and salvation; but he also knew that God wanted to make him blessed by fighting against the flesh, and that he could only be preserved in faith by such a fight and thus receive the imperishable crown. Therefore he says, "I stupefy my body, and tame it, lest I preach to others, and become reprobate myself" (1 Cor. 9:27). He had the right weapon for this fight in faith, which he calls the shield with which we can quench all the fiery darts of the evil one (Eph. 6:16). Therefore Peter exhorts us to all diligence in good works, that by the testimony of them we may establish our profession and election, that is, by faith we may be assured of it. That we may be assured by faith that we are called and chosen unto salvation, and that by this steadfast faith we may be strengthened again, that we be not slothful and unfruitful in the knowledge of our Lord Jesus Christ, but that the virtues of faith may abound in us (2 Pet. 1, 8-10.). Wherefore also John, after he had said that he was sure that he would be saved, saith in the same breath, "And every one that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

When we consider what we are, and what we have deserved, that we have never been, and never can be, worthy of the very least gift from God; when we consider what we must be in the eyes of God, who knows the reason of our wretched hearts, and when we have then become certain from God's word that he loves us and wants us to be among his own, that the Father loves us as that Father in the Gospel loves the prodigal son, that our dear Lord JEsus has had mercy on us, just as he had on Peter, that the Holy Spirit has our

Is it possible for us to love him again, and to live in daily repentance with childlike fear, taking care that we do not sin against God? Will it not be to our daily shame and sorrow that we do not better comply with this? Shall we then add to all our other sins this one, that we will not believe what God has promised us? No, we want to believe it, and we want to be sure of it, not in sinful certainty, but in childlike fear. Let us serve the Lord with fear, and rejoice with trembling (Ps. 2:11). Let us be ashamed to acknowledge our weakness in faith; let us not imagine that we have already grasped it, or that we are already perfect; let us pray God not to forsake us, nor to fail us, but to strengthen us in faith, to help us to humility, to watchfulness over our favorite sins; let us be diligent to give up all hope of being able to help ourselves, and to all things let us seek our hope, our strength, and our encouragement in God's glorious promises. Let us believe them, even if we have to cry out, "I believe, dear Lord, help my unbelief!" So let faith keep us in childlike fear. So let faith keep us in childlike fear, and childlike fear drive us to faith.

Unfortunately, we also have another fear in us, namely the servile fear of the old man. This is the fear of doubt, bondage and an evil conscience. In this we give no glory to God. This fear is condemnable, and we ought to fight against it; for it is not of God, but of the evil, natural, unbelieving heart, which will not believe God, neither can it (Rom. 8:7), but will trust in itself, or not believe at all, but see. Of this fear of doubt and unbelief St. John speaks when he says, "Fear is not in love, but perfect love casteth out fear." But of filial fear St. Paul speaks, when he exhorts us to create that we may be saved, with fear and trembling. *)

Of this we must be reminded, that we may be preserved from sinful security. Therefore we sing **) with Johann Angelus:

> "The devil comes with his cunning, The world with pomp and splendor, The flesh with lust, where thou art, To cut thee down and catch thee.
>
> "If thou wilt not fight like a valiant hero, thou art down and felled."
>
> (Prayer Treasure Nro. 56, 2.)

And with Kaspar von Warnberg:

> "For as the roses stand among thorns sharp, So Christians walk in all fear and danger As the waves of the sea are And the impetuous wind, So all here on earth Our course is full of trouble."
>
> (Hymnal Nro. 404, 3.)

*It is important to note that the opposite teaching must necessarily work a greater or lesser degree of servile fear. But servile fear is a revelation of sin in us. It belongs to the old man, and is wrought in him by the law. The fear which the law demands is filial fear, which goes hand in hand with love and trust, and is wrought by the gospel. This shows that the opposite teaching mixes law and gospel.

**) Here, too, the translator has had to replace the wonderful Norwegian song verses with corresponding German ones.

And with Dr. M. Luther:

> "In the midst of life we are embraced with death."
>
> (Gsgbch. Nro. 416, 1.)

But for what purpose do we remember this? Is it to make us anxious, and to make us doubt, and to make us say: I know that I walk "in fear and danger altogether;" but what the end of it will be, and where I shall go, I know not? No, but that the remembrance of danger may drive us to God, that we may strengthen ourselves with the promise, and in faith receive strength to be on our guard, and to overcome our enemies; that we may thus continue to sing with John Mathesius:

> "Let thine angels also abide, And depart not from me to drive out Satan, That the evil foe here In this pitiful valley May not work his wickedness on me, Nor deceive body and soul, Nor bring me down."
>
> (Gsgbch. 292, 5.)

And with Paul Gerhardt:

> "Thou JEsu, dearest friend, Art thyself my light and life; Thou holdest me fast, And no foe can lift Thee where thou standest;
>
> In you I stand, and you in me, And as we stand, so we remain here and there ""separated."" (Nro. 419,7.)

And with Franz Joachim Burmeister:

> It is enough, O Lord, if it please thee, Unchain me.
>
> My JEsus is coming! Now good night, O world! I'll go to heaven's house, I'll go safely in peace;
>
> My damp lamentation remains there:
>
> That's enough! (403, 5.) *)

"For," says Luther, "since we have been bought by the precious blood of Christ, born again in holy baptism through his joyful resurrection from the dead, and called through the gospel to a living hope, to an inheritance that is imperishable, undefiled, and unfading (as St. Peter says, 1 Epist. 1:3, 4), which will be preserved for us in heaven, we should also hope and wait for this same blessed hope with joy and confidence.

"St. Paul teaches us this Christian art and right masterpiece (Titus 2:13), and admonishes us Christians that we should learn to distinguish between this present, perishable life, and that future, imperishable life, and turn our backs on this present life, which is passing away, and which we must finally leave, and always keep that future life in view, hoping for it firmly and assuredly, as that which endures forever and into which we belong. We are to be careful in good works, in discipline, righteousness, and godliness," he says, "for the blessed hope, that is, we Christians are to send ourselves to a better life than this life on earth is. We should build much more firmly on this life and hope for it more surely, even though we do not yet see and feel it, because we are now building and hoping for this present life, which we see and feel.

"Such things are rightly taught, but not soon learned; rightly preached, but not soon believed; finely admonished, but not easily followed; well said, but evil done. For there are very few people on earth who wait for the blessed hope, for the future, imperishable inheritance and kingdom, and so certainly for it.

") We find a similar train of thought, as in the verses here compiled, in Simon Dach's glorious song of victory under Nro. 410 of "our" hymnal.

wait, as it should well be, that they should not so certainly possess this present life....

"Neither are we baptized to abide here on earth, and to make for ourselves a paradise and a kingdom of heaven here.... but that heaven may be opened to us, and that we may be saved unto everlasting life.... For this eternal life we were baptized, for this Christ redeemed us through His death and blood, and for this we received the Gospel....

"Here it must be believed, hoped for, and waited for, but there it will appear. Whoever does not wait for the same hope will not come to the appearing; but whoever waits for it firmly and without doubt must not care for the appearing. St. Paul makes such a difference (between hope and appearance) also to Colossians (chap. 3, 3. 4.): Your life is hidden with Christ in God. But when Christ your life shall be manifested, then shall ye also be manifested with him in glory.' St. John also makes this distinction (1 Epist. 3:2.): 'Beloved, we are now the children of God, and it hath not yet appeared what we shall be; but we know, when it shall appear, that we shall be like him, because we shall see him as he is....

"A Christian thus saith, God hath given me eternal life by his Son, and I was baptized into it, and called unto it by the gospel: therefore will I also wait confidently for it. But beside this, God hath created me, and set me in the office, to be a lord, and a wife, and a maid, and a schoolmaster, and a preacher, 2c., and to serve him in my profession; wherefore also I will be diligent to good works, and will be a goodly, godly servant, an obedient, chastened maid, a diligent schoolmaster, a faithful preacher, and do those things that are well pleasing in the sight of God.

"Whoever knows this and lives by it will not find his life difficult or sour, and will not grumble against God, even if he is sometimes in pain. For because he is certain of eternal life and waits for the blessed hope and appearing of the Saviour Jesus Christ, he gladly does and suffers everything he should do and suffer.... But anyone who does not know this and does not act accordingly must find his life sour and difficult. For since he is not certain of eternal life and does not wait for the blessed hope, he cannot be satisfied nor have patience." (Luther, Walch IX, 589. ff.)

There is found in the evangelist Matthew (chap. 14, 24. ff.) an account which, in a few features, sheds light on and confirms the proofs which I have given above of the groundlessness of the objections which are raised against this doctrine.

The disciples were once on the Sea of Galilee at night time. It was toward morning, the weather was rough, the wind was against them, and they were suffering distress from the waves. Then they saw One coming, walking on the sea. It was Jesus, but they did not know him. For it was not yet light; they themselves were tossed to and fro by the waves, and - how should a man be able to walk on the sea? "They were terrified, and said: 'It is a ghost,' and cried out in fear. But straightway JEsus spake unto them, saying, Be of good cheer, it is I; fear not. And Peter answered him, and said, Lord, if it be thou, let me come unto thee on the water. And he said, Come hither. And Peter came out of the ship, and walked on the water, that he might come unto JESUS. And he saw a strong wind. And he was afraid, and began to sink, and cried out, saying, Lord, help me. But JEsus soon put forth his hand, and took hold of him, and said unto him, O thou of little faith, why didst thou doubt?"

Here we have a man who has a goal before him which he cannot possibly reach by his own strength. Peter cannot by his own strength take a single step on the water, much less reach Jesus; just as a sinful man cannot by his own strength and effort take a single step toward God and salvation, much less keep himself on the path to salvation to the end.

But the Savior said to Petro, "Come here!" Therein lies the promise. For this word shows that JEsus could and would help Peter away unto Himself; for this JEsus well knew, that Peter himself could not do, and that if he should be able to come, it must be by JEsu's power and will. If, therefore, JEsus had not both power and will to help him away, he would not have said, "Come hither." To this word, therefore, Peter should have adhered. He should have been sure, believing in this word, that he could and would go to Jesus. He ought not to have entered into it with his reason, nor to have reckoned that a man was heavier than water, and that there was therefore a probability that he might sink; for this, of course, was well known to JEsu. Neither should he have been frightened by the strong wind and the high waves. JEsus, who had said to come here, knew what kind of weather it was. Neither should he have entered into his own carnal thoughts, which would have tempted him to rely on his faith rather than on the word of Jesus; neither should he have thought, Have I now so strong a faith, that I can walk in the strength of my faith on this stormy sea? For then he would either have doubted at once, or would have put his trust in himself, as he did once later, and in both cases he would have sunk. Only the word of Jesus, "Come hither," gave him a right to hope that he would get over the waves. Faith relies on the power of the word of Jesus, and not on its power to hold fast; if it builds on itself, it has already left its right rock, which is the promise of God.

Nor should he have thought so: Certainly JEsus said, "Come hither!" But whether I shall ever be able to get there I cannot know; for it is possible that I may sink; surely this possibility is not removed; surely I know that a man is heavier than water; surely I know that it is only by faith that I can remain above, but surely I cannot know whether I shall be able to keep the faith, and whether I shall not perhaps be afraid of the strong wind over a little thing.

That would have been just the same secret distrust of the promise again, as if it were not enough that JEsus had said, "Come hither!" With this word in his ear and heart, Peter should have said, as he said on another occasion, "Upon thy word, O Lord, - yea, upon thy word will I come, despite myself, and all the waves and storms in the world!

But did Peter have nothing to fear in order to have this certainty of faith that he would come to Jesus? Is there not in this example a side piece to what we have said above about the fear and trembling that accompanies faith? should slide? Yes, that is there too. For in that JESUS saith, Come hither, both the way and the goal are given. If Peter had wanted to walk about and go elsewhere, he would have had no promise. His request had been, "Lord, make me come unto thee on the water!" And JEsus had said, "Come hither!" He had not said, Go where thou wilt. Just as God has not promised us blessedness without at the same time determining the way we have to go, namely, "the narrow way that leads to life".

But Peter forsook the promise; he entered into the calculations of reason; he reckoned according to the strong wind, therefore he began to sink. Jesus said to him, "O thou of little faith, why didst thou doubt?" There we have a testimony of JESUS himself, what Peter ought to have done, and what we ought to do, when we have a promise from the mouth of the LORD.

But what would we think of Peter if, after this rebuke from the Lord, he had tried to gloss over his unbelief and doubt as to whether he would be able to reach Jesus over the stormy waves, with all kinds of objections and apparently reasonable and probable reasons, perhaps even thinking that this would be humble and spiritual!

(Conclusion follows.)

Luther's lamentation and consolation, when he was also helped by false

Luther wrote the following in his "Answer to the King's Blasphemy in England" in 1527:

Why should I be angry with the papists, who are my public enemies, and what they do to me, they do according to the law of the enemy, as is right. But these are first and foremost to me the righteous ones, my tender children, my little brothers, my golden little friends, the red spirits and enthusiasts, who (as methinks) would not have known anything brave either of Christ or of the Gospel, if Luther had not written before, and certainly by their art would hardly have worked their way out of the tyranny of the pope into such freedom and light, or, if they could have done it, they would not have been allowed to attack nor dare to do it. For at the time when I stood alone in battle, having to suffer bulls and banishment, both Pabst's and Emperor's, as well as all the Papists', they were bold, joyful, undaunted heroes - to remain silent and let me work alone in the mud. But now that God has graciously helped me to make a little space for myself and them, and they should stand by me and help me to carry out the quarrel fully, as I relied on them and put them off, they fall upon me from behind, poor well-mannered people, and attack me more cruelly than the papists do. Then I must be a new pope; they are the ones who preach Christ rightly. The sacraments must be used; they have become nothing but signs, so that Christians may be marked as sheep are marked with red heel. How finely I argue! I lie in the field against the papists, thinking that my brethren are behind me and will help me; meanwhile they set fire to my city and murder all that is within it, and yet they boast that this is a small thing, and that the sacraments are not so important that they should not be used for this purpose.

they quarrel; they pretend to great love, peace, unity, and humility. Yes, that they forget nothing, they praise themselves, how great martyrs they are and must suffer so much, also from Luther; but Luther suffers nothing at all, has also lost his spirit and is walking on vain roses. I mean, that is quite a piece of ore, and the very most lenient (soldierly) piece that the wretched devil can prove to me. Ah, on such a morsel one should taste a drink; death is bitter, but life, which should see and suffer such pieces, should not be so sweet. I would not have thought that St. Paul's words were so serious and so valid, since he speaks of false brothers; I also had to find out what kind of herb it was. Up to now I had been tempted and suffered all kinds of things, but my Absalom, my dear child, who had not yet driven out and defiled his father David, my Judas, who scattered the disciples of Christ and betrayed his Lord, he had not yet done his work on me; this is now also in progress, praise be to God and may his mercy prevail. I wondered why the verses in the Psalter were so unpalatable to me, since he speaks Ps. 41:10: "He who ate my bread trampled me underfoot. And again Ps. 55:14, 15..: "Thou wast my companion, and my keeper, and my friend, which were kind one to another in secret, and we walked in the house of God in heaps? As rotten willows they tasted to me at that time; but I mean, I have got cooks, which have seasoned them unto me, and made them galreden (delicious juice), that they should taste to me. Ah, these are the most excellent of friends; does that mean that a man's household shall be his enemies? Match. 10:36 Why could I not understand it before? Are these the swine and dogs that turn and tear us, when we cast sanctuary and pearls before them? Lord God, who knew it? Then, dear Squire Luther, learn some other time what it means: beware of men. Art thou a doctor, and wilt know the devil almost well, and know'st not yet? Well, all together, as you are together and belong together, devils, papists, and enthusiasts in one heap, only fresh to Luther: you papists from the front, you enthusiasts from behind, you devils from all ends; rush, hunt, drive confidently, you have the right game before you. When Luther lies down, you will have recovered and won. I see that all is lost; no rebuke, no teaching, no exhortation, no warning, no promise, no entreaty, no supplication, no patience, no humility, no hypocrisy, no enticement, will avail; try as I may, turn and turn, it will not avail. Well, then, in the name of God, let the rebellion stand. Let him who is afraid depart; let him who is afraid flee; I know that my reserve is strong and sure enough for me. Whether the whole world be joined unto me, and fall away again, it is all the same unto me: and let me say, When I was alone, it was not joined unto me before. He that will not, let him go; he that will not, let him go always. Who holds the other here? said Rust by the neck-iron. I can live and die all the happier because I live and die with such a conscience that I have served the world with all my diligence for its good and have brought the holy scriptures and God's word to light in a way that has not been seen in a thousand years. I have done my part: let your blood be on your own heads and not in my hands. But I ask again for God's sake: If it is possible for you, do not swear to Luther; it is truly not Luther whom you are chasing; you should and must and must not be in the way of Luther.

You will let Luther's teaching stand and remain, if you were ten worlds apart. My body will soon be worn out, but my teaching will wear you out and devour you. Indeed, you should almost feel that my teaching is true, because it has grown so much that no one has yet been able to break it, and it has remained undaunted and unconquered in the face of many a storm. The enthusiasts think that if they have Luther under them, they will lead them to vain clouds. But the papists think, and I almost believe it too, that if Luther were not there, the enthusiasts would soon grow thin and crawl to the hole; they are truly standing on weak legs, as much as I have read their writings." (XIX, 517-521.)

(Communicated at the unanimous request of the conference.)

To the theological faculty of Concordia Seminary, St. Louis, Mo.

In Christ honored and beloved fathers and brothers!

When the holy apostle Paul, for the sake of the pure gospel he preached, had been put in chains and bonds by the emperor Nero, like a rebel and agitator of the people, he wrote to his Timothy, "Be not ashamed of the testimony of our Lord, nor of me, who am his prisoner."

Those who freely confess the truth of the Gospel, who boldly confront the enemies of the Gospel with the words, "It is written," "The Scripture cannot be broken," are, for the sake of their testimony, bitterly reproached by them, their name is called a malicious one, they are accused of confusing Israel and of destroying the Church driven by ambition and arrogance. You too, venerable fathers and brethren, have had ample experience of this of late. "The St. Louisans," you write to the world, "have sided with the Calvinists in the doctrine of election by grace which they lead; they have this time made to be heard, not the voice of our Church, but the voice of strangers.

We, the members of the Wisconsin Evangelical Lutheran Pastoral Conference/) deplore the blindness of your adversaries and heartily abhor the crooked ways which some of them have taken. We are livingly convinced of the scriptural truth of the doctrine of election by grace which you hold; we are quite assured by the Holy Spirit that the so-called New-Missourian doctrine of election by grace, that the doctrine of the so-called "St. Louisers" is just the gospel of Christ and his apostles. We loudly confess this doctrine, we rejoice in this doctrine, we thank God for this doctrine, which is, however, "comforting," and therefore willingly bear with you the disgrace which has fallen upon you for its sake. We are not at all ashamed of the "St. Louiser," but thank God that he has given us the "St. Louiser," and herewith unanimously testify that in this controversy you defend the things and honor of the Lord JEsu against the things and glory of the devil. -

A time of sour struggle lies behind you, the battle still rages, and no one can say how long the enemies will assail Zion. It may well happen that the battle will burn hotter still, that more men will stand out among us "who

*) This conference includes all the pastors of the Missouri Synod in the State of Wisconsin.

"where perverse doctrines are spoken. - "We are afraid, but we do not despair." The God of peace will tread Satan under our feet at last. "Shall not God save his elect that cry unto him day and night, and should have patience over it?" -

He has already begun to show us his salvation. He has blessed your testimony abundantly. By the grace of God you have restored many who have erred, you have strengthened the weak, you have fortified the wavering. To many the covenant strengthened, chiefly here in Wisconsin, where first the "storm bell" was rung. -

Well, dear fathers and brethren, continue as before to bear witness to the truth, "as the deceivers, and yet true." Here in Wisconsin, too, whatever our adversaries may say against it, multitudes of Christians stand before God, and plead, "Help thy people, and bless thine inheritance, and feed them, and raise them up for ever." And he will. He has already led our synod victoriously through many a hot battle, he has so often put to shame the hopes of their enemies, he has so often shown us quite clearly that he is our gracious God and Father, that we truly have no cause to pusillanimously ask: What is to become of it, where is this conflict to lead? "God is our confidence and strength, a help in the great troubles that have befallen us. We will fear no evil."

As before, we will continue to bear the shame of Christ with you and openly confess those who are blasphemed for the sake of the confession of the truth. We too have been scolded harshly enough; we are in the eyes of our enemies the "St. Louis" copycats and copyists. God knows that we do not boast of any man, that we alone let our highly praised Lord Jesus be our Master. But it would be shameful ingratitude if we did not acknowledge the gifts given to us in the "St. Louisers" and did not want to confess the men who so faithfully care for the integrity of God's gospel, who work so tirelessly in word and doctrine, who so courageously and steadfastly contend for the truth. Of whom we are fellow-workers, as in the kingdom, so in the tribulation. One spirit dwells in us, one faith unites us, one confession.

That the Almighty God may continue to strengthen you, dear fathers and brothers, and give you a cheerful and constant courage for your sour day's work, this we ask of him for you

The members of the Wisconsin Evangelical Lutheran Pastoral Conference.

In their name and on their behalf

Ch. H. Löber, Chairman.
J. Schlerf, Secretary.

To the "ecclesiastical" chronicle.

I. America.

Our local seminary. With praise and thanksgiving we bring our readers the happy news that at the beginning of the academic year in September 41 new students entered our seminary and one is still enrolled. With one absent and vicarious, the total number of our students is 103, ten of whom come from the Norwegian Synod. Thanks be to the Lord for His unspeakable grace. The fact that with such a large number of students the space in our old building is not sufficient, we will

the readers can well imagine; but they will also draw the necessary conclusion that this need should soon be remedied.

The "Standard" of Columbus now makes spiteful attacks on Missouri in every number. In its last number it thinks it is playing a great trump card by pointing out how our doctrine of election by grace is applauded in sectarian papers. Everyone who is somewhat acquainted with the sects in this country knows that, as a rule, they know neither their own doctrine nor the doctrine of the Lutheran Church. And this is all the less strange, since the Lutheran Professor Loy is also in the position of not knowing the Lutheran doctrine as it is laid down in the Confession. By the way, the applause of the sects is still such a thing. A Reformed newspaper recently pointed out the difference between our doctrine and that of the Reformed. This paper had very well noticed that we teach and hold fast the common, earnest grace of God. Since the "Standard" now tries to persuade its readers that we do not teach the general sincere grace of God, it could learn honesty from Reformed people. What, then, does the Standard say to the fact that its doctrine of election by grace is applauded by the grossest rationalists, Pelagians, and synergists in the General Synod and General Council? F. P. [Pieper]

Ohio - Synod. The Ohio Synod, as was reported in the previous number of the "Lutheran," has withdrawn from the Synodical Conference. But this is not the saddest thing. This Synod has now also allowed itself to be led by some "leaders" to declare itself against the Lutheran doctrine of election by grace as it is confessed in our Confession. This is sad, very sad. It should now be very difficult to persuade the Synod to withdraw the declaration once made. God forbid that error should take root there forever and spread further and further into other doctrines. - Already the beginning of the Synod did not bode well. The synodal speech with which Prof. Loy opened the synod was carried by the spirit of untruth. In it it was asserted, contrary to all the facts, that the Missouri Synod had made fraternal and peaceful negotiations on the disputed doctrine impossible. The Missouri Synod, as the "Standard" of Sept. 24 expresses it, "is said to have cut off the possibility of a calm and friendly discussion of the points of difference." But how lies the matter in reality? Missouri has been publicly attacked, before all the world, since January, 1880, by a paper established for that purpose. And this attack came from the Synodical Conference. What did Missouri do in response? It appealed to the then president of the Synodical Conference, the late Prof. Lehmann, a member of the Ohio Synod, with the request that an extra meeting of the Synodical Conference be called, so that the public agitation might be resisted and a fraternal discussion of the existing difference might take place. This request remained without success. No meeting of the Synodical Conference was called. In the meantime, the Missouri Synod continued to be publicly attacked. We defended ourselves against these attacks by factual presentations of our doctrine. This lasted a whole year. Then, in January of this year, the present president of the Synodical Conference, Prof. Larsen of Decorah, Iowa, called the theological professors within the Synodical Conference to a discussion of the disputed doctrine in Milwaukee, Wisc. The professors of the Missouri Synod not only responded to this meeting, but when the meeting in Milwaukee did not produce the desired result, they agreed to negotiate further in a fraternal manner. Pending another meeting at a later date that both sides should refrain from using the articles in dispute. The opposing side did not respond to this. As early as February, Prof. Loy of the Ohio Synod appeared in public battle against us in a paper founded especially for this purpose. Prof. Loy raised the accusation that we had Calvinistic leaven in our doctrine, while at the same time misrepresenting our doctrine in the most essential points. Hereby Prof. Loy had already broken the brotherly fellowship. If one accuses someone of false doctrine before the whole world by mentioning his name, then one declares that one no longer thinks one can do anything with such a person through private, fraternal negotiations. Our Synod of Delegates, which met in May of this year, therefore had no choice but to instruct its delegates to the Synodal Conference not to sit in ecclesiastical consultation with anyone who publicly accuses us of Calvinism. That, in a nutshell, is the state of affairs. Now how does the Ohio Synod come to accuse us of making a peaceful and fraternal discussion of existing differences impossible? This accusation is a public falsehood. This accusation is invented to cover our own guilt.

The majority of the Ohio Synod made the President's falsehoods their own. So God has let them fall. The poor Ohio Synod now takes the position that others, who also claim to want to be faithful Lutherans in all things, have taken towards us. It now confesses "on the whole" a doctrine of the later dogmatists in opposition to the doctrine laid down in our confession. The Ohio Synod now confesses "that the ordinance of the elect unto eternal life was made in respect of faith." According to this doctrine, "in the sight of God" faith, and that is persevering faith, is to precede election. First God is said to have seen whether a man has remained in faith to the end and has attained blessedness, then God is said to have chosen him to eternal life. This may sound very acceptable to people who only judge from above and are not informed by Scripture and confession. But our Lutheran confession proves from Scripture that a Christian should regard his eternal election in Christ as a cause of his conversion, his faith, and his preservation in the faith. The Concordia formula says: "But the predestination or eternal election of God is only over the godly, well-pleasing children of God, which is a cause of their blessedness, which he also creates, and ordains what belongs to the same, on which our blessedness is so stiffly founded that the gates of hell cannot prevail against it. Jn. 10, 28, Match. 16, 18" (St. Louis ed. p. 379). Further, "This doctrine also (of the election of grace) gives the beautiful and glorious consolation, that God has made every Christian's conversion, righteousness, and salvation so dear to him, and so faithful to it, that before the foundation of the world was laid, he took counsel concerning it, and decreed in his purpose how he would bring me to it, and keep me therein (p. 483). This doctrine of our confession, drawn from the word of God, is now rejected by the Synod of Ohio, though it still outwardly professes the doctrine of the Formula of Concord.

Then there are also contradictions in the present confession of the Ohio Synod. On the one hand, the Ohioans know exactly according to which rule the eternal election of God took place. But then they say again: "that we men are not able to see through and comprehend the marvelous decrees and guidance of God's grace concerning individuals as well as whole peoples. This last thought is taken from our confession. But, as everyone can see, it does not fit the confession that the Ohio Synod has now adopted. The new cloth will not sit long on the old garment. - It is also extremely strange that the confession now established, which has "in view of the faith" as its content, has retroactive force. The Synod decided: "that as in the past, so also in the future, the doctrine confessed here anew by us shall be the only justified one in our institutions, schools, publications and churches. In 1877, Prof. Loy declared in a theological report that it "could easily lead to errors" if one said that the election had been made in view of faith. Does perhaps the present decision cause Prof. Loy not to have made the above statement? F. P. [Pieper]

New enthusiasts have appeared in and near Chicago. Their founder is an advocate named H. G. Spafford, an elder of a Presbyterian church, who was supposedly converted by Moody. They consider themselves consecrated to the Lord and heirs of the promise in the 7 epistles of the Revelation of St. John: "He that overcometh" 2c. and therefore call themselves overcomers. They believe that they are directly led by the Holy Spirit and boast of the gift of healing. At Mount Oel in Palestine, where a number go with Spafford, they expect new revelations. - Another sect arose last winter in Eaton County, Mich. It was founded by a farmer named Smith, who set himself up to be a prophet sent from God, and soon, and still more recently, found followers. It has taken the name: "The Living Church of God." Its members, who call themselves the "elect," think they are in direct communication with the Spirit of the living God, who always tells every believer in his heart what to do and what not to do. They pretend to be in possession of special secrets in consequence of this exact connection with the Spirit. Twelve apostles are to prepare a Bible for the sect, but it is not to go to the people. Those who wish to be admitted must, as in the case of secret societies, submit to all kinds of customs. They have also adopted communistic principles. They have borrowed several customs from the Jews and observe many holidays, including Sunday and Saturday.

Roman Catholic Magazines. In the local "Herald of Faith" we read: "Among the 70 or so Catholic newspapers published in North America, it would be difficult to find one that would have been successful from a financial point of view. On the contrary, there is probably no newspaper business in this country that has been so badly profitable from a pecuniary point of view as the Catholic one. It is the same in Europe." - The so-called good Catholics, then, do not seem to be very eager for instruction; they know that if they submit to the pope, hear mass occasionally, and confess once a year, they have done their duty.

A wealthy Jewish "congregation" in New York has decided to hold its worship, or rather idolatry, on Sunday from now on. Celebrating two days results in too much loss of money.

II. foreign countries.

A verdict from the German Immanuel Synod on the Saxon regional church. We read the following in the paper "Concordia" of September 1, published by Father Meeske in Luzine: "Father Scholz in Oberpfannenstiel in the Kingdom of Saxony has now received his dismissal, after having been suspended for more than half a year. Now what was his crime that he was treated so badly? He has made personal confessions in his parish.

In the course of one registration, he denied communion to a young man who, I am told, lived in an objectionable and annoying relationship, because he did not consider his sin to be anything and did not repent of it. But he obediently reported the case to his regiment in accordance with the laws of the national church. Thereupon he received a decision in which three kinds of injustice were attributed to him and said: 1. a pastor may not even suspend anyone from the Lord's Supper; 2. a pastor may not inquire into sins; 3. whoever comes to a confession is so ip8o (thatsächlich) to be accepted as penitent. One cannot believe his eyes and ears when he hears and reads such things. Is not then the pastor steward of God's secrets? Should he then reveal the secrets of God to everyone without further ado and profane them! And shall not a confessor take care of the sins of his confessors, and exhort and entice them to repentance, and to flee in faith to Jesus, to be rid of them 2c.! O, how much has it been forgotten in the national churches that the church is God's house, in which things are to be done according to His word, and thus the servants of God are to rule and govern according to God's word! In the face of such a decision, Father Scholz rightly insisted that a pastor must at least be entitled to a temporary suspension from the Lord's Supper in the regional church as well. But this right was flatly denied him by the Consistory. Only after an appeal to the Ministry in svLngsIiois was he then granted this right to some extent. Since Father Scholz also refused to collect for the Gustav-Adolf-Association, he was told that if he did not show his willingness within 4 weeks, he would be suspended from office. And so it came to pass - in Saxony a new ordinance was introduced for the whole country, in which various questionable impulses can be found. Among others, 1. the formula of absolution is changed from: "I forgive you" to: "I declare forgiveness to you" ; 2. the formula of administration at the Lord's Supper is changed from: "This is the true body" to: "This is the body"-, k. Scholz's idea against this and the request of his congregation to charge them with the old formula were rejected and his appeal against this to the ministry in *evangelicis* was not even accepted, because this was a law of the state church, which had been decided by the synod. - Does this not make the Synod an infallible pope, against whose decision no objection is possible, any more than against the pronouncement of the infallible pope in Rome? By such examples it is evident that the national churches proceed no less papistically than the pope himself. Thus the national churches have not become freer by a hair's breadth through the synods, but have become even more unfree. Luther was still allowed to say, as a dear brother rightly remarks, "I do not yet believe the conciliar alone." But in the national churches it is said, "The synod has spoken, there is no appeal about it." O would that the eyes of the pastors of the national churches would at last go out, to see where they are going, and that they would begin to consider that they are called. To be servants of Christ, but not servants of any human tribunal! What will the shepherds answer the arch-shepherd when he comes, if and insofar as they remain silent about such proceedings, by which their faithful and conscientious ministers are dismissed, but the Protestant united ones, who deny the Lord of glory, can sit quietly? O Kyrie eleison. As long as things go on so ungodly in the national churches, one should no longer open one's mouth against the Free Church, which is struggling to preserve pure and unadulterated doctrine, to walk in evangelical freedom, and to practice holy discipline. - Dr. Luthardt's "Allgemeine Kirchenzeitung" (of August 26) naturally takes up the issue of the Landescon sistorium. She writes, among other things: "The church regiment has endeavored to avert this outcome. However, Scholz's stubborn adherence to his views, by which he proved himself to be of the same mind as the Missouri Synod in the questions here decided, has made the attainment of this well-meaning intention impossible."

Why some emigrate from Germany to America is reported in the Breslau "Kirchen-Blatt" of August 15 in the following words: "Our poor people need nothing more than Sunday rest, and because this has been lost on a large scale, especially on large estates, many no longer feel at home in the German fatherland. The writer of this recently asked some emigrants: "Why are you emigrating to America?" The answer was: "Here in Germany we don't even get to rest on Sundays. In America we also have to work a lot, but on Sundays we have peace there. That is why we are going to America. If one reads the letters of such people who have emigrated from the country to America, one finds in many letters a great joy about Sunday rest. 'During the week,' says one such letter, 'we have to work hard, but on Sundays we all get together.' The almost habitual Sunday desecration in Germany and the prospect of Sunday rest in America is the reason for emigration for many, especially church-minded workers." - Would that all Lutherans here would recognize the benefit they enjoy here in being able to rest on Sunday, and would faithfully use this benefit to hear and read and speak God's Word on the Lord's Day! W. [Walther]

Consecration of flags. As we read in the Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette) of September I, pastors in Germany are also being misused to "consecrate" all kinds of club flags and the like. That paper reports that recently in a town in Saxony, at the consecration of a warriors' club flag, the pastor, after having made a bombastic speech, finally said to the flag: "So then the moment has come when I want to consecrate you in the name of God!" Hereupon the pastor gave a wave to the musicians, saying, "Give the sign of respect!" - and now the sounds of a parade march rang out, after the completion of which the pastor spoke in a solemn tone, "Well, I consecrate thee in the name of God the Father, the giver of all good and perfect gift. I Consecrate thee in the name of God the Son, the archetype of all true brotherly love. I consecrate you in the name of the Holy Spirit, that Holy Spirit to true knowledge, true power, and true freedom." - This is a rather shameful abuse of the name of God. The unbelieving world also regards such a consecration only as a hocus-pocus; a Christian preacher who stoops to it therefore makes his office contemptible. Unfortunately, many preachers, not only in Germany, but also in America, and more so here than over there, stoop to expressing the church seal to all kinds of worldly things by praying, speaking, and the like, so to speak. W. [Walther]

The so-called ecumenical Methodist Conference, also called the "World Conference," began its meetings in London on September 7. At these meetings are represented not only the various Wesleyan Methodist societies of England, but also the many Methodist parties of America, including the colored ones. About 400 representatives are assembled. Naturally, the praise of Methodism is sung there according to notes. In honor of the colored representatives, the English also organized a public banquet.

Death notices.

On the 24th of September J. Th. Brohm died in Addison, Ills, blessed in the Lord psstor emeritus. At his funeral on the 27th the pastors spoke miracles and great things.

Our dear Preaching Seminary has been grievously afflicted by God, and yet also in grace: Two of our dear students have been called away from our midst by death in one week:

Emil Goltzsche, born in Tharand in Saxony, in our institution since September 1878 and now in his penultimate year of studies, was found dead in his bed on Tuesday morning, September 20, after he had gone to bed the night before in good health. According to the doctor, a heart attack during an epileptic seizure put an end to his life. He died - blessed in the Lord, as we, praising God, may confidently hope - at the age of 22 years, 4 months, 29 days.

2nd Friedrich Crämer, second youngest son of our dear Professor Crämer here (in his last year of studies), suddenly suffered a hemorrhage on September 10, which repeated itself several times in the following days. He died happily in his Saviour, after repeated joyful confession of his faith, on the morning of September 23 (a quarter past 2 o'clock) at the age of 25 years, 9 months and 5 days. - Psalm 90:12; Psalm 67:2.

Springfield, Ills. H. Wyneken.

Ordinations and introductions.

By order of the Reverend Mr. President Biltz, on the 13th Sunday after Trin. Mr. F. Koenig was ordained and installed in his congregation at Elk Creek, Seward Co, Nebr. by the undersigned, assisted by Mr. B. C. E. Bode.

Tr. Häßler.

Address: Rev. lk. Loevix,
ötawolw, I>LneL8t6r Oo." dlvdr.

By order of Mr. President C. Strasen, on August 28, Candidate Ed. Heinecke was ordained and inducted by the undersigned in his congregation at Marquette, Mich.

Ph. Wambsganß, Jr.

Address: Rsv. Lck. lleineelro,
Msrquette, L>. 8." Song.

On the 7th Sunday after Trinity, July 31, Mr. Joh. G. Schliepsick, Candidate, was ordained by the undersigned, by order of the honorable Presidency of the Illinois District, assisted by Mr. k. Frederking in the newly-formed congregation at Chenoa, Ills. ordained and introduced. C. H. G. Schliepsick.

Address: Rev. 6. 8ekl!ep8lek,
OLZMAL, L1v!llA8tON 6o." IU8.

In accordance with commission received, Mr. Candidate Chr. F. Schatz was ordained and introduced into his congregation at Blue Earth City, Faribault Co, Minn, on the l3th Sunday after Trinity, by the undersigned, assisted by Mr. I?. H. I. Mueller ordained and installed.

C. H. Börneke.

Address: Rov. Od. 8dmtr, Bin" Lartd Oitz?, Baridault Oo." Llinn.

Mr. B. M. Michael, of Farnham, N. U., having received a Vocation from St. Petrt parish bet Fort Wayne, and having accepted it with the consent of his former congregation, was introduced into his parish by the undersigned, by order of the Presidency Middle District, on the I4th Sunday after Trinity. W. Sihler.

By order of Mr. President Biltz, Mr. k. A. D etzer, Sr. on the 14th Sunday after Trin. in the midst of his congregation in Saunders County, Nebr. and at the same time installed as traveling preacher for this and adjoining counties by the undersigned.

Ad. Hergt.

Address: U "v. ä. vetrer, Oolon, Zaunclvrs Oo., ^edr.

On the 13th Sunday after Trin. Mr. k. P. Andres was installed in his office by the undersigned in the congregation at Berlin, Ontario. I. Frosch.

Address: Rev.?. Andres. Box 10. Berlin, Ontario.

By order of the reverend Presbytery Westl. District, Mr. k. M. Adam was installed in his new congregation on Rock Creek on the 12th Sunday after Trin. by the undersigned.

I. P. Müller.

Address: Rev. Ll.
Rox 13th West koint, OumluF 60th, ^edr.

Mission Festivals.

On the 12th Sunday after Trin. at Island Grove, III, by the congregations of Messrs. Pastors Kowcrt, Oetting, Käselitz, Ponitz and Frese, in Effingham Co, III, their annual mission feast was celebrated, at which borough and afternoon services were held. Preached by undersigned and Mr. k. Gößwcin. The collections raised for the benefit of the Misston amounted to about -30.00. C. C. E. Brand t.

On the 13th Sunday after Trinity, the Triune congregation at Benson, III, in union with the congregations at Secor, El Paso, La Rose and Varna, celebrated this year's mission festival. In the morning B. I. Ansorge, of El Paso, preached on heathen missions; in the afternoon k. H. Sieving from Ottawa on inner mission. The collecte was -75.81. T h. Pissel.

On the Third Sunday after Trinity, September 11, the congregations of West Ely and Palmyra, Mo., celebrated their joint mission feast at Palmyra, which was also attended by many guests from our sister congregations of Quincy. In the morning I? preached. I. P. Fackler of Canton, and in the afternoon k.. W. Hallerberg of Quincy. There were received: -120.06 (-83.31 as Collecte and-36.75 as surplus from the Quincy excursion), which were distributed for various purposes.

E. Schülke.

On the 13th Sunday after Trin. the Lutheran Trinity Church at Big Cypress, Harris Co., Texas, celebrated a mission feast in fellowship with the neighboring churches. The festival preachers were Mr. Pastor Wischmeyer and Mr. Visitator Köstering. The former preached on the duty of doing missions, the latter on negro missions. The collection was -68.95.

A. Wilder.

On the 12th Sunday after Trin. the congregations of Pastors I. Hilgendorf, A. Bergt and that of the undersigned celebrated a mission feast atClarkes Creek, Nebr. In the forenoon Rev. A. Bergt preached on outward mission, in the afternoon Rev. I. Hilgendorf on inward mission. The Collecte for inner mission in the West was -43.00. A. Hofius.

On September 4 and 5 of this year, the Evangelical Lutheran congregation of Pastor Wille near Brownsville, Mo., celebrated a blessed mission festival with the congregations of Pastors Biltz and Rohlfing. On the first day the undersigned preached in the forenoon, and in the afternoon Mr. Pastor Theiss gave a lecture on the conversion of the heathen ancestors of most of the people attending the feast, the Hanoverians. On the second day, Pastor Sondhaus preached in the morning, and Pastor Spchr spoke in the afternoon about the necessary mission among the Jews. The collection was -122.00. A special blessing at this mission festival was that 10 young people were willing to enter the service of the church as preachers or teachers, and that their parents were also willing to send their children to study at their own expense. 5 older young men decided to go to Springfield and that immediately, since a teaching course has just begun. They have already entered the Proseminar there. 5 younger ones want to enter next year with God's help, namely 3 into the high school at Fort Wayne and 2 into the school teachers' seminary at Addison. May the Lord our God, who has made them willing to go to the preparatory schools, bless their studies and equip them with the gifts of His Holy Spirit and help them to become capable and faithful workers in His great harvest. May he also grant that all congregations that celebrate mission festivals also remember to win young people for the service of the church, and may they, like these congregations, experience the joy that their pleading and coaxing has not been in vain. I. F. Bünger.

On the 14th Sunday after Trin. the congregations of Pastors W. Vomhof, V. Lange, Ch. Mäurer and those of the undersigned celebrated a mission feast at Hay Creek, Minn. The festival preachers were Pastors K. Schulze, Lange and Mäurer. The Collecte amounted to -52.70, which, after deducting the traveling allowance for one of the'festival preachers, is to be used for internal, negro and emigrant missions. Joh. Horst.

On the 14th Sunday after Trinity, my congregation at Beardstown, Ills. celebrated its mission feast this year. Numerous guests had come from Springfield, Arenzville and Indian Creek. As festival preachers "fungirte" Messrs. Pastors O. Hanser of St. Louis, F. Lochner of Springfield, and I. H. Haake of Bethel. The collection was -144.00.

F. P. Merbitz.

On the 18th Sunday after Trin. the congregation atDaven- p ort, Iowa, in fellowship with the congregation at Wilton and my preaching places, celebrated their annual mission feast. The collecte, half for inward and half for outward missions, was -50.05. I. A. Streckfuß.

Synodical Conference.

The meeting of the Synodal Conference scheduled for October 5 and following, 1881, is postponed until the first Wednesday of October, 1882, with the consent of the respective officials of all the Synods belonging to the Conference.

Decorah, Iowa, September 23, 1881.

Laur. Larsen, p. t. President of the Synodal Conference.

Election results.

As the second teacher of our proseminary at Springfield, III, Mr. I. S. Simon, of Monroe, Mich. has been elected by an absolute majority of votes.

St. Louis, Mo. the 1st of October, 1881.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Official Solicitation.

Since neither the congregation of Mr. P I. H. Niemann nor the latter himself have been able to convince themselves of the divinity of the latter's election as principal of our high school at Fort Wayne, Ind, and therefore the appointment has again been placed in the hands of the supervisory authority concerned, the undersigned hereby calls upon the latter, as well as the honored members of the electoral college, to once again nominate candidates for the designated directorship, and requests that the names of those who are now nominating them be sent to him as soon as possible, so that they can be published in the November 1 issue of this newspaper. At the same time, the worthy synodal congregations, along with the teachers' college in question, are hereby reminded that, according to our Constitution, they also have the right to nominate candidates.

St. Louis, Mo. the 1st of October, 1881.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Official Notice.

To the printed Synodal Report of the last Synod of Delegates, the following is to be appended from the written minutes adopted by Synod, which has been omitted by oversight:

Page 55 after the 5th line from the bottom: "Resolved, that the aforesaid. Wittwe, for the sake of the causes mentioned, be granted an annual pension of -300.00 from the synodal treasury."

On page 56 in the 13th line from the top, after the words "7000 dollars" insert "from the synodical treasury".

Page 67 line 17 from above, between the words "business" and "inspiciren" insert "and the books of the general treasurer".

A. Rohrlack, Secr.

The correctness of the above testified:

H. C. Schwan, President.

Solicitation.

Registration with Mr. k. Bötticher those are requested who wish to attend the District Conference of Central-Illinois from the 18th to the 20th of October. A. D. Greif.

Proceeds to the Treasury of the Illinois District:

To the synodical treasury: communion collections: from k. Flachsbart's congregation in Dorsey -8.60, k. Kollmorgen's congregation in Nashville 4.10, k. Wartens' congregation in Danville 14.75. Evening meal collections from k. Döderlein's Gem. in Homewood 10.70. By Wagner in Chicago by C. Lübke 2.00 and Mrs. Kal- bow 1.00. (Summa -41.15.)

To the Synod Building Fund: from Addison: by teachers H. Clüver 28.75, E. Rosen 5.00, and H. B. 21.00. By k. Hallerberg of Jacobi congreg. in Quincy 10.00. (S. -64.75.)

For the new building in St. Louis: By?. Greif in Chand- lerville from the parish 100.00, Pentecostcoüecte 4.50. By teacher Täbel from the parish in Dundee 100.00. By k. Loßner in Lake Zurich from C. Klepper, E. Klipp and H. Jost 5.00 each. By k. Joh. Heyer from Wm. Wolter in Colehour 3.00. By k. Große in Hartem 15.00. By k. Holls from A. Reinbothe in Columbia 100.00. By?. Heumann in Foun- tain Bluff from sr. Gem. 22.00, some youngsters 1.45. From Chicago:?. Engelbrecht's comm. 182.25 & 247.70; duriy k. Succop of Wm. Johanns, Cb. Geldin and Fr. Koch 10.00 each, Carl Gehrke, Fr. "orzelitz 15.00 each, Ch. Hacker, Carl Buffert 20.00 each, Wm. Böcker, Carl Schröder, Carl Below 25.00 each; first payment by Th. Czcch 6.00; Bro. Schulz, Carl Ott, Bro. Brüg- gert, Aug. Brandt, Carl Klopp, Bro. Geldin, Heinr. Lewe, Bro. Kreuzien, Job. Köhn, Alb. Häger 5.00 each, Aug. Maßmann, Joh. Kobow, Carl Gädt, Joh. Hacker, Fr. Krefft, Joh. Halz, Alb. Gollnick, Joh. Marwede, Carl Waiß, Joh. Kortum 10.00 each, Fr. Wackendorf, Fr. Seefurth 15.00 each, k. Succop 25.00, Herm. Hedder 30.00; second payment by Fr. Geldin 10.00; by k. Lochner first payment sr. Gem. 60.50; by k. Bartling from Fritz Labahn 50.00, Joach. Mau 50.00, Carl Mau 20.00, Mrs. Müller and son 25.00, Heinr. Ulrich 10.00, Carl Labahn 5.00 and Joach. Völker 3.00; by k. Reinke from Mrs. Zach, Mrs. D. Schönfeld, Herm. Janneck, Alb. Merke 1.00 each, Ehr. Pätzmann, Wm. Doß, Carl Henning each 2.00, F. W. Kopp- lin, Joh. Pictraschke, Joh. Beeske, Gust. Schalk, Heinr. Welge, Heinr. Bach, Ferd. Klopp, Franz Müller 5.00 each; first payment from Bro. Ltezau 25.00; teachers Steinkrauß, Heinr. Hintz 2.00 each. (S. -1519.40.)

On the heathen mission: k. Heyers Gem. in Colehour 1.50.

On the Negro Mission in New Orleans: A Third of the Mission Festival Collects from the Congregations at Dwight, Frankenkirch, and Morris 17.62. and by k. Frederking at Dwight from N. N. 5.00. (pp. -22.62.)

For the building of the Negro Church: part of the Mission Festival Coll. from the congregations in Arenzville and Meredosia 6.00.

To the emigrant mission: Through k. Engelbrecht in Chicago from Mrs. Ebrmann 5.00, Joh. Knölk 2.00; a third part of the mission festival coll. from the congregations in Dwight, Frankenkirch and Morris 17.62 and part of the mission festival coll. from the congregations in Arenzville and Meredosia 6.00. (S. -30.62.)

On the emigrant mission in New York: Through k. Beck in Jacksonville from the Women's Association 5.00.

To the college household in St. Louis: k. Schroeder's Gem. in South Litchfield 5.00.

For poor students in St. Louis: part of the mission festival coll. from the churches in Arenzville and Meredosia 9.00. By k. Hölter in Chicago for A. Bünger from the Gem. 25.00 and from the Jungfrauenverein 25.00; by k. Bartling for Th. Kohn from the Jünglingsverein 13.00 and by k. Wunder for L. Schwartz of the Jungfrauenverein 10.00. (S. -82.00.)

For poor students in Springfield: part of the mission festival bill from the churches in Arenzville and Meredosia 10.00 and by?. Lochner in Springfield, half of the mission festival bill 77.43. By k. Engelbrecht in Chicago for Bendin from the women's and virgins' association 10.00 each. By k. Wunder in Chicago for Spannuth of the Virgins' Association 5.00. Part of the Mission Festival Coll. from the churches in Arenzville and Meredosia for L. Dorpdt 15.00 and G. Büscher 10.00. (p. -137.43.)

For poor college students in Fort Wayne: Through k. Miracles in Chicago for Carl Köbel of the Young Women's Association 8.00. Part of the Mission Festival Coll. from the churches in Arenzville and Meredosia for F. Drögemüller 10.00. (S. -18.00.)

For poor students in Addison: From Chicago: by k. Engelbrecht of the Women's Association for A. Eichmann 10.00; by k. Succop of the Women's Association for W. Ernst 12.50; by k. Lochner of the Gem. for H. Burmeister 15.00 and by G. for R. Geisemann 5.00; by?. Wagner of the Young Men's Association for R. Erdmann 20.00. By the Young Women's Association in Ehester for Be- wie, W. and G. Müller 10.25. By W. E. Suhr in Evans- ton, Coll. at teacher Voigt's wedding for Müller II., 9.00. By k. Hallerberg of Jacobi congreg. in Quincy for Hugo Charle 17.00. (p. -98.75.)

For the kk. Wyneken and Crämer: k. Uffenbecks Gem. in Lemont 2.00.

NL. For the new building in St. Louis are paid: from k. Greif's Gem. in Chandlerville 104.50, k. Bartling's Gem. in Cdicago 10.00,?. Engelbrecht's Gem. in Chicago 182.25 and 247.70, k. Lochner's Gem. in Chicago 60.50, k. Steege's Gem. in Dundee 100.00, k. Holls' Gem. in Columbia 100.00, k. Heyer's Gem. in Colehour 3.00, k. Gross's Gem. in Hartem 26.00, k. Schmidt's Gem. in Schaumburg 20.02, k. Döderlein's parish in Homewood 25.73, k. Bergen's parish in Prairie Town 20.00, k. Gotsch's parish in York Centre 16.05, k. Schenck's parish in Algonauin 10.00, k. Traub's parish in Peoria 15.00, k. Hal- lerberg's parish in Quincy 10.00, k. Heumann's parish in Foun- tain Bluff 23.45.

Signed tentatively: by k. Flachsbart's comm. in Dorsey 102.00, k. Schroeder's comm. in South Litchfield 160.00, k. Great comm. in Addison 139.00 (subsequent), k. Achen- bach's comm. in Venedy 600.00,?. Steeges Gem. in Dundee 250.00, k. Holls' Gem. 300.00, k. Great Gem. in Hartem 117.00, k. Bartling's Gem. 988.00 (of 29 members), k. Gehrmann's Gem. in Taylorville 21.00, k. Nuoffer's Gem. near Eagle Lake 800.00. (p. -4451.20)

(Conclusion follows.)

Addison, III, Sept. 23, 1881. h. bartling, casfirer.

Income to the coffers of the "Eastern" District:

To the synodical treasury: Trinity parish in Buffalo -10.30. Eden Valley parish 11.00. Harlem parish 21.00. Paterson parish 7.73. St. John's parish 10.43. (Summa -60.46.)

To the orphanage near Boston: By Kasfirer Rademacher 1.29. Gem. in Harlem 7.00. C. Steinfeldt in Buffalo 1.00. H. Steinbrink in Pittsburgh 2.50. N. N. by I". Ahner 5.00. (S. -16.79.)

To the building fund: Mrs. Emilie Rothe in Boston 10.00. Three-fold comm. in Buffalo, Iste and 2nd payment, 160.00. Comm. in Rome 19.50. Comm. in York 245.50. (S. -435.00.)

Also notified:

Trinity Parish in Buffalo, 3rd Zahlpng, 40.00. Parish in Wellsville 190.00. Parish in Allen Centre 38.90. Parish in Harlem 100.00. Parish in Cohocton 125.00. St. Paul's Parish in Baltimore 500.00. Parish in New York 400.00. (S.-1453.00.)

For inner mission: Mrs. EmilieRothe in Boston 5.00. Mrs. Ulermöhlen in Smallwood 1.00. Congregation in St. Johannisburg 2.00. (S.-8.00.)

For inner mission in the West: From C. Tietjen ausHarlem 1.00. Wittwe Merkel 1.00. E. Wehrenberg 5.00. Gem. in St. Johannisburg 1.25. (S. -8.25.)

For college maintenance: congregation in New York 7.80. St. Johannis congregation in Williamsburg 14.00 and 11.40. (p. -33.20.)

To the Negro Mission: St. Marcus Parish in Brooklyn 25.00.

For poor and sick pastors: congreg. in Cohocton 6.58. congreg. in Wellsville 9.50. congreg. in Allen Centre 8.75. R. N. by k. Beyer 10.00. Joh. White by k. King .25. G. Engelhardt in Paterson 1.00. (S. -31.08.)

To the widow's fund, St. Andrew's parish in Buffalo 9.50.

On the building of a Negro church in New Orleans: C. Kastrier in Hartem 2.00. N. N. by k. Stecker 3.00. sS. -5.00.)

For the Institution for the Deaf and Dumb at Norris: Bon Heinr. Steinbrink at Pittsburg 2.50. Gem. at Port Richmond 3.56. (S. -6.06.)

For poor students: Gem. in Port Richmond 4.60.

For Mrs. Werege: C. Steinfeld in Buffalo 1.00.

New Kork, August 1, 1881. I. Birkner, Cassirer.

Entered the coffee of the Iowa - District-:

To the synodal treasury: Pentecostal coll. of k. Mallon's congregation in Magnotia - 1.50. Communion tax from k. Bretscher's congregation in Buena Bist" 4.50. (Summa -6.00.)

For inner mission: k. Herrmann at State Centre 1.00, Pentecost coll. sr. Gem. 6.44. k. Bräuer's congreg. in Bremer Co. 7.25. mission festival coll. of k. Haar's congreg. in Denison 4:00 p.m. Mission Feast coll. by k. Mallon's congreg. in Magnolia 10.00. P. Stahmer by k. Streckfuß in Davenport 2.50. By k. Bünger in Le Mars by P. P. in Iowa as restitution of monies received from the mission treasury 17.00; likewise by k. Gülker in Dayton 15.00. k. Streckfuß's parish in Davenport 2.15. part of the missionary feast coll. from k. Günther's church in Boone 25.00. (p. -102.34.)

For negro mission: Paul Stahmer through k. Streckfuß in Davenport 2.50. From k. Streckfuß, Ueberschuß an Reisekosten zur Synodalconferenz in Rock Island, .25. (S. -2.75.)

On the building of the Negro Church in New Orleans: from the Woman's Club in Fort Dodge 6.00, from some women 8.50. k. Brewer's Gem. in Bremer Co. 7.25. (p. -21.75.)

For heathen mission: Paul Stahmer by k. Streckfuß in Davenport 2.50. k. Stephen's Gem. in Bremer Co. 10.50. n. n. by k. Weavers in Victor out of the Bell Coffee 2.00. (S. -15.00.)

ZurEmigr.-Mission in New Dork: Paul Stahmer through k. Streckfuß in Davenport 2.50. Theil der Missionsfestcoll. von k. Günther's Gem. in Boone 5.75. (p. -8.25.^

For the deaf and dumb: Anna Bröndel by k. Reinhardt in Vinton 2.00.

To the new building in St. Louis: H. O. at Davenport 20.00 (lte payment 5.00). By k. Strobel of H. Horstmann and W. T. Strobel 50.00 each, H. Langebartels 30.00, 8th Borchart 25.00, E. Hartz and B. Ulrichs 10.00 each, H. Bode and E. Schröder 5.00 each, Mrs. Kirton 2.00. P. Meyer by k. Weber in Victor 1.00. k. Händschke's Gem. (signed so far) 23.50. 1". Bretschers Gem. (signed 116.00) first payment 28.00. k. Brewer's Gem. in Bremer Co. will contribute 100.00 (first payment 33.75). (S. -432.50.)

For sick pastors and teachers: Hein.Hanckby k. F. v. Strohe in Monticello 2.00. H. Richter seo. by k. Zürrer in Marcus 1.00. H. O. by k. Streckfuß in Davenport 1.00. Mother Pröschold in Fort Dodge 5.00. N. N. 2.50. k. Stephen's Gem. in Bremer Co. 4.75. (S. -16.25.) '

For k. M. Wyneken: k. Stephans Gem. in Bremer Co. 4.00.

To the Wittwenkasse: Mrs. Richter by k. Zürrer in Marcus 1.00. N. N. 2.50. By k. Thurner in Iowa City 7.00. By k. Reinhardt in Vinton on H. Wittmack's baptism of a child s. 5.60. By k. Gülker in Dayton on Louis Heitkamp's wedding s. 7.11, by C. M. 1.00. Ch. Scheer by k. F. von Strohe in Monticello 2.00. (S. -26.21.)

To the orphanage near St. Louis: Hein. Hanken by k. F. v. Strohe at Monticello 3.00. k. Günther's school children at Boone 3.00. (S. -6.00.)

ForarmrStudentsin St. Louis: By k. Guenther in Boone on A. Leininger's infant baptism ges. 2.05. Died. Räpe by k. Brandt in Clartnda 1.00. By k. Günther in Boone on Fr. Krugs wedding ges. 10.68. (S. -13.73.)

For poor students in Addison: k. Crämers Gem. in Fort Dodge for Th. Mertens 10.00.

For poor students in Fort Wayne: k. Crämers Gem. in Fort Dodge for k. Stephan's son 5.00.

On the mission in the West: part of the mission festival coll. of k. Günther's congregation in Boone 12.00.

For the comm. at Neu-Ulm, Minn.: k. Gülkers Gem. at Dayton 10.00.

FortDodge, Sept. 10, '81. I. P. Rademacher, Cassirer.

For the preacher and teacher widows and orphans:

(middle districts)

have been received:

1. contributions:

From the kk.: H. Horst, G. Mohr each -4.00, G. W. Schumm 3.00.

Two. Gifts:

By k. H. Schöneberg by I. Schnaible 3.00, Schnaible soll. 2.00, A. Wegner 1.00, Habben 2.00, Heneke 1.50. By k. H. Horst by Mrs. L. W. 1.00, Mrs. M. G. 1.00, by Mr. H. H. .25. By k. G. W. Schumm of the Woman's Club of his church at Kendallville, Ind. 3.00.

Indianapolis, Sept. 12, '81. M. Conzelmann, Cassirer.

387 8outk dkerv ckerse^ 8tr.

For poor students?""- Minnesota

I received from January 1 to September 1 of this year -68.95, namely: by k. Schultz 17.50; by?.Rolf (from the Jungfrauen- verein) 9.00 ; by k. Ahner 6.00; by k. Horst 5.70; by k. Krumsieg (from Mrs. Vinkemeier) 5.00; by k. Landeck 5.00; by k. Mäurer 2.40 ; from k. Friedrich 1.35; from Min- neapolis 11.00 and 5.00, and from Mrs. Schwend there 1.00. (See Luc. 6, 38. and Matth. 10, 41. 42.!)

With sincere thanksFr. Sievers.

For poor students received with hearty thanks from Baltimore, Md. by "d. M." -5.00. From Mr. George Fenntng, of New Corydon, Ind. 1.20. C. F. W. Walther.

Freestyle da- luth. WaiteuhanS -ei St. Louis, Mo.

received since July 9: From the Btbelkafle of k. Adams Gem. in Glasgow, Mo., -3.95. from Mrs. Boehner by k. Lenk in St. Louis 1.50. Ges. at Mr. Waldo's wedding in New Orleans 18.35. Gem. of k. Hueschen in Drake, Mo., 5.25. Mrs. Marg. Hoffrichter at Lacon, Ills, 2.50. Dr. F. Schade at St. Louis 10.00. A. Kiefer at Bucyrus, O., .75. Bro. Kohlmeyer at Wilmington, Minn, .25. Durchk. Daib at Osh- kosh, Wis. christian teaching coll., 6.35. from the women's club of the comm. of k. Witte 4.70. Br. Trömel at St. Louis 2.00. Mrs. Stansing at Cape Girardeau, Mo. 1.00. from the Jmm. District in.St. Louis by Guenther 5.35; from the Young Men's Club in Cross-Distr. 25.00, by Schumann 6.60, by Körner 3.15. Ges. at the wedding of Mr. H. Richter in Alma, Ks, 5.00. Heinr. Könemann in Jmm.-Distr. in St. Louis 1.00, Emma & Gerhard Diemer each .50. G. Goehringer in Accident, Md. for pupil Ambacher 5.00, Anna Ries for the same 5.00. By the same for pupil Schrumpf 5.00., Wittwe Ph. Buch at Red Bud, III. by k. Erdmann S.ÖO. From the Jmm. Distr. in St. Louis by Hunina 7.40. From the sewing club in Zion's Distr. 1 piece of stuff, 9 shirts for boys, 5 pairs of stockings, 1 ball of thread. H. Waltke in St. Louis 18 cases of soap. From Bellevtlle, III: from Louis Engler 5 dresses for larger girls, Mrs. Dörner 1 quilt, Mrs. Fruth 5 basques and jackets. Mr. Fr. Mätten by k. Heinemann 5.00. From the St. George Sewing Society in St. Louis 1 piece of ging- ham, 1 piece of calico, 2 dtzd. Handkerchiefs, 7 shirts and 6 pairs of stockings. From the Woman's Club at Concordia, Mo. 5 dresses, 4 aprons, 18 shirts, 6 pairs of trousers. From the Zions-Distr. through Goehmann 8.35, surplus from the Schulfcst 7.70. From the community of the k. Brandt through Busch, Rodenbura, Messet and Bachmann 20.00. Mrs. Auguste Lerch in Kimswick, Mo., thank-offering 1.00 and some children's clothes. By k. Wesche in Jefferson City, Mo., by W. Mohr, Wittwe Meyer and Mrs. Ehrhardt .50 each, Mrs. Fischer 1.50, Renner family 2.05. k. Goehringer 6.00. Wittwe N. N. in Jmmanuels dist. in St. Louis (?). Mr. and Mrs. Wilh. Spilke in St. Louis, thank offering for the birth of a Töckterlein 6.00. From the Dreieinig keits-Distr. by Brockmeyer 3.90; from the Kreuz-Distr. by Schumann 2.55, by Körner 3.50; from H. Ellermann's children 1.00. From the Women's Club in Cape Girardeau, Mo. 9 dresses, 1 apron. Jacob Hofstetter 1 sack of potatoes, 1 gall. Jelly, 1 gau. Fat, 2 lbs. butter and cash 5.00. Mr. Green in St. Louis 3.00. C. Fink in Manchester, Mon., 2.00. From the orphan box 1.50. From the be. Wittwe Meier and Mrs. Hofmann in Jefferson City, Mo-, 5 pillows, 1 large comforter, 1 smaller do., some scraps of stuff and a parthie of worn clothes. Mrs. Wittwe Sommer at St. Louis a large parthie worn" dresses. Woman's club at Belleville, Ills, 2 quilts and a parthie of dresses, etc. w. Baptismal coll. at Wilh. Leubner's in Serbin, Tex., 1.50. Coll. of k. Proft's in String- town, Md., 4.00. Coll. of k. Frese's in Bismarck, Nebr., 4.50. Baptismal coll. at Mr. Niemtsch's in Lee Co, Tex, 1.50. From the community of the k. Lenk in St. Louis by Hörmann 4.50, from the women's club 10.00. By teacher C. Nagel in the Zion Distr. in St. Louis 1.00. Women's club in Collinsville, III. 10 boys' shirts.

Sincerely thanking all dear friends in the name of the orphansl . M. Estel, Treasurer.

St. Louis, Sept. 26, 1881. 1301 south 3rd st.

Received for the Deaf and Dumb Institution i" NorriS, Mich:

By H. Berger in Waldenburg, Mich. collected at the wedding of John Grocer -5.32. Durck k. Hügli of Mr. Hammel in Roseville 1.00. By C. Eißfeldt in Milwaukee 50.62. By the Virgins' Association inc. Rohe's congregation 5.00. By the Women's Association 5.00. By R. Fiaske of the St. John's congregation in Monticello, Iowa, 6.50. By I. Birkner in New Nork 73.90. By k. Rohe of the congregation of k. Bock 3.50. By I. S. Simon in Monroe 142.58. By k. I. G. Kunz v. sr. Gem. in Julietta, Ind. at 16.30. by F. Hanselmann in Ruth, Mich. at 3.50. by C. Eißfeldt in Milwaukee at 58.87. by C. Grahl in Fort Wayne, Ind. at 153.20. k. Halboth's Gem. at Hillsdale 4.50. By k. F. Sievers at Minneapolis, Minn. by a confirmand 3.00, Aug. Knoll .50, Mrs. Schwend and Mrs. Kirk 1.00 each.

On Bonds presented by Georg Weissinger in Adrian 5.00. On Bond interest: I. Kettle in Detroit 1.00.

By Erh. Kundinger in Detroit from Henry Kalbfleisch in St. Louis 1 barrel of flour, werth 7.50.

C. D. Strubel, Kassirer.

207 ^ekkerson ^ve., Detroit, blick.

For poor students: Through k. Beck from some members of his. Jacksonville, Ills. 5.50 for W. Kaiser. By Mr. H. Pohlmann of Zion's congregation in New Orleans, 13.00 for Lienhardt; by the Women's Association inc. Biltz's congreg. in Concordia, Mo.: 12 sheets, 12 weed covers, 12 towels.

To the seminar organ: From k. Nuoffer's Gem. in Crete, Ills., 6.25; from k. Bötticher's Gem. in Mt. Pulaski, Ills., 6.20; from k. Grabarkewitz (Minn.-Syn.), 1.00; from k. Biltz's Gem. in Concordia, Mo., 1.00; at k. Hähnel's wedding in Milwaukee collected 5.75 - received with thanks.

Springfield, Sept. 23 H. Wyneken.

Received

for Stud. Chr. Otto by n. a. Chr. Großberger -21.00. For Stud. Herm. Sprckhardt 17.00, collectirt by Mrs. Louise Streeb of Women and Virgins in Saginaw City.

_____ Gunther.

With heartfelt thanks I hereby certify through Mrs. Boldt in reserve, N. D., -9.00. May the Lord be a rich recompense to the dear givers.

Margaretha Schmitt.

Correction.

In the announcement of the ordination of Cand. Germeroth in the previous number should read: with the assistance of Herr k. Dubpernell by order of the Reverend President Hochstetter.

New printed matter.

Our calendar

for the year 1882 will be ready in a few days.

Quite numerous orders looks forward

"Luth. Concordia Publishing."

St. Louis, Oct. 1, 1881. (M. C. Barthel, Agt.)

Dr. Martin Luther as an Educator of Youth. Se i ne Grundsätze über die Kinderzucht und seine Erziehungsweise im eigenen Hause. Collected and compiled from his writings by J. C. W. Lindemann. 4th ed. St. Louis, Mo. published by F. Dette. 1881.

This little book, written by the same Director Lindemann in 1865 and dedicated "to all pious fathers, mothers and schoolmasters who would like to raise the youth entrusted to them by God in such a way that God would be honored, but they and the children would have a good conscience and would finally become blessed", is now published by the bookseller F. Dette, and it certainly speaks for its excellence that a fourth edition has become necessary. "It is true," said the "Lutheran" on the appearance of the first edition, "that several pamphlets of this kind have already appeared, containing a collection of sayings" of the godly reformer Luther on the education of children, which can be found in the rich treasure trove of his writings. But no collection of this kind corresponds to the needs of our people here in America. For this benefit and piety, however, Director Lindemann has made his selection, and he has done so in a thoroughly masterful manner, just as the purpose of the booklet requires. A special advantage of the booklet is that the author does not only present how Luthern taught about child education, but at the same time how he himself lived what he taught. If the reader hears Luthern speak in the first part, he sees him act in the second. .. May this delicious little book, which contains such a great treasure in so few pages (156 in duodec), soon be in all our families and be read and taken to heart just as eagerly by parents as by children, by preachers as by listeners, by teachers as by pupils, then, we have no doubt, the blessing of it will be an unspeakably great and glorious one in church, school and home."

The price is reduced and is only 30 Cts. It may be obtained from klr. k. Dette, 710 illlo ^ve., 8t. Douls, Llo.

Revised Oddfellowship Illustrated. The complete revised Ritual of the Lodge and Encampment and the Rebekah Degree, profusely illustrated. Chicago, UI. 1881.

This book is a side-piece to the "XniAkt kempisrisin lilustratefi" and the "kreemasonsr^ liinsttsteä" which were shown in this paper some time ago. The present one is probably the most complete of its kind as regards the Order of Oddfellows. It gives their revised ritual with its signs, grips, words of recognition and symbols as adopted by the Sovereign Grand Lodge in September last. The signs, grips, positions 2c. are presented in numerous illustrations. It is preceded by a historical sketch and characteristic of the Order. The book contains 281 pages, costs 50 Cts. broschirt, bound -1.00 and is published by Ezra A. Cook, 13 Wabash St., Chicago, III, for purchase. G.

The pilgrim calendar for town and country. To the year 1882, Reading, Pa. Published and published by the Pilgrim Bookstore.

This calendar is also worthy of being recommended to Christian families. It has not only followed on the heels of our "Evening School Calendar", but also stands beside it as its faithful comrade. In addition to the usual calendar, it contains 32 pages of reading material in quarto that is as entertaining as it is useful for Christians, with mostly really beautiful illustrations. Only the two shorter articles "Benjamin West" and "Great Times" could just as well (if not better) have been left out. After we have already recommended the splendid "Evening School Calendar" to our dear readers, it is now our advice to purchase the "Pilgrim Calendar" in addition to it, since both calendars are compatible with each other in the best possible way; after all, they both pursue the same goal, namely, to serve Christians in their free hours as dear friends of the home. Of course, with this advice we have only those in mind among our readers who have enough free time for such reading. The price of the "Pilgrim's Calendar", because it is considerably smaller, could be set at only 12 cents, including postage. W. [Walther]

Changed addresses:

Rev. kk. Recktei. Box 42. kdielmantoo, IVadssks Oo., Klinn.

Rev. D. IV. Dorv8elk, 678 ^Vsverl^ 8tr., Denver, Ool.

Rev. 0. k. Lkert, Lonckuel, 8kurvu.no 6o., IVis.

II. k. ^krens. Box 240. dsnvMe, IIIs.

ck. 6. k. IV. Rock, 1322 3<1 8tr., klilrvsnkee, ^Vis.

Printing house of the "Luth. Concordia-Verlag-

Lnterecl at tke kost OKes at 8t. Donis, Klo., ss ssconä-cias" matter.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 37. St. Louis, Mo. the 15th of October, 1881. No. 20

To the praise of the Holy Trinity.

Is. S, 3.: Holy, holy, holy is the LORD of hosts; all the earth is full of his glory.

God the Father, the Son, and the Holy Spirit, Highly praised by the cherubs, I, too, am lamenting in the dust - To You, Father, on the throne of heaven, To You, Jesus, God's dear Son, To You, Spirit, through whom I believe - Childlike, orally With the army of blessed choirs, Who joyfully praise You with hallelujahs above.

Thanks, praise and glory be to Thee, My Father, Who thought of me and chose me for salvation, Since Thou didst choose me in Christ and number me among the redeemed, Before I was born; Thy counsel full of grace.

And mercy

For me poor moved thee, ere the world's foundation was laid.

Thanks, praise and praise be to You, My JEsu, who have accomplished a sacrifice that is perfect, Which You, my God, as the Lamb of God, have offered for sinners on the trunk of the cross, so that now the pious may joyfully, blessedly feel Your goodness in their minds, because their sins are forgiven.

Thanks, praise and glory to you, Holy Spirit, with Father and Son praised, As eternal God exalted, Who in word, baptism, communion gives faith and without number multiplies your gifts of grace.

Hearty, sensible prices flocks, who were there

Chosen, And whom thou hast newborn.

Praise be to Thee, Triune God, In spite of man's madness and scoffers' mockery, One God in three Persons, All worthy Christendom Now and for ever with angels and with thrones resounding, resounding, jubilant, triumphant: Holy is God, Holy, Holy God of hosts!

Ph. A. W.

(Put to print at the request of the editor).

Sermon on the day of the funeral of President Garfield.

1 Sam. 31, 11 - 13.

When the men of Jabesh in Gilead heard what the Philistines had done to Saul, they rose up, being men of war, and walked all night, and took the bodies of Saul and his sons from the wall of Bethsan, and brought them to Jabesh, and burned them there. And they took their bones, and buried them under the tree at Jabesh, and fasted seven days.

Beloved in the Lord!

The people of Jabesh, who had been rescued by Saul from great distress, gave thanks and honor to the slain king even in his death. They buried the bodies of Saul and Jonathan, which had been desecrated by the Philistines, and fasted and mourned for seven days. Saul, the king of Israel, was not on a par with the kings of the Gentiles. Israel was God's people and their king the anointed of God in a special sense. But that did not come into consideration here, in the Jabesites' display of honor. Saul, after all, had forfeited his sacred privilege for the sake of his disobedience. David was king and heir of promise. The inhabitants of Jabesh simply honored in Saul the royal office, the office of regent, which he had administered until his death. So David also sang in honor of the dead Saul that heroic song which describes the king's deeds of war and good deeds. They of Jabesh honored the king, the chief of the people, even in death, and therefore they are praised in the Scriptures.

To the words of Scripture just read, a well-known Lutheran commentator makes the gloss: "The inhabitants of Jabes teach us that when a country loses its ruler, one must mourn with earnestness." This befits Christians as well. We Christians mourn with our people for the assassinated president. In so doing, we honor the sovereign office he held. But admittedly, we Christians do not mourn even on such days as the world mourns. We want today first of all to push back all false, ungodly thoughts to which the world gives space and expression with its mourning. The world is and remains the world, even when it mourns, and it is precisely in such general national mourning that the foolishness and perversity of the unbelieving generation of these days is revealed. It is fine and praiseworthy and elevating when such a large nation mourns and fasts for its leader. It is, of course, a national misfortune when the supreme ruler is so suddenly taken away. But the way in which the world mourns is not a fast that pleases God. The world oversteps the honor it gives to a sinful, mortal man. The world knows no other kingdom but the earthly fatherland. And therefore its highest, noblest interest is in the civil commonwealth. That is why it exalts to heaven the civic virtues of its citizens and officials, professional efficiency, regent wisdom, diligence, perseverance family love, patience in suffering. The eulogies that now resound in all the markets and alleys recall the way in which the ancient pagans deified their heroes. Just in these days, through all the newspapers, the modern world religion is being trumpeted to all the world with pomp and great clamor: namely, that one becomes blessed through civic virtue and righteousness, through patient suffering, through mere dying. We heartily share in the grief of our people. But we want to be careful that we do not inhale the poisonous breath that wafts through the mourning of the people. As the world moralists do, so do the sects. Even such sects, which otherwise still teach and profess that one becomes blessed only through faith in Christ, temporarily set aside their Christianity and want to lift the soul of the deceased into heaven with their prayers, as the papists do with their masses for souls. We

give honor to whom honor is due, even with our mourning. But we refrain from the religion of him whom we mourn, and from his personal conduct towards God and man. We keep silent about this and otherwise adhere to the general rule that applies to emperors, kings, and mendicants: He who believes and is baptized will be saved, but he who does not believe will be condemned. Conversely, the world, which idolizes its great ones, takes it very lightly with its mourning. When the signs of mourning are removed, or while they are still hanging on the houses, it goes on mocking, blaspheming, jesting, laughing, drinking, whoring, miserizing, and runs over all such offences and griefs on the broad road to hell. She will not humble herself; she hates repentance. We Christians do not mourn as the world mourns; we rather refrain from the ungodly sadness of the world. We mourn as Christians ought. And want to answer the question:

What are the right, wholesome thoughts which the present national calamity awakens in the hearts of Christians?

1. we honour the office of the authorities, and on this occasion we signify what we thank and owe to the authorities.
002 We humble ourselves in the face of the visitation of God, and sincerely repent.
3. let us at all things hearken unto the signs of the times, and let us make haste to save our souls.

1.

All authority is ordained of God - even the officials of a republic. The presidents of a free state are equally presidents by God's grace, as kings are kings by God's grace. God places princes and regents in office. The living God, the God we Christians worship, also created this order, state and government. The late President also had a divine office. And that is the office of the authorities: to protect the peace of the people, to maintain public order, to promote civil welfare, to punish the wicked, to praise the righteous. We Christians appreciate this. We would like to build and expand our kingdom in peace and quiet. How difficult it is to steer the little ship of the church through the turmoil of war, even rebellion and indignation! We thank God that he keeps our church in peace. And this service God renders us through men. He has given the authorities the task of protecting his Church. Yes, in the last analysis, he has the church in mind with the entire governmental order. God preserves the world and the worldly, state order for the sake of the church, so that the church may still pull many souls out of the general ruin. God preserves the world and the state until the number of the elect is fulfilled and the Church is brought to triumph. And precisely our authorities also fulfill this divine command and protect the Church. Yes, it protects, according to God's will, the liberty of the Church. This is a jewel in our state constitution: that the church is guaranteed its freedom. It is precisely from the standpoint of the Church that we declare this constitution of ours to be, we can confidently say, the best that now exists in the world. In the European states, emperors, kings, princes, are more or less regents, lords, and masters of the church, and thereby violate even the divine order. There the church is a servant, a wretched slave of the state. The sovereigns also rule the church, give church laws, order doctrine and worship, install and remove the servants of the church through their officials. This tyranny becomes quite evident just when a prince, a sovereign, and sovereign bishop dies there. Then funeral services are ordered from above. The preachers are given sermon texts and funeral prayers, mostly prayers full of blasphemy, which beatify carnal men who live and die without repentance and faith, for the sake of the mere title of prince. Praise God, with us it is different. Here the Church of God is truly free and orders its own affairs. God's Word alone rules with us and guides the scepter. Our state officials are not allowed to say anything to the church, nor do they want to. Nor are we commanded to conduct the funeral service we are now holding. Were that the case, we would not hold a service for that very reason. The Christian congregations have only been asked to do so. We would have done it of our own accord. We know ourselves what is proper for Christians. And this we now also thank the deceased President for having, in the short time of his government, directed God's command to his part and protected the church and the freedom of the church.

But the change in the presidency now also reminds us of what we owe to the authorities. We owe it obedience and honor in all civil matters. For the apostle says, "Let every man be subject unto the authority that hath power over him" and "Honor the king!" And therefore we honor even in death the late President, who at God's command was so suddenly compelled to resign his office. But in giving honor to the king, the regent of the land, let us not forget the higher duty: "Fear God!" Let us well separate and discern. Christ said, "My kingdom is not of this world," and "Pray to Caesar the things that are Caesar's, and to God the things that are God's!" He has sharply distinguished His kingdom from the kingdoms of this world. So let us also be on our guard, that we never shift this line of demarcation, and mix not civil dealings, customs, habits, and ecclesiastical affairs and ceremonies into one another. We have a better kingdom, before whose light and splendor all the glory of worldly potentates pales and fades. We have heavenly, eternal goods. And this is our noblest and holiest duty, to keep these goods pure and untainted. A second thing we owe to the authorities is prayer and intercession. The apostle expressly commanded Christians to pray for the king and for all authorities. The patriotism of unbelievers is, after all, at bottom only hollow phrase and fancy. Christians are true patriots. They stand up for their authorities before God, the living God, and protect the authorities by their prayers. So let us also diligently intercede for the new president, privately and publicly, that he may direct his office according to God's will!

2.

The death of the head of state is a misfortune for the whole country. It is indeed no small thing to rule over millions of people, over such a large nation and country. And it is no small thing for a regent to be recalled from so important a post. But the most terrible thing is that the late President left office in such a way. We Christians, of course, condemn the wicked deed of murder most fiercely. And we recognize it as a special visitation of God that he allowed such an outrage. This is a heavy blow, a deep humiliation for our people. And in view of such a divine visitation we want to humble ourselves and sincerely repent. The world, too, cries out over such murderous deeds. But it beats its breast self-confidently and says: "I thank thee, God, that I am not like other people, murderers, robbers," and so on. She does not realize the depth of such crime, the root of sin. Least of all does the world recognize its complicity. Such a crime does not come from nowhere. The murderer to whom the late President succumbed has had thousands for predecessors and models. Murder and manslaughter are now the order of the day. All the newspapers carry murder stories every day, and turn them into interesting novels, even charming novellas. Thus the consciences are dulled. In this way murder loses its horror, and it is easy to understand how it can occur to one of this murdering generation to make himself interesting by murdering the highest lord in the land and to bring his name into the mouths of the people. But this sin of the times, murder, has deeper roots. In the Bible the two sayings stand side by side, "Their feet are hastening to shed blood," and "There is no fear of God before their eyes." That is the reason, that is why murder is so common, "that is why men are not afraid to take their brother's soul and life, because they themselves do not esteem his soul great, because they despise God and mock away eternity. Unbelief is to blame for this evil. An unbelieving man who does not fear God and eternity is capable of anything. But the world does not understand or recognize this. And the babel of the world does not want to be healed.

Well, let us recognize it. How? are we Christians also guilty of the unbelief and godlessness of this time? We have separated ourselves from this godless, murderous generation. We want to walk in the fear of the Lord. We believe in the Almighty God, and we shrink from incurring His wrath. We believe in the grace of the Saviour JESUS Christ, and we shrink from making it common through gross misdeeds. Nevertheless, beloved, we are guilty in our part. Unbelief is the bitter root from which murder, robbery, adultery and the like grow. Examine yourselves. Have you not also aided and abetted the unbelief of the times? Have you not given the world much trouble? Have ye not often flirted with the unbelieving children of this world? Have ye not let the unbelieving world know that unbelief is as abominable a vice, and worse in the sight of God, than murder and manslaughter? Are ye as much astonished at an unbelieving man as at a murderer? Have you always proved to the world that your most holy faith is above all things to you, that you set every gain and advantage after the service of God? And, you know well, there is also fine murder. Christ said, "Whosoever is wroth with his brother is guilty of judgment: but whosoever saith unto his brother, Racha, is guilty of counsel: but whosoever saith, Thou fool, is guilty of hellish fire." Yea, wrath and strife is murder in the sight of God. And have you not often vexed the world by your indifference, unkindness, and hard-heartedness toward your brethren, and forced upon it the judgment, "They also do not uphold the souls of their brethren"? Let us then

to recognize our guilt, our complicity, and to confess it before God, and to repent of our unbelief, of our lack of fear of God and of brotherly love before God.

3.

Let us at all pay attention to the signs of the times and hasten to save our souls. The incident, the news of which is now moving the whole world, is a serious and alarming sign of the times. Christ commanded us to watch for the signs of the times and to conclude from them whether the end of all things is not near. God has not lacked many signs this year. Extraordinary stars have appeared in the sky, and God has set the stars as signs for the children of men. And just this year has already brought many misfortunes to our people and country. The most serious is the murder we now mourn. And that is a sign of the times. This sign is visible everywhere on earth. Six months ago the unrestrained monarch of a great empire of the old world fell a prey to murderers; now the president of a free country has fallen at the hands of murderers. This points to the time when God will thrust all the princes and great men of the earth from their seats, and shake all the kingdoms of the world. We relate this sign to other serious signs of the times. A time of extraordinary heat and drought is behind us. God has shown how easy it is for him to shut the windows of heaven, to dry up the fountains of the deep, and to make the children of men faint. It is God's goodness and faithfulness that we are not yet finished. The elements of the earth have especially conspired against mankind this year. Great floods of water, raging waves of fire have robbed many of their possessions and many of their lives. This points to the time when the sea and the waves of water will roar horribly, when fire will rain from heaven, when men will be destroyed. Fire will rain from heaven, men will pine away in fear, and the elements and powers of heaven will melt with great heat. Yes, he who can examine the signs of the times notices it, how God's hand is at present shaking the foundation of the world. He still shakes very softly, but he shows it to be a small thing for him to grasp even more strongly and break the whole world into a thousand splinters. Still he hath patience. So let us hasten and save our souls. Let us watch, pray, call, cry out, day and night, that he may keep our souls alive. Let us also pray for the world, that many a soul may be saved from destruction. Let us be aware of the times and buy oil, so that our lamps will not be extinguished when the bridegroom comes. We want to take the word of God, the saving gospel, very seriously. We want to let our light shine in this unsleeping generation. Now that we have time, let us do good and not grow weary. Let us flee from the nature of this world and hasten toward the future of Jesus Christ. May God grant us grace and help that the visitation of God may not be in vain for any of us! Amen. G. St.

Luther, the third Elijah.

The beautiful, glorious feast of the Reformation is approaching. The dear readers will undoubtedly look forward to singing and saying about the great good deed of Luther's Reformation again on a special feast day.

Whoever wants to rejoice in the Reformation feast from the heart must first of all know what our Luther was for the church. This can be shown in many ways. A name that briefly sums up what Luther has been to the church is the one that frequently occurs among our fathers and is given in the heading: Luther, the Third Elijah.

By the prophet Malachi God had proclaimed, "Behold, I will send you Elijah the prophet, before the great and terrible day of the Lord come; who shall turn the heart of the fathers unto the children, and the heart of the children unto their fathers." Cap. 4:5, 6. By this God did not mean to say that the prophet Elijah, who went up to heaven in the weather, would come again to earth in person, and preach repentance; but by this God meant to say that he would send a man in the spirit and power of Elijah, with a similar commission to that prophet had, and at a time similar to that of the old prophet. This man was none other than John the Baptist, the forerunner of our Lord. For thus saith the Lord: "But from the days of John the Baptist unto this time the kingdom of heaven suffereth violence, and they that do violence take it away. For all the prophets and the law have prophesied until John. And if ye will accept it, he is Elias, which is to come. He that hath ears to hear, let him hear." Matth. 11, 12-15. See also Marc. 9, 11-13. The Jews indeed thought that the prophet Elias would return in person, but this was a false delusion. Therefore John answered the question of their messengers: Art thou Elias? the answer was, "I am not." But why he was called Elias, we see from the words of the angel: "And he (John) shall turn many of the children of Israel unto God their Lord: and he shall go before him in the spirit and power of Elias," and so on. Luc. 1, 16. 17.

It is not without reason that in many Lutheran churches on the feast of the Reformation the above-mentioned words of our Lord, Matth. 11:12-15. are read out as an evangelical festival selection. For although the prophecy of Malachi is fulfilled in John the Baptist, yet it may also be applied to a man who was so evidently called of God, and appeared under similar circumstances and in a similar manner, as Elias, and as John the Baptist, the second Elias. Not without reason do our fathers call Luther the third Elijah.

Magister Michael Cölius, pastor in Mansfeld, said in his funeral oration in Eisleben on the day after Luther's death: "Let no one who knows and loves God's word and truth doubt that this man ... holds the office in the church that Elijah and Jeremiah, John the Baptist, or the apostle held in his time. For though these were gifted of God with some special gifts before him, yet, as far as the ministry is concerned, he is truly in our time a true Elijah or Jeremiah, and before the great day of the Lord John the Baptist, or an apostle.

For it must be said (whoever will confess the truth) that it was just in the church when God raised up and called this man to his office, as it was in the days of Elijah, Jeremiah, John, and when the apostles were sent forth by God to preach. The Scripture says in 1 Kings 18, that in the time of the prophet Elias all Israel had fallen away from God, and served one God and another. The true God had no more, but one Some prophets, Baal had 450 of them: so the prophets of the grove that did eat of the table of Jezebel were 400 also.

So also in the days of Jeremiah God complained of his people in the second chapter, saying, Ye have made mine inheritance an abomination. The priests say not, Where is the LORD? and the scribes have no regard for me, and the shepherds lead men away from me, and the prophets prophesy of Baal, and cleave unto vain idols. I am always reproached with you and with your children," declares the LORD.

But how it was in the church at the time of John the Baptist is clear from the New Testament, that although after the Babylonian prison idolatry was not established as before, yet the people had divided themselves into sects, and were Essaeans, Pharisees, and Sadducees, each wanting to be better than the other, each part relying on its own good life, and, as the prophet says, worshipping the work of their own hands.

Now the prophet Jeremiah cries and laments over this beyond all measure, but Elijah kills all the Baalite priests in one day, John calls them serpents and vipers, and with a high spirit they reach into all idolatrous beings, overthrow them, and again focus on the pure doctrine of repentance and forgiveness of sins and teach what righteous worship is.

So... it has also unfortunately been in the holy Christian church now and in the last days under the papist Antichrist. All errors, heresies, sects and idolatries have flowed together into one basic soup and abomination; there has been no right understanding of the Holy Scriptures, no pure doctrine preached for the consolation of consciences; human statutes have been held above God's Word. No one has known how to call on God, how to turn to him in trouble, what to do, or how to serve him. Darkness covered the whole face of the earth, and no light shone in the church. In sum, as the prophet Ezekiel says in the 34th chapter, "The sheep have strayed as in a wilderness on all the mountains, where there is no shepherd. And also, as Isaias saith in the 53rd chapter, Every man hath gone astray into his own way: but the way of God, which is taught in the scriptures, and which is Christ the Son of God, no man hath gone, and the loss is greater than that which any man can gain by words.

For as in the time of Elijah not God but Baal was invoked, and in the time of John the Baptist everything was full of sects, and one wanted to prefer itself to the other, so the dead saints were invoked, even wood and stones.... So you can see the strange and peculiar sects, that in John's time it was child's play against the latest abomination of monks and nuns, cardinals, bishops, and all spiritual merchants, since no one kept it with the other, each sect raised its own god, its own works, rules, and orders, by which they wanted to be saved; and faith in Jesus Christ was a bad thing with them, one had to have much higher and greater things for salvation than the dear Son of God taught.

Thus it has been in the church, alas, as it is yet to be proved by the fact that the pope reigns, as long as before his great day God has raised up for us the great man who in our time was a true Elijah and John. For as Elias in his day attacked idolatry and put it down, so

Dr. M. Luther also touched the mighty idol of the papal indulgence and struck it to the ground. And as Elijah slew the priests of Baal, so the man of God with the sword of divine word overthrew the missal priests and their idol. But he, like John the Baptist, taught and preached Christian and righteous repentance, how and by what means one can obtain forgiveness, what righteous fruits of repentance are, how one should serve God and call upon him, what ranks God has ordained, what every man ought to do in his estate, and in sum, the holy scriptures, which before were a book shut up and sealed, God hath opened by him, that since the apostles' days they have not been read with such understanding as they are now. For now we have a proper distinction between the law and the gospel, what each is, what it does, how one should use it for salvation, what good works are, how they please God, why one should practice them, and what follows from them through God's promise. And this understanding was also strange and precious to the dear fathers, as Jerome, Cyprian, Tertullian, and others, but for several hundred years under the papacy it fell into complete disrepair, so that there was no constant consolation for the consciences in temptation and mortal distress. When the monks were with dying people and were supposed to comfort them, they pointed them to Mary. For there they sang to the people: Mary, who art the mother of grace and mercy, save us from our enemies, and receive us at the hour of death; or (they) have pointed them to other saints, their orders and good works, which the dear saints never desired, and the consciences had no constant reason for which they could have consoled themselves, have finally died in despair of their sins. Now we also have the certain and true reason that we live and die on the Son of God, Jesus Christ, our dear Lord and Saviour, sing with dear Simeon: With peace and joy I go, in God's will 2c.item, we say with dear Stephen, Lord Jesus, receive my spirit; and we know with St. Paul that if we live or die, we are the Lord's.... Of course, we do not have the art from the pope, who would rather that we should still die on his indulgence and grace and thus perish eternally, but only that he, together with his own, should lead a gentle Epicurean life in dignity and wealth. Neither do the bishops teach this, for they neither preach nor visit the sick. The monks would much rather bury us in our monk's habit and in their orders than that we should die to Christ; for then we would not find the right way to eternal life.

Therefore we have to give thanks for these things to God, the eternal Father of our Lord Jesus Christ, who through His Holy Spirit, out of causeless grace and mercy, has enlightened and awakened this faithful servant of His, who with all diligence and faithfulness preached the Son of God through the gospel....

Now therefore, the man who in our days walked in the spirit and power of Elijah, who was also a forerunner before the last day, a true John, is gone by his last departure, and we shall see him no more before the end of the world. Wherefore we also, as Elisha the prophet, lament, My father, my father, chariot Israel, and his horsemen.... But neither shall we For Elisha hath not reached for the mantle of this Elias, which are his books, which he wrote by the inspiration of the Spirit of God, and left behind him, that we also might receive of his spirit. For though he died in the body, yet he liveth after his spirit, and in his books, he shall also, God willing, be with his writings after his death of the pope, as he was with his pestilence when he lived, and so may we now hold to the same books, loving and cherishing them, which point us to the holy scriptures, and thank God for them. And this be said, as far as the ... As for what Dr. M. Luther was, and what he is to be regarded and held for, as having been Elijah and John of our time, not a common preacher, as I and my kind are, but a high and excellent man, through whom God has again purified his church and graced it with pure doctrine and true worship.

"What does Missouri teach about the election of grace?"

Under this heading there is an article in the "Lutheran Church Messenger for Australia" of August 3, from which our dear readers can see that in Australia, thousands of miles away from us, there is a whole Lutheran Synod which cordially agrees with our Missouri Synod, as in other doctrines, so also in the doctrine of election by grace. It does exactly as we do: it accepts God's word and the confession of our dear Lutheran church as it reads, and does not, as after-Lutherans do, reinterpret it according to their reason; so it could not have come to any other doctrine of the election of grace than the one we have. Our dear Australian brethren, however, not only believe with us, but also confess with us, and are not ashamed of us, but gladly bear our shame for the truth's sake. May God abundantly repay them for this by grace in time and eternity, and give them one victory after another; for they too have whole synods against them in Australia, which, as in other doctrines, so also in the doctrine of election by grace, depart from God's word and confession, and which are therefore bitter to them and heretical to them. W. [Walther]

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The leprosy in the "Lutheran Church Messenger for Australia" reads as follows:

It is not with a light heart that we set out to discuss the above question in detail. If we were not urged from various sides, the "Kirchenbote" would gladly have omitted the discussion of a doctrine which is not the milk of the gospel, but strong meat. This is not to say that we would have liked to withhold from our readers the comfort which flows from the right doctrine of the election of grace; or that we would have wanted to deprive them of the impulse to sanctification which is connected with such doctrine, for all Scripture inspired by God (thus also the Scripture which deals with the election of God's children) is useful for teaching, for punishment, for correction, for chastening in righteousness, that a man of God may be perfect, fitted for all good works: but according to our opinion we would gladly be dispensed with this duty, because among our readers are not only strong, but also weak Christians, and in the more detailed reasoning of this doctrine some The teaching of the election of grace is only to be practiced by Christians who have been brought to a living faith in the Lord Jesus Christ and who have learned to use their reason in the school of the Holy Spirit. Also, the doctrine of the election of grace is only to be practiced by those Christians who have been brought to a living faith in the Lord Jesus and who have learned in the school of the Holy Spirit to take their reason captive to the obedience of Christ. Therefore Luther also writes in his preface to St. Paul's Epistle to the Romans: "Follow this epistle in its order. First be concerned with Christ and the Gospel, so that you may know your sin and His grace, and then contend with sin, as we have taught in chapters 1, 2, 3, 4, 5, 6, 7, and 8. After that, when you have come to the eighth chapter, under the cross and suffering, the verse in the 9th, 10th and 11th chapters will teach you rightly how comforting it is. For without suffering, the cross, and the anguish of death, it is not possible to act out the transposition without harm and secret wrath against God. Therefore Adam must be dead before he can suffer this thing and drink the strong wine. Take heed that thou drink not wine while thou art yet a babe. Every doctrine has its measure, time and age." Our Lutheran Church in Australia has hardly begun to work in the field of doctrine, and is therefore still in infancy in this respect. Therefore it is difficult for the "Church Messenger" to have to serve such strong food, the more so as he does not feel himself strong and wise enough to speak in a dignified manner of a mystery, in the contemplation of which the highly enlightened Apostle Paul exclaims Rom. 11: "O what depth of riches, both of the wisdom and knowledge of God! How incomprehensible are his judgments, and his ways unsearchable! For who hath known the mind of the LORD, or who hath been his counsellor? Or who hath given him aught before, that he should be recompensed?" But since we would sin in many ways if we were to remain silent, we venture in the name of the Lord, whose power is mighty in the weak, to speak a few words to illuminate the doctrinal controversy that has broken out in the Lutheran Church concerning the election of grace, and to show in particular what the Missouri Synod teaches concerning it.

When we look into God's Word and read and consider it with attention, we find many things that human reason is not able to rhyme. Thus, on the one hand, the Scriptures teach with clear and distinct words that God desires the salvation of all men and that Jesus Christ has redeemed all men through his active and suffering obedience; on the other hand, however, they teach with the same clarity and distinctness that most men perish and are not made partakers of salvation in Christ Jesus. Furthermore, the Scriptures teach, on the one hand, that all men lie in the same sinful ruin, and can only be saved from it by God's grace and mercy; but, on the other hand, that only the lesser part of mankind are saved in truth. It also teaches, on the one hand, that all men by nature resist the grace of God, and that God himself must remove such resistance; but, on the other hand, that such resistance is not removed in most men. Here, then, human reason rears its head and asks, "Why does God not make all men blessed, since he wants them to be blessed?

that all men may be helped? If it is God's grace and mercy to save a sinner from eternal destruction, why does God not extend such grace and mercy to all men, since his grace is universal? Why does God take away natural reluctance from one part of men, and not from another part?" This "why" is the stumbling-block which human reason would like to remove from the way, and therefore seeks for an answer which is intelligible to it.

Calvin, misled by his reason, taught that God, in an absolute decision, had mercy on one part of mankind, and that he had determined the greatest part of mankind, also in an absolute decision, to damnation. Thus he answers the question why the greatest part of mankind is lost by saying that God wills their damnation. Thus it is also said in a reformed confession: "And God wished to reveal His glory in such a way that He resolved first to create man perfect, then to permit his fall, and only to have mercy on some of the fallen and to choose them for this purpose, but to leave the others in the corrupt mass and finally to consecrate them to eternal ruin. But this doctrine is flatly contrary to the word of God, for the same teaches Eze 33:11: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being, and live." Further, Rom. 11:32: "God hath decreed it all among unbelievers, that he might have mercy upon all." (See also 1 Tim. 2, 4. and 2 Pet. 3, 9.) Yes, this doctrine is actually a blasphemous one, since it makes God the author of evil. Yet ignorance and wickedness are not afraid to impute such horrible Calvinistic heresy to the Missouri Synod and to us.

Now there is another way of making the mystery of the election of grace acceptable to human reason, by seeking the cause of election in something that is in man. In this way, however, man is made the cause of his salvation, which is just as contrary to God's word as the Calvinistic heresy, which makes God the cause of the damnation of the ungodly. Those who are of this opinion say that God has chosen to salvation those whom He foreknew would be brought to faith and kept in faith. It is true that no one will be saved who does not allow himself to be brought to faith in the Lord Jesus and remains in such faith until the end of his life; but if we connect this truth of Scripture with the election of grace, the question: Why? is again before our soul. God, by virtue of his omniscience, foresees the faith of his elect, that is true. But whence comes the faith foreknown by God? Not from man, but solely from God Himself. Indeed, we would have to reverse God's word^ if we wished to say and believe otherwise. If, then, we say that God has chosen those in whom He foreknew faith, we see the cause of election in something that is in man.

or what man does, and this is contrary to the article that we owe our salvation solely to the grace and mercy of God. God's word and confession teach that faith is not the cause of our election, but that election is the cause of our faith. Thus we find it written in Romans 11:5, 6: "Even so it is at this present time with them that are left, according to the election of grace. But if it be by grace, it is not by merit of works; otherwise grace would not be grace. But if it be of merit of works, grace is nothing; otherwise merit would not be merit." Further, 2 Tim. 1:9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ JEsu before the times of the world." According to such words of God, it is rejected as error in the Concordia, when it is taught, "That not only the mercy of God, and the most holy merit of Christ, but also in us is a cause of God's election, for which God hath chosen us unto eternal life."Answer: Nothing but His causeless mercy and the most holy merit of Jesus Christ. Our conversion in time, and our separation from the ungodly world thereby effected, rests on this twofold ground, and on nothing else. Where is the Lutheran who dares to deny this fundamental truth, and to lay down still a third cause of conversion? Now then: We believe, teach, and confess that all that God has done to us in time, and according to His promise will do, until our final consummation in glory, is precisely the same thing which, as already said, God already accomplished in His heart before the foundation of the world, what He therefore resolved to do to us in time. The eternal resolution of God, then, to call us, precisely us, and with us His whole holy Church, in time, to enlighten us with His gifts, to sanctify and preserve us in the right faith, and finally to perfect us gloriously and blessedly,-this and nothing else is the eternal election of God's grace, which therefore, like its accomplishment in time, rests on nothing but His mercy and Christ's merit."

As a second testimony of Missouri concerning the doctrine of the election of grace, we conclude with a passage from a treatise (Der Gnadenwahlsstreit u. s. w. Published by C. F. W. Walther u. s. w.). It says in the same:

"O dear believing children of God within our dear Lutheran Church! For the time being, hold steadfastly against all Calvinism that God wants to bring all men to faith, to keep them in faith, and finally to make them eternally blessed, and that He offers all this earnestly, powerfully, and effectively through the Word, and that therefore it is not election but men themselves, namely their stiff-necked resistance, who are to blame for the fact that so many either do not come to faith, or do not persevere in faith to the end, and therefore are eternally lost. But hold fast also to this: That you have come to faith and persevere in it, you yourselves are not the cause of it; it is not because you were better than others, and because you would therefore have been more willing to decide for the way to blessedness, and so also for faith itself; but the cause of it is, as the Concordia formula, page 483, writes, that God, having laid the foundation of the world, has held counsel over it, and decreed in his purpose, 'how he would bring me' (thus also you) 'to it, and keep me in it,' and that he would 'in his eternal purpose' your blessedness,

where we ourselves chose the grace offered in the Word, and yet where we voluntarily held our peace to the converting grace? Oh no! That we have been converted is a miracle before our eyes. We had no part, not even the smallest part, in our conversion, and the fact that we finally obeyed the Father's command to the Son and allowed ourselves to be reconciled to God is not our work or our merit. God the Holy Spirit alone, through his Word, broke our reluctant hearts, filled them with hunger and thirst for the righteousness that is valid before God, kindled in us the light of beatific faith, and thereby made us righteous before God, God's children, and heirs of eternal blessedness. God alone has thereby chosen us from the world, separated us, set us apart, and transferred us to the kingdom of His dear Son. What then moved Him to perform such a miraculous work on us poor sinners? Answer: Nothing but His causeless mercy and the most holy merit of Jesus Christ. Our conversion in time, and our separation from the ungodly world thereby effected, rests on this twofold ground, and on nothing else. Where is the Lutheran who dares to deny this fundamental truth, and to lay down still a third cause of conversion? Now then: We believe, teach, and confess that all that God has done to us in time, and according to His promise will do, until our final consummation in glory, is precisely the same thing which, as already said, God already accomplished in His heart before the foundation of the world, what He therefore resolved to do to us in time. The eternal resolution of God, then, to call us, precisely us, and with us His whole holy Church, in time, to enlighten us with His gifts, to sanctify and preserve us in the right faith, and finally to perfect us gloriously and blessedly,-this and nothing else is the eternal election of God's grace, which therefore, like its accomplishment in time, rests on nothing but His mercy and Christ's merit."

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earnestly meant call to grace. But let Missouri herself speak. In the May number of "Doctrine and Discipline" it says:

"Well then: What do we understand by the eternal election of God? Answer: The eternal act of God, that even before the foundation of the world He accomplished in His heart, in His thoughts, all that He has done, is doing, and will do in time to us, His Christians, to His holy Church. What then has God done to us Christians? In short, while we were still His enemies, dead in sins and children of wrath, like the others, He called us, converted us, justified us, and thereby took us out of the world, by His holy Word, in which He laid down His counsel of grace concerning the redemption and beatification of the whole world of sinners. Was there anything good in us that would have moved God to act thus upon us poor sinners? Was there any moment before our conversion, or during it,

which cannot be lacking or overthrown, has decreed and placed in the almighty hand of our Saviour Jesus Christ, from which no one can snatch us, to be preserved'. He who is lost is lost, not because God has ordained him to eternal damnation, as Calvin ungodly taught, contrary to God's Holy Word, for God wills to make all men blessed, but because of his own fault; not because God has passed him by with his grace, but because he, man, has passed by God's grace, which would have saved him. But he that is saved has not himself to thank, but only the mercy of God in Christ; as God himself in the prophet Hosea sums up these two truths briefly in the words, "Israel, thou bringest thyself to misery, for thy salvation is with me alone" (Hos. 13:9). Whoever, therefore, would persuade you that we teach that dreadful Calvinian doctrine of predestination, that he grossly transgresses the eighth commandment, that he speaks false witness against his neighbor, that he slandereth us; which God will judge one day; for we condemn Calvin's predestination with all our hearts, so help us God!" So this is what Missouri teaches about the election of grace.

To the ecclesiastical chronicle.

I. America.

Professor Stellhorn in Columbus, Ohio, has recently published a second pamphlet, namely an alleged "examination" of our "illumination" of his first tract. Necessary work has so far prevented us from publicly illuminating that second pamphlet as well. As soon as there is time, we will do so. Then we will irrefutably prove that Prof. Stellhorn first of all applied a false touchstone in his so-called "examination" and thereby violated the highest principle of our Lutheran Church.Lutheran That instead of interpreting Scripture and symbol conscientiously, he has put his own erroneous opinions into Scripture and symbol; that what he calls election by grace is no election at all; that by means of gross misinterpretation and distortion of Luther's words he has ridiculously attempted to make Luther himself a patron of his sham election and his gross synergism; that, instead of the clear testimonies which the old dogmatists also bore to the truth, he has sought out and emphasized, nay, made a rule of faith, the very passages in their writings in which, through human weakness, they expressed themselves incorrectly in the struggle. W. [Walther]

II. foreign countries.

A Voice to Germany on our Doctrine of Election by Grace. In the "Kirchenblatt für die ev.- luth. Gemeinden in Preußen," which is published by Father J. Nagel in Rothenburg an der Oder, in the number of September 15, there is a report on the Pastoral Conference of the Diocese of Trieglaff, which was held in Treptow on July 25 and 26 of this year. In this report it says, among other things: "Hereupon a lecture was read, which dealt with the question, 'What have we to think of the doctrine of election by grace in the Evangelical Lutheran Church of North America?' From the "tracts" of Dr. Walther, President of the Missouri Synod, which he published in this controversy, it was attempted to prove that Dr. Walther was unjustly condemned because of his doctrine of the election of grace. of Calvinism. *) However, since most of those present were not yet familiar enough with the deeper aspects of the controversy in question, and since there were still important questions to be discussed that were based on our own ecclesiastical circumstances, the Superintendent postponed his lecture for later discussion." The editor of the church bulletin adds the following remark to the report: "On this occasion reference should be made to Prof. Walther's little book: The Doctrine of the Election of Grace in Question and Answer. Dresden, Heinrich J. Naumann, 75 Pf. Even though it is certain that very captious speeches have been made by the Missourian side in the doctrine of the election of grace, it must be acknowledged that Walther's writing has nothing to do with Calvinism. Occasionally I shall return to this question." Thank God for this beautiful testimony from an impartial mouth that our opponents "unjustly" accuse us of Calvinism. As far as the "captious speeches" are concerned, however, which are said to have been involved in our exposition of doctrine, we have long since conceded that, especially in former times, we did not always speak as carefully and unequivocally as we should have done. But he who uses these "captious speeches," even after the orthodox sense and opinion of them have been shown, to deny us heresies which we ourselves abhor, may see how he will answer for this before God. The Prussian Lutherans are evidently far removed from such wretched heresy. Our opponents here, however, continue to ride this horse, knowing full well that they can only maintain their position by accusing us of all kinds of horrible heresies against all truth. They do us no harm by doing this, for it is only an honor to be blasphemed for the sake of truth, but great is the harm they do to the kingdom of God.

W. [Walther]

Public warning.

We, the Lutheran Immanuel congregation, in conscience proceeding from the Zion congregation at Mount Olive, Macoupin Co. III, warn all faithful Lutheran pastors and candidates not to accept any call from the Zion congregation until it has declared itself repentant; since it has acted shamefully against pastor and ministry, as well as against the true confession of the Lutheran church.

In the name and on behalf of the above-named municipality
The Board of Directors:

H. Weisbrodt.
M. Arkebauer.
Karl Whitehouse.
H. Gehner.

Resignation.

1. since the professors of the Ohio Synod teach contrary to the word of God and the confession of our Evangelical Lutheran Church in the doctrine of election by grace, and the majority of the synod members agree with them;

(2) Since the Synod has decided that the doctrine: God has chosen in view of faith, shall be the only legitimate one in our institutions, churches, schools, publications, and periodicals;

3. having severed her connection with the Synodical Conference without just cause;

(4) Since the Synod has decided that those who are concerned with the new position in the doctrine of the Grace election do not agree with the Ohio Synod, can no longer remain with it;

5. since the Synod took its stand against protests before the doctrine of election by grace had been sufficiently discussed, for they did not get beyond the first thesis either in the Western District or in the General Synod ; and

(6) Since we have committed ourselves only to the Word of God and the confession of our Evangelical Lutheran Church, and only wish to be committed, but not to the "Fathers," let us be clear about this

Resolved, That we, the Lutheran congregation of St. Emanuel's, at Evansville, Ind. with its pastor, G. Bachmann, do, for the reasons aforesaid, disaffiliate ourselves from the Synod of Ohio and other St., and henceforth no longer belong to the same.

That this was unanimously discussed, decided and accepted in a regular community meeting on October 3, 1881, testifies in the name of the community

Attentive
the Church Council:
K. Wilke, Chairman pro tsmp. Joh. Stephan, secretary. G. Bachmann, pastor.

R. Münstermann, H. Schünemann,
A. Grundmann, P. Damm,
C. Klingelhöfer.

*) The words "with injustice" are set in the report itself with blocked font.

Death notices.

Mr. Johann Friedrich Koch, our faithful teacher, died blessed in the Lord on October 3 of a heart attack, at the age of 70 years, 9 months and 20 days. He had been a teacher for 7 years in Germany, 15 years at Trinity Parish in St. Louis and 19 years at the local parish. He leaves a widow and 7 grown children.

Minden, III, 5 Oct. 1881. M. Eirich.

On September 27th in the evening at 7 o'clock teacher Friedrich Heinrich Wilhelm Leeser died blessedly in his Saviour after three weeks of severe suffering at the age of 35 years, 10 months and 26 days. For 11 years he faithfully served the dear God in his church. On September 29 he was buried in a Christian and solemn manner with great participation. The text of the funeral sermon was Hosea 6, 1. Teacher Leeser leaves behind a widow with 4 underage orphans. God comfort the bereaved, as well as the congregation, to whom he will soon bring another teacher after his own heart.

Des Peres, Mo. Th. Mießler.

Ordinations nnd introductions.

On the 16th Sunday after Trin. Mr. Candidate H. C. Rohl - fingered in his parish at Gretna, La>, by order of the Reverend President Biltz, by the undersigned, assisted by Messrs. RR. L. G. Mödinger and I. F. Döscher. P. Rösener.

Address: Rev. 8. 6. RoUünx. Lox 15. Oretnu, La.

On the 16th Sunday after Trinity, by order of the Presidency of the Illinois District, Mr. R. Gottfried Jung was installed in the Lutheran Zion Parish at Maseoutah, III, by Mr. R. Robert Knoll, assisted by the undersigned.

Chr. Kühn.

Address: Rev. 6th ^unZ, Lknscoutad, 8t. (Mir Oo., III.

By order of the Presidium of the Eastern District, on the 15th Sunday after Trin. Mr. R. Hanewinckel, who for the sake of his conscience has left the Hanoverian State Church and accepted a call to the Lutheran Trinity Parish in Cumberland, Md.

Carl Lauterbach.

Address: Rev. IV. RemervinoLel, OllwberlLnä, ^IleZdev^ Oo., blä

On the 18th of September, being the 14th Sunday after Trin. I. G. Goehringer, having received and accepted a call from St. John's Lutheran congregation at Sheboygan, Wis. by order of the Most Reverend Presbytery Northwestern District, was installed by the undersigned with the assistance of Mr. k. H. Sagehorn in the midst of his congregation.

Ph. Wambsganß, s "n.

Address: ^ev. "1. 6. Ooedriaxvr, -1Vi8.

By order of the high presidency of the Michigan district, the introduction of Mr. Stute (formerly pastor of Bonduel, Shawano Co., Wis.) into his new congregations took place. On the 14th Sunday after Trin. he was installed in his congregation at Tawas, Mich. and on the 12th Sunday after Trin. in his congregation at Alpen", Mich. under the assistance of Hr. k. P. Jsberg and with the participation of the entire Norwegian congregation of the same by the undersigned.

F. Sievers, sen.

Address: Rev. H. Stute, l'uwrrs Oit^, ökiek.

Church dedications.

On the 16th Sunday after Trinity, the Lutheran congregation at Valparaiso, Ind., consecrated their church, which had been purchased from the Unitarians and is now beautifully restored, to the service of the Triune God. The festive preachers were Prof. C. A. T. Selle, K. I. F. Niethammer and? Fr. Detzer, the latter of whom preached in English, and K. Ph. Fritze provided the liturgical service. The consecration prayer was said by kastor loei,

W. I. B. Lange.

On IS Sunday, being the 25th of September last, the newly built church of St. Paul's Lutheran congregation at Seneca, Nemaha Co, Kans. was dedicated to the service of the Triune God by the undersigned. G. Polack.

Mission Festivals.

On the solitary Sunday after Trin. the congregations of Woodworth and Buckley, Ills. celebrated their fourth mission feast in a grove. The festival preachers were ck. H. Schümperlin, C. F. Hartmann, and undersigned. The Collecte, intended for inner and outer mission, was -71.00. G. Blanken.

On the 15th Sunday after Trin. the congregation at Osh- kosh, Wis. celebrated this year's mission feast in their church in fellowship with their sister congregation here and a number of dear fellow believers from Berlin. Mr. k. Osterhus preached on inner, Mr. k. Leßmann on external mission. The Collecte of -52.76 remaining after deduction of the travel expenses for the preachers was used partly for inner (which also includes our emigrant mission), partly for negro mission, as the receipt in the "Lutheraner" will show. J. L. Daib.

On the 15th Sunday after Trin. we held our annual mission feast at Lewiston, Minn. The preachers wereI. Horst and M. Stülpnagel. The Collecte was -46.50. D. Kothe.

A mission feast was celebrated at my St. John's church, Johnsburgh, Somerset Co, Pa, on the 18th of September. The festival preachers were Messrs. W. Hanewinckel and E. I. Fleckenstein. The Collecte was -43.00, one half of which was for internal, the other for negro missions.

Carl Lauterbach.

On the 16th Sunday after Trin. the Lutheran St. Johannis congregation in Berlin, Wis. celebrated a mission festival. In the morning, Mr. E. Theel preached on Marc. 16, 15; in the afternoon, Mr. C. Damm gave a lecture on the history of missions. Of course, collections were taken.

H. W. Leßmann.

On the 13th Sunday after Trin. the Lutheran congregations in St. Louis County, Mo. celebrated their joint mission feast at Des Peres, Mo. The festival preachers were Prof. Pieper and Mr. k. I. Mayer. The collecte was -65.25.

Th. Mießler.

On the 15th Sunday after Trin. the congregations of the kk. C. Seuel and C. Holst and that of the undersigned celebrated their mission feast of this year at Town Theresa, Wis. In the forenoon Mr. k. G. F. Schilling, in the afternoon Mr. C. Holst delivered a lecture on misflon history. The Collecte for heathen, interior and emigrant misflon was -52.61.

H. Rathjen.

On September 11, the congregations of Ck. I. G. Sauer, C. Kretzmann, Mertz and Schultze celebrated their annual mission festival at Seymour, Ind. festival preachers were kk. Brömer and I. G. Sauer. The undersigned gave a lecture on mission history. The collecte was -83.03.

M. Mertz.

The congregation at Town Olive, Saline Co, Nebr. celebrated their second mission feast on the 14th Sunday after Trin. Mr. K. R. H. Biedermann and undersigned preached. The Collecte was-20.81.

S. Meeske.

The Lutheran Zion congregation at Lincoln, Benton Co, Mo, celebrated ibr mission feast on the 15th Sunday after Trin. Mr. k. Meyer of Indian Creek preached in the forenoon, Mr. k. Toenjes in the afternoon. The collecte was -52.00.

I. Nething.

On the 15th Sunday after Trin. (Sept. 25) the congregation at South Litchfield, III. celebrated their third mission feast. The festival preachers were Mr. k. Weisbrodt in the morning and undersigned in the afternoon. A part of k. WetsbrodtS congregation was present. The collection was 92.00. C. Schroeder.

On the 16th Sunday after Trinity, the St. Johannis and St. Jacobi congregations in Quincy, III, celebrated a joint mission festival. The festival preachers were Messrs.Prof. F. Pieper, k. I. F. Bünger, k. L. E. Knief, and k. G. Traub. The latter directed our attention to a field of mission which has probably been little cultivated by us up to now, namely the mission to the Jews. On the basis of Rom. 11, 25-29, he presented the topic: "What should entice us and provoke us to discord among Israel? The festive collection was 108.76. A. Willner.

On the 13th Sunday after Trinity the congregation at Sher- man, Wis-, celebrated their mission feast. The festival preachers were kk. G. F. Schilling and G. H. Löber Jr. The collecte was -43.45.

Ph. Wambsganß, sea.

The congregation at Wellsville celebrated their mission feast on the 15th Sunday after Trinity. In the morning Krafft preached, in the afternoon K. Sander. Members of the congregation at Olean and their singing society, and members of the congregation at Cohocton and Allen Centre took part in our festivities. The collection amounted to -87.98. 38.74 of this was for a travelling preacher to be employed in western New York, 38.74 for the congregation in Port Hope, so that the spiritual need would not be added to the mortal need, and 10.00 from members of the local congregation for the taxation of the bodily need of the same congregation.

C. Zollmann.

Conferenz - Ads.

The Southern District Conference of Iowa will meet, s. G. w., Nov. 8, at Mr. k. Guenther at Boone.

I. H. Brammer.

The first mixed district convention of Minnesota will assemble, s. G. w., November 8-10, at the undersigned. Picking up at Norwood on Monday. Registration requested. A. Landeck.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., November 14, at 2 o'clock in the afternoon, in the midst of the congregation k. Küchles. The meetings will close Wednesday 11)H o'clock in the forenoon.

Anyone who wants a place to stay, contact me immediately. G. Löber.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. w., November 1 & 2, at Owatonna.

Please?for the abgebrimrtten.

The distress caused by the fire in Huron County, Michigan, has already been sufficiently described in the "Lutheran" and other papers. I will only add that my congregations have also been severely affected by the fire. Twenty-four families are homeless and two churches have burned down, one of which was not yet consecrated and was also burdened with debts.

Compassionate fellow believers are requested to send any gifts for their suffering brethren in Christo to the following address: Rev. M. Rutd, llurov 6o., dliod.

On behalf of the municipalities

the 21st of September 1881W . Schwartz, k.

The above request is heartily supported by F. Sievers, seu.

Incoming to the Koste of the Western District:

To the synodal treasury: From k. Lenks congregation at St. Louis, -5.00. From Trinity Distr. there, 9.75. k. Krämer's congreg. in Humboldt, Kans. 4.65. (Summa -19.40.)

For inner mission: part of the mission festival coll. in k. Wtlle's congregation at Brownsville, Mo., 100.00. Misfionsfest coll. in the congregation of k. Meyer at Indian Creek, Mo., 25.00. Part of the missionsfest coll. in the congregation of k. Schülke at Palmyra, Mo, 27.15. Part of mission festival coll. in k. Dorn's congregation at Pleasant Ridge, III., 60.00. Of virgins' association of k. Lehmann's congregation in Jefferson County, Mo., 4.10. Misstonsfest coll. by k. Hofius in Saunders County, Nebr., 43.00. part of missionary feast coll. in comm. of k. Wilder to Big Cypress, Tex. for Texas, 49.00. misstons hour coll. of comm. of k. Matuschka at New Welle, Wo., 9.50. k. Roschke's congregation at Piere City, Wo., 5.40. part of the mission festival coll. of the congregation of k. Nething at Lincoln, Wo., 13.00. k. Weseloh's congregation at Kimmswick, Wo., 7.00. (p. -343.15.)

For the negro mission: part of the mission festival coll. of the congregation of K. Wille at Brownsville, Wo., 14.71. part of the mission festival coll. in the congregation of K. Schülke at Palmyra, Wo., 12.15. by K. Kaspar at Gtddings, Tex. for New Orleans, 4.00. part of the mission festival coll. in the congregation of K. Dorn at Pleasant Ridge, III, 10.00. From the Virgins' Association of the congregation of k. Lehmann in Jefferson Co, Mon, 3.00. Part of the Misfionsfest coll. in the congregation of k. Wilder at Big Cypress, Tex, 20.00. Misstonsstundencoll. of the congregation of k. Matuschka at New Welle, Wo, 5.00. Part of the Missionsfestcoll. of the congregation of k. Nething in Lincoln, Mon., 1 p.m. k. Weseloh's congreg. at Kimmswick, Mon., 6.00. (p. -87.86.)

For the deaf and dumb: N. N. by k. Matuschka in New Welle, Wo., 1.00.

For poor sick pastors: John N. Raithel at Chicago, III, 100.00. k. Lehmann's Gen. to Tandy Creek, Wo., 6.00. Mrs. L. Kreißler, Sr. by k. Nething at Lincoln, Wo., 2.00. k. Kilian's Gem. at Serbin, Tex. 35.00. (S. -143.00.)

For the Emiarant mission in New Uork: part of the mission feast coll. in the congregation of k. Schülke in Palmyra, Wo., 5.00. Part of the mission feast coll. in the congregation of?. Dorn in Pleasant Ridge, III., 20.00. From the mission treasury of the congregation of k. Brandt in N. St. Louis 8.30. Part of the mission feast coll. in the congregation of k. Nething in Lincoln, Wo., 13.00. (p. -46.30.) For Baltimore: part of the mission festival coll. in the congregation of k. Schülke in Palmyra, Mon., 5.00. From the mission fund of the congregation of k. Brandt in N. St. LouiS 4.15. part of the mission festival coll. in the congregation of k. Nething in Lincoln, Wo., 13.00. (S. -22.15.)

To the new building at St. Louis: Dr. F. Schade at St. Louis, 500.00. Ph. Maag at Kirkwood, Mo., 5.00. Kaspar's Gem. at Gtddings, Tex. 1st plat. 30.00. W. Gübert at Red Bud, III, 2.50. k. Geyer's Gem. in Serbin, Tex. 86.25. of members of k. Frese's Gem. in Omaha, Nebr. 33.00. k. Wischmeyer's Gem. at Rose Hill, Tex. 1st plat. 100.00. k. Roschke's gem. bet Pierre City, Mo., 9.20. k. Janzow's Gem. in Frohna, Mo., 2nd t.c. 125.00. k. E. A. Frese in Hanover, Kans. 1st t. p. 50.00. F. Nothdurft by k. Lohr m Jackson, Mo., 500.00. Out of heartfelt gratitude from N. N. in Rau- gart, Wis. 50.00. k. Dornseif's Gem. in Blumenau, Lol., 6.00. (S. -1496.95.) Signed: k. A. W. Frese's Gem. in Port Hudson, Nebr. 100.00. k. Kaspar's Gem. in Giddings, Tex. 110.00. k. Beyers 2 Gem. in Osage County, Wo., 115.00. k. Wischmeyer's Gem. in Rose Hill, Tex. at, 150.00. k. Grimm's Gem. at Washington, Mo., 140.00. (S. -615.00.)

To St. Louis household: Harvest Festival coll. of k. Matuschka's comm. in New Welle, Wo., 13.50.

For poor students in St. Louis: part of the mission festival coll. of the congregation of k. Schülke in Palmyra, Wo., 10.00. Baptismal coll. at A. Schubert by k. Geyer in Serbin, Tex., 2.80.

For the needy around Port Hope, Mich.: Wittwe Wulfekötter by k. Matuschka in New Melle, Mo., 1.00. W. Gübert in Red Bud, III., 2.50. k. Polack's Gem. in Union- town, Mo., 63.50. by?. Frese in Omaha, Nebr. by I. Sauter, Cl. Siever, C. F. Festner 10.00 each, Mrs. k. Lieffers 4.00, Mrs. Erfling 3.00, H. Hamann and k. Frese 2.00 each. k. Mäße at Wentzville, Wo., 24.00. k. Lenks Gem. at St. Louis 66.55. k. Grimm's Gem. at Washington, Mo., 23.50. k. Polack's Salems Gem. in Perry County, Mo., 32.25. k. Janzow's Gem. in Frohna, Wo., 90.00. k. Wilder's Gem. in Big Cypress, Tex. n., 43.00. k. Pennekamp's comm. in Topeka, Kans., 19.00.

For k. Brunn in Steeden: k. Hüschen in Drake, Mo.,4.00.

For the comm. at Neu-Ulm, Minn.: k. Lehmann's branch gem. in Jefferson County, Wo., 3.60. By?. Polack in Uniontown, Mo., of A. Mueller .50, Wittwe H. 1.00. k. Janzow's comm. at Frohna, Mo., 37.20.

For seminarians in Addison: part of the mission festival coll. of the congregation of k. Schülke in Palmyra, Mo., 10.00.

For poor students in Springfield: part of the mission feast coll. of the congregation of the k. Schülke in Palmyra, Mon.

St. Louis, Oct. 8, 1881. E. Roschke, Cassirian.

Incoming to the Koste of the Illinois District-:

(Schlu,.)

For sick pastors and teachers: By k.Achenbach in Venedy from W. Hülskötter 5.00. By k. Müller in Ehester from the Gem. 8.75 and by Mrs. Caroline Gilster, thank offering for happy delivery, 5.00. k. Bergen's Gem. in Prairie Town 10.00. By?. Brunn in Jefferson from N. N. .50. By k. Love in Wine Hill from the Gem. 7.10, Chr. R. 1.00. (S. -37.85.)

To the Widow's Fund: by k. Schröder in South Litchfield from N. N. and N. N. each 5.00. by k. Merbitz in Beards- town from N. N. 1.00. by k. Achenbach in Venedy from W. Hülskötter 5.00. CommunionScoll. from k. Müllers Gem. in Bremen 5.25. (S. -21.25.)

For inner mission in the West: By k. Lochner in Chicago from A. Rarten 1.00. By k. Hölter in Chicago from N. N. 2.50. Missionary Festival Coll. from k. Kowert's congregation in Mont- rose 25.00. Part of the mission festival coll. from the congregations in Arenzville and Meredosia 15.00. (p. -43.50.)

For inner missions: Missionary festival tax from the congregations in Homewood and near New Bremen 84.65. By k. Suc- cop in Chicago from Mrs. Dabelstein 1.00. By k. Döderlein in Homewood from Heinr. Tuckhorn 1.50, Joh. Siekmann 2.50. A third of the missionary festival tax. from the congregations at Dwiaht, Frankenkirch and Morris 17.63. By k. Rauschert at Dalton from s. congregations 15.00. Part of the mission festival coll. from the congregations at Arenzville and Meredosia 5.00. By k. Lochner at Springfield, half the mission festival coll, 77.43. k. Heyer's congreg. at Colehour, 2.00. (S. -206.71.)

For inner mission in Texas: By?. Griffin in Chand- lerville by H. Krone 10.00.

For k. FLgres Gem. in Portland, Me.: By k. Engelbrecht in Chicago from R. N. 2.00.

For the commune at Tuseumbia, Ala.:?. Nuoffers Gem. at Eagle Lake 6.50.

For I". Lake's gem in Chicago, III:?. Nuoffers Gem. at Eagle Lake 6.50.

For k. Alexander's commune in Iowa:?. Bergen's comm. in Prairie Town 3.00.

For the comm. in Ludington, Mich.: By?. Engelbrecht in Chicago by W. Wolf 5.00.

For the Gem. in Neu-Ulm, Minn.: From Addison by D. Kruse, L. Balgemann and L. Stünkel 5.00 each, F. L. Krage, G. Rittmüller, Aug Walkenhauer and H. Heitmann 2.00 each, Wm. Fiene, F. Treichler, F. Rittmüller, W. Marwede, Fr. Kucker, H. Kucker, H. Niehus, H. Heidorn, H. Rittmüller, V. v. Diffen and Kröger 1.00 each, H. Timm and H. C. Buchholz .50 each (35.00).?. Kollmorgen's parish in Nashville 8.65. From the collection plate of?. Frederking's parish at Dwight 10.00.?. Krebs' parish in Aurora, 18.00. Bergen's parcel in Prairie Town 10.48. By? Engelbrecht in Chicago by W. Wolf 5.00.?. Wunders Gem. that. 64.00. By?. Mießler in Carlinville by Mrs. Dorsten 1.50, F. Lenz, K. Gtllmann, Mrs. Wolf, H. W. Steinmeyer and P. Heinz each 1-00, Mrs. Wolf's daughters.75, H. Steinmeyer, Mrs. Breymann, C. Grotefendt, Mrs. Gillmann, C. Kasten senior, F. Gieseking, H. Behrens senior, I. C. Löhr, Schilling, Mrs. Sonnemann and B. M. each .50, E. Multanowski, K. Schoppe, A. Tiefenbruch, Mrs. Arens, L. Tie fenbruch, W. Mieher, Beffelmann, I. Sander, H. Riefender', D. Werfe each .25, G. K. .30, and H. Sträub .20 (15.75).?. Wagner's Gem. at Chicago 20.00. By?. Trautmann at Gower by s. Trinity Gem. 16.89, Joh. Gem. 22.30.?. Nuoffers Gem. at Eagle Lake 17.25. (p. -243.32.)

For those burned to the ground in Port Hope, Mich. (?. Schöch's Gem.): From Addison: by H. Meesenbrink 10.00, F. Kuhlmann, F. Gehrke, D. Dammeyer, L. A. Z-, E. H. W. Leeseberg 5.00 each, H. Heidorn, F. Rtttmüller, Prof. E. Homann 2.00 each, E. Rosen, H. B. 1.00 each (43.00). By?. Wagner in Chicago from members of sr. Gem. 190.00.?. Frederking's Gem. at Dwight 11.50 (first broadcast). By?. Große in Harlem by H. Dücker 5.00 and Coll. bet Emil Gotsch's wedding 7.56. By ?. Reinke in Chicago by Wittwe Brosowsky, Aug. Pollex, I. u. H. H. Einspahr, W. Petersen, Joh. Schenkin, Hemr. Hintz, Joh. Arndt, Marie Ott each 1.00, Ludw. Nagel 1.20, Mrs. Era Krüger 1.50, Carl Rieckhoff, Joh. Pictraschke, Franz Müller each 2.00, Leonh. Würffel, Mrs. Dora Höpe, Ph. Würffel each 5.00, Jac. Schwartz 10.00 (42.70). (S. -299.76.)

For the deaf and dumb: By?. Uffenbcck in Lemont by Joach. Ahrens 2.00. By?. Mary's in Danville, thank offering by Mrs. N. N. 1.00. Coll. at the Confirmation of deafst. Heinnold at?. Lochner's church in Chicago 23.72. By?. Karth in Worden by H. Sievers 3.00. D:.rch 8. Hölter in Chicago by E. Teßmann 1.00. (S. -30.72.)

To the orphanage near St. Louis: By?. Merbitz in Beardstown from "Unnamed" 2.00. By?. Mießler in Carlinville from N. N. 5.00. (S. -7.00.)

For the studying orphans from Addison: From Chicago: by D. Cohrs 1.00, Fritz Oetjen.50, Mich. Morewsky .25, Joh. Tappel .25, Fr. Müller .20, A. N, .25, Mrs. Drechsler .50, Mrs. Lügge 2.00 and Mrs. Garets .50; by?. miracle from I. Stumpfhans 1.00. From Addison: from L. Balgemann 2.00, Mrs. Heinberg .25. from Nork Centre: by H. Goltermann 2.00 and H. Bade 2.00. Joh. Dunse in Brecher .50. Mr. Leptin in Sycamore 2.00. (S. -15.20.)

Addison, III, Sept. 23, 1881. h. bartling, casfirer.

Proceeds to the Treasury of the Illinois District:

For the new building in St. Louis: From?. Roeder's congregation in Arlington Heights -100.00. Through?. Bartlina in Chicago from: Joh. Bornhöft 10.00, L. Pfister 15.00, Karl Fcthke u. Fr. Hartkapf 2.00 each, Emil Reinhardt 5.00, Karl Müller 25.00. By?. Miracles in Chicago by F. Fink 5.00. (S. -164.00.)

For the Building Fund: From Addison: By Teachers C. Greve 23.00, E. Rosen 22.00, H. B. 22.00. (S. -67.00).

For Heibenmission: Half of the Misstonsfest-Collecte of the parishes in Woodworth and Buckley by?. Blanken 36.00.

For poor students in St. Louis: By?. Wagner in Chicago from the Women's Club 20.00.

For poor students in Addison: L. Fiene in Addison 3.00.

For sick pastors and teachers: Bro. Lührs in Addison 1.00.

For?. Brunn in Steeden: By?. Miracle in Chicago by L. Frenke 2.00.

To the Widow's Fund: By?. Love in Wine Hill, Wedding Coll. at Joh. Allwardt 7.00. Mrs. Lührs in Addison 2.00. Mrs. Car. Seboldt in Millstadt 1.00. Contributions from:?. C. F. Liebe 4.00, Prof. K. Brauer 4.00, Teacher F. Milttzer 2.00. (S. -20.00.)

For inner mission: By?. Blanken, half of the Misstonsfest-Collecte of the congregations in Woodworth and Buckley 36.00. By?. Bartling in Chicago by E. Reinhardt 1.00. (p. -37.00.>

For the burned in Michigan: From members of the community of Addison: Bro. Stünkel Jr., Bro. Bauer, H. Bartling Sr. each .50, Bro. Kücker, H. C. Buchholz, H. Winkelmann, Joh. Rohde, Bro. Tuchholz Sr, Mich. Willow, Mrs. Gerold, H. Kröger, Er. Pflug, Wittwe Frömmling, Fr. Etckhoff, H. Fiene sen., D. Krägel, Wittwe M. Stünkel, G. Balgemann, Ad. Tragge, Lina Gehrke, Heinrich Gehrke, H. Bergmann, Wittwe Bergmann, Wittwe Nickel, H. Stünkel, Fr. Tonne sen., Fr. Tonne jun, H. Buchholz, Prof. K. Brauer, D. Kruse 1.00 each, Ch. Heidemann 1.75, L. Blecke jun. 1.50, Bro. Göllner, H. Heitmann, H. Niehus, W. Fiene, F. H. Buchholz, C. Harloff, L. Homeier, L. Heinemann, I. Kuhlmann, Bro. Lührs, C. Schnake, W. Grote, Bro. Kücker, Wittwe Plagge, H. Leeseberg, H. Plagge, Mrs. L. Bartling, Ed. Fiene, Wittwe Preußner, Louis Kruse 2.00 each, H. F. Kiene 2.50, H. Oehlerking, Ch. Prätow,?. T. I. Große, Aug. Graue, Herm. Lührs, H. Marquardt 3.00 each, V. v. Diffen 4.00, W. Heuer, L. Fiene, F. L. Krage, H. Rosenwinkel, L. Stünkel, W. Buchholz, John Harmening, W. Beier, W. Rabe, Jürg. Brakmann, D. Rosenwinkel, G. Rittmüller, W. Böske, I. Schlomann, F. Knigg" 5.00 each, L. Balgemann 8.00, Wittwe Heuer, H. Matthews 10.00 each (-199.25).?. Roeder's estate, Arlington Heights, 56.00... Loebers Gem. in Niles 40.00...? Biltz's Gem. in Concordia, Mo., 34.70...? Dorn's Gem. in Pleasant Ridge 43.60. By?. Bartling in Chicago by H. Bruder and Karl Kolpin 1.00 each, Karl Müller and Joach. Mau 5.00 each.?. E. G. Franck's parish in Steeles Mills 32.05. By?. Hallerberg in Quincy 70.00. By?. Hölter in Chicago: from sr. 171.00, from the Young Men's Association 15.00, from the Women's Association 10.00. By?. Trautmann in Gower from sr. Dreieinigk.-Gem. 34.75, Joh.-Gem. 5.50. From Chicago furthermore: by?. Wagner from members of sr. congregation 59.00, by?. miracle of members sr. Gem. 51.25, by?. Lehmann von I. Brunow, L. Wehrmeister, I. Wilke, W. Becker and Ch. Zum Mallm 5.00 each, F. Hardt, G. Rackow, E. Thiede and W. Krause 2.00 each, G. Heidner, I. Scheel and Wittwe Wehrmeister 1.50 each, L. Herzog 1.75, Frau Jämick, C. Hinz, W. Müller, F. Küttler, C. Jeske, I. Krick, A. Reichow, R. Haberichter, M. Neumann, I. Neumann, F. Äehrmeister, A. Pautz, H. Eichstädt, A. Eickstädt, C. Bergmann, K. Schneider and H. Wendt 1.00 each, R. Plamann, W. Gunz, H. Ohlwein and A. Lehmann .50 each. (S. -892.35.)

For the comm. in Neu-Ulm, Minn.: Wm. Böske in Addison 5.00. ?. Dear Parish at Wine Hill 11.70. By ?. Hallerberg at Quincy 12.00. By ?. Trautmann at Gower subsequent by sr. Joh. Gem. 2.00. By ?. Otto in War- saw, wedding coll. at D. Ernst's, 4.00. (p. -34.70.)

To the orphanage near St. Louis: By?. Dorn at Pleasant Ridge by N. N. 2.00.

For the Progymnasium in Milwaukee: By?. Wagner in Chicago: from sr. Gem. 42.00, from the Virgin- Veretn 25.00. (S.-67.00.)

NS. To^ sum for new building in St. Louisonly: ?. Roeders comm. in Arlington Heights 100.00.

Addison, III, Oct. 1, 1881. h. bartling, casfirer.

Received for the orphanage at Addison, III:

From congregations re. in Illinois: From Chicago: By?. Hölter of the Women's Association -15.00 and 12.00, Bro. Arndt 2.00, Mrs. Car. Eckhard 2.00, Marie Mäcker, Albert Peterschu, W. Schulz, E. Teßmann, H. Teßmann, Mrs. Haffelbring, Joh. Spörl and N. N. 1.00 each; by H. C. Zuttermeister collectirt at neighbors 61.00, from Ch. Flegel 5.00, Clara Zuttermeister u. Sarah Hiller 1.00 each; by?. W. Bartling from I. Kröck, Fr. Heß, Joh. Labahn, Ä. Poths, Jaspar Mau, H. Washausen, Jacob Kuchler, Karl Müller and Joach. Mau 5.00 each, W. Giese, Gust. Müller, Fr. Labahn sen., Joh. Will, X. Pfister, W. Rep- kow, Fr. Schmidt, Theresa Riedel, Mrs. Hübschmann, Emil Reinhardt, Heinr. Bruder, Mina Wolff, Car. Wolfs, Auguste Wojahn, Joh. G. Götz, Joach. Stammer and Karl Kolpin 1.00 each, Elis. Sternitzki, L. Meltzer, Ferd. Schulz, Ernestine Baumann and G. Battnig each .50, Carl Bruder 1.50, Ernst Jüngling, Fr. Stricker, Karl Samuel, Theod. Reinhardt and Franz Mil- hahn 2.00 each and Mrs. Tarnow .25; by teacher I. Richter from Mr. Bohre 2.00; by?. Wagner from Ch. Leonhard and Mrs. Kühl 1.00 each, Joach. Burmeister, Joh. Häfke and Fr. Hätte 2.00 each, W. Walk 5.00, F. Tapkl .50; by?. Wunder from N. N. 5.00, Mrs. Henschel .50, W. Kreidemann 2.00, Mrs. C. Warnke and L. Frenke 1.00 each, Mrs. Wagner 2.00; by?. Succop from F. Wackendorf 1.50 and Joh. Marwede 2.00; by?. Engelbrecht from F. Hartwig and Göllnitz 1.00 each; by?. Reinke from H. Janneck 1.00. At the Waisenfeste 1056.13, among others: Collecte 595.25, by W. Thoms 76.22, by H. C. Zuttermeister 106.31 and by C. T. Diener "Ueberschuß vom Eisenbahnzug" 278.35. By?. Liebe in Wine Hill from Wittwe Thies .50. By?. Uffenbeck from Frau Dreymüller in Lockport 1.00. By?. Brügmanns Gemeinde in Union Hill 4.50. By Ch. Blievernicht in Elm hurst 5.00. From the congregation in Addison: from W. Ohlrich 2.00 and F. R. 5.00. By?. M. Große in Harlem from Mrs. Frick 1.00. From teacher Gottlieb Seboldt in Millstadt 1.00. FromMr.Leptin in Sycamore 6.00. (Summa -1298.88.)

From congregations 2c. outside Illinois: From Mrs. A. S. at Papillion, Nebr.,5.00. From N.N. at Freistadt, Wis., 6.00. By Casfirer C. Eißfeldt at Milwaukee 19.67 & 4.90. By?. Heintz at Crown Point, Ind., Collecte at W. Sauermann's infant baptism, 6.43. (S. -42.00.)

From children: Acknowledged in the Children's Gazette 152.11.

In cost money: Through H. Bastian in Chicago, III, "Proceeds of sack sold for Appelbergs 28.75, from Herm. Heyer 19.00, Joh. M. Baumann 10.00, Mrs. Wehrli 3.00, Dannen- brink .50, Bro. Appelberg 10.00, John Steffens 5.00 and Mrs. Vogel 10.50. (S.-86.75.)

Addison, III, Oct. 3, 1881. h. bartling, casfirer.

For the preachers" vad teachers "widows" nnd orphans fund

(of the Illinois District")

have been received:

1. contributions:

From?. W. Dorn -2.00. From teachers I. Heinicke and A. Dorn 2.00 each. From the Chicago Teachers' Conference 29.50.

Two. Gifts:

From R. N. by?. Hölter 2.50. From the parish of?. Dorn 10.00. From the collection box of the parish of?. Freder- king 5.00. From W. Bohl by?. Reinke 1.00. From E. Teßmann by?. Hölter 1.00.

By Kasfirer H. Bartling were delivered 31.25.

Chicago, III, October 3, 1881. H. Wunder, Casfirer.

For the preachers' and teachers' widows and orphans' wives.

(Western Districts)

have been received:

1. contributions:

From the?.: I. Nethina -3.00, O. Hanser 2.00, R. Häschen 3.00, H. Lüker 2.00, A. C. Großberger 2.00. From the teachers H. Meyer and Köhnke 5.00 each.

Two. Gifts:

Coll. on W. Vordenfeld's infant baptism by?. H. F. Grupe 2.70. By?. Nething from L. Kreißler Sr. and L. Kreißler Jr. 2.50 each, Mrs. Oehler 1.00, Mrs. Mayer .50, Mrs. A. Gockel 1.00. by Dr. Liggett 2.50. by ?. T. Mießler by G. Merz .50. by ?. Biltz by Mrs. Hamm, Mr. Runge and Mrs. Henke 1.00 each. by I. Theist sen. by ?. Wilder 4.00. by ?. Lüker's congregation 5.00. Gratitude offering by Mrs. Grünewald by?. Frese 1.00. Collected at the wedding of Mr. W. Lindhorst by?. Klausen 6.20. Collected by H. Hintern-Esche and W. Kahlmann at Mr. F. Breihan's wedding 11.00. From Mrs. Stockhoh 5.00.

St. Louis, Oct. 1, 1881. C. F. Guenther, Casfirer.

Acknowledgement and receipt

of the following love offerings received for St. Paul's Lutheran Parish in New Ulm, Minn: Darch Kasfirer C. Eißfeldt -36.72,?. Hudtloff 6.25,?. I. Kaspar 14.25,?. F. Karth 10.00. By Kasfirer H. Bartling of?. Frederking 10.00. By the Gem. in Addison, III, 6.00. By?. Krebs 18.00,?. Bergen 10.48,... Engelbrecht 5.00,... Wunder 64.00, ?. A. Mießler 15.75,?. Wagner 20.00. By?. Käselitz 2.00. By?. F. Dreyer 11.66,?. C. F. Hartmann 17.00. By ?. C. G. Hillers Gem. 8.00, Women's Club 5.00...? G. Erdmann 5.50. By ?. F. Ä. Brügaemann from Wittwe Her- mien and B. Umbach 1.00 each, Mrs. Schmute, H. Katere jun., A. Berger, W. Kottmeier .50 each, H. Katere sen. and L. W. .25 each, from the poor box 3.00.?. Hüschcn 2.00. Through?. I. Nachtigall 27.20,?. W. A. Frey 63.83,?. C. Lohrmann 7.05, Kasfirer I. Rademacher 24.00,?. I. List 20.75. By ?. F. W. Richmann by I. Lenkner and I. Frank each .50, H. Willharm 2.00, D. Haus 1.00, Ch. Haus 2.00, Wittwe Steinbach 2.00, M. Reichenecker 1.00, I. Biffel 1.50, I. Quel 2.00, L. Arnold .25, H. Huber .50, H. Gelsenleuchter 1.00, Mrs. Dapper, Wittwe Wittmer, Wittwe Thomä, Fr. Ortmann, V. Scherer, Unnamed each .50, H. Junge 1.00. Ph. Weiß, H. Billenstein, A. Behm, Unnamed, Wittwe Haus, Frau Bey and M. Hoffmann each .50, I. Dollmann and Wittwe Rosemand each 1.00, Wittwe Harvey 1.75. By?. H. C. Witte 20.66 and 1.34. By Kasfirer C. Geißln 12.15. By?. I. Bunden- thal by Wittwe Ä. Sum 1.00, I. Keller.30, I. Müller and F. R. Stachel each .25, L. Hambauch, Unnamed each .10. By ?. G. Haar from sr. Denison comm. 8.95, Hanover Township comm. 3.61. By ?. E. I. Sander 7.52. By ?. Th. Mattfeld of C. Hutz, A. Nietina each .25, Ch. Meyer, L. E. Gutz, H. Nietina, A. Schnell each .50, W. Zierhaus .25, H. Stahlbock .50, W. Stahlbock, W. Gutz, M. Mack, F. Gutz each .25, H. Stahlbock, Bro. Meyn, W. Gödke .50 each, A. Ripke, I-Beinke, Mrs. E. Jahnke .25 each, sr. Gem. in Lincoln 8.55. By?. G. Münkel 16.00,?. A. Hertwig 4.75. By?. F. S. Bünger from sr. Zions-Gem. 11.50, Johannis-Gem. 8.50, Christusgem. 16.00. By?. H. Weseloh 10.00. By Kasfirer H. Bartling from Addison, III, 7.00. By?. Trautmann 16.89 from sr. Trinity parish, 22.30 from St. John's parish. St. John's parish. From ?. Nuoffers congregation. 17.25... Döschn's congregation in New Orleans 47.00. By Kasfirer Eißfeldt in Milwaukee 66.22.

Neu-Ulm, 6 Oct. 1881. G. Reim,?.

For poor students received with great pleasure and heartfelt thanks through our Gennal-Casflrer E. F. W. Meier -SS.70C . F. W. Walther.

For the church building in Petersburg, III, from the congregation in Lincoln, III, -21.80, by?. Piffel 5.00, by?. Castens 3.45, by?. Mertner 18.42, by?. Merbitz 8.00, by?. Mennicke (from the Misflonsverein) 10.00 received with thanks.

Lincoln, III, October 10, 1881. H. Meyer.

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American Calendar

for

German Lutherans

to the year 1882 after the birth of our Lord.

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St. Louis, Oct. 15, 1881. (M. C. Barthel, Agt.)

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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Vol. 37. St. Louis, Mo., Nov. 1, 1881, No. 21.

(Submitted.)

"Jewish mission."

(Continued.)

The Jews considered according to their necessity mission, however, is

II. also possible, also now possible. At first glance, this may seem to be a superfluous assertion, which therefore needs no proof. But what is necessary is not always possible. A new skirt may be very necessary to you; but because of your poverty its purchase is at present impossible to you. It is quite different with what God commands. The objection that we otherwise have our hands full in raising our institutions, in cultivating the negro mission, in following up the new immigrants with the gospel, and the like, does not stand before God. Here it is true: do the one thing, but do not leave the other. The mission to the Jews should be all the more important to us, since we do not have an external, actual mission to the Gentiles (I mean: in Gentile countries). The mission to the Jews is especially

1.) possible because of the proximity of the Jews. There is hardly a larger place in the country where Jews do not live. We stand with them in the same civic commonwealth. We can hardly travel 100 miles in this country by steamer or railroad without meeting Jews. According to the latest figures since the last census, there are 230,000 Jews living in the United States. In New York City alone there are 60,000, in Brooklyn and Philadelphia 12,000 each, in Baltimore and Boston 10,000 each, and in San Francisco 16,000. In all the cities mentioned we have - in some cases several - communities. Has any attempt been made to invite Jews to services, especially at high festivals? They are tangibly near and - not always unapproachable, inaccessible. We have no distant country to visit. The poor Lazari (and even the rich banker is spiritually unspeakably poor) lie at our door. But the "rich man" does not care about poor Lazarus. When the work of the negro mission was finally begun on the part of the Venerable Synodal Conference, the proximity of the negroes was made clear.

- with full justification - particularly asserted. Are the Jews - externally and spatially - more distant from us?

Although by the following remarks the further course of the proof intended here is actually somewhat anticipated, nevertheless already here the hint is permitted that the places where no "synagogue" exists open up the most prospect for us. There are (according to "The Friend of Israel") in the United States only 278 synagogues with only 12,546 family fathers, while 44,000 are found in Jewish "Masonic cooperatives". All others, then, are outside the synagogue as well as outside "secret societies," and they would be the part assigned to us, or rather to our mission to the Jews. - Luther could still say in his time (Erl. Ausg. 62, 355): "Jews are the most miserable people on earth, are driven out almost at all ends, and yet do not become more pious, remain for and for as they are; in few places and cities one suffers them; they must be stuck in each other. I wanted to take her 50 into this room, so that she could help herself inside. In Frankfurt on the Main they are very many, they have an alleyway where all the houses are full, they have to wear yellow rings on their coats and clothes in front, so that they are known, they have neither houses nor fields that are their own, only movable or movable goods. - This has in part become quite different. The civil barriers, especially in this land of freedom, have fallen completely, and that is a great advantage in the service of the mission to the Jews, used properly. They are closer to us, more accessible, less inaccessible than before. Shouldn't we use this proximity? You are able to travel many miles with a Jew in a seat as your nearest neighbor on the railroad without so much as opening your mouth? We are able to live in one place with Jews for years, perhaps decades, to associate with them, to buy from them, without even attempting to live up to Christ's word: 'And you also will bear witness of me*? We see in Jews only the offspring of Christ's crucifixion? Should we not, in addition to the truth that 'this generation shall not perish,' according to which they, divinely branded, find a staggering proof of the truth of the Bible, also keep in mind the truth that, as Luther also interprets, Israel, in contrast with all nations have the promise that from his seed "forever" some will come to the Messiah? God also has His elect in Israel; He also converts and blesses Jews. In the mission to the Jews, then, we would be the instruments in the hand of God to lead these "elect" from Israel in the general way of salvation to the heavenly Jerusalem. "For those," says Luther (Erl. 25, 260), "are the children and heirs; we are the sojourners and strangers, who have come to the children's table by grace without all promise. Yea, we should humbly thank God, and desire no more with the heathen woman, than that we should be the little dogs that gather up the crumbs which fall from the Lord's table." And as it was said above (in the first part) (Erl. 45:287), "There are yet Christians among them in the future, and shall be daily: to this end they alone, and not we Gentiles, have such promise, that always in Abraham's seed shall be Christians, who know the blessed seed." That is to say, until the last day at least some Jews will always be converted to Christ - and that by virtue of divine promise - will become Christians. Luther interprets Abraham's prohibition to Eliezer to take Isaac a Cananite wife (Erl. 34,55): "that Christ is not promised except to the Jews. Then the bride had to be brought here; but we are added like the harlot, so Rebekah led along. But the head and best of Christianity has been the Jewish people, that is, their blood. Christ is their cousin, coming from the fathers; the apostles also were actually sent to the Jews. But when they would not hear, they turned unto the Gentiles, as Rebekah taketh away her nurse and her maidservants, and all that pertain unto her."

Now, among the 230,000 American Jews, should no one be able to become a Christian, and only from the "Lutheran" church should no missionary come forth? No, the proximity of those to be converted must also be an impetus for this work. American traffic conditions facilitate this work extraordinarily.

2) A stronger bond, especially enabling and facilitating the work, is the language. The immigrated "forward" or even to riches ge-

Jews who have come do it like Christians of a similar kind, they "speak" (?) and "become" (?) "English". Now to them one speaks English. The poorer (and among them a Nathanael is more likely than among the richer) Jews keep their German longer. But both. Rich and poor, understand German. Where else than in the field of our "inner mission" do we have the same advantage of proclaiming the great deeds of God in our mother tongue? The greatest eloquence is bound to the mastery of language. The missionary who laboriously uses a foreign language, and to a certain extent takes possession of it, certainly often wishes, when his heart is burning most hotly, "O, if I could speak German now! The missionary to the Jews has this advantage and advantage over the Jews, which cannot be praised highly enough. - Yes, who better than Luther testifies to this glory and prize of our German mother tongue, especially in his letter on "Interpreting"! He, the master of this art, who made and rendered Hebrew expressions, hardly translatable, into original German, such as the word "Flattergeister," he who forced the "German Kukuk" to imitate the "Hebrew nightingale," says (Erl. 62, 424): "The German language is the most perfect." And this greatest human benefactor of our German people, to whom even the "Sudler zu Dresden" (Emser) testifies "that his" (Luther's) "German is sweet and good" (Erl. 65, 106), has given us a German Bible in our hands, with which we can go cheerfully and confidently even to the Jews. Of course I owe to the Jew who is to be instructed and converted proof from the basic text, and what power this is, the shining eye of the Jew testifies, who not only loves the language of Moses and the prophets, as every people loves its mother tongue, but reveres it as a divine heritage. Well, our boys and young men in Fort Wayne, Watertown, Milwaukee and St. Louis are learning Hebrew too. God grant that one may preach in German, English, and Hebrew to the poor Jews who are so close to us, to proclaim the great deeds of God! - But stronger than closeness and language is

3) the recognition of the New Testament as a help that especially enables and facilitates this work of the mission to the Jews. Luther says (Erl. 25,260): "And yet this miracle of the Holy Spirit is to be noted by all of us, that He badly (= badly) wanted to give all the books of the Holy Scriptures, both of the New and Old Testament, only from the people of Abraham and through his seed to the world and not one of them to be written by us Gentiles, as little as He also wanted to choose the prophets and apostles from the Gentiles, as St. Paul says Rom. 3, 2: the Jews have the great advantage that God's words are entrusted to them. Ps. 147,19: 'He hath declared his words unto Jacob, and his judgments unto Israel: so hath he done unto no Gentile', and Christ himself Joh. 4, 22: 'We know that out of the Jews came salvation,'* and Rom. 9:4.: 'Theirs is the promise, law, fathers, and Christ.'" - (29, 47.) "And though we boast highly, yet we are Gentiles, and the Jews of the blood of Christ; we are sisters-in-law and strangers, they are blood-friends, cousins and brethren of our Lord. If we are to boast of blood and flesh, the Jews belong closer to Christ than we do, as St. Paul also says in Romans 9." - The same Luther, of course, also writes (32, 324 f.): "But as soon as the Jews have these things" (the New Te.

If they do not accept the Old Testament, they have neither old nor new book, neither God the Promiser nor Messiah the Messenger, hovering between heaven and earth, touching nowhere, neither old nor new book, as Zechariah shows in v. 1, 5, the flying letter, which he calls *malediction, a* curse, for their teaching is vain cursing; otherwise they truly know nothing in the Scriptures." - "Therefore they have nothing more in the Old Testament." (ib. p. 325.) Hereby, however, Luther denies neither the (just undeniable) possession of the Old Testament on the part of the Jews, nor the advantage of the mission lying therein. Call it a missionary field, where the missionary has the immediate advantage of seeing the source acknowledged, from which he draws and waters the others! The "orthodox" Jew (- for he is always and everywhere meant here in contrast to the "Reform Jew"-) recognizes: This is God's word. If I now succeed in proving the doctrine of the person of the Messiah from this word of God recognized by him, e. g. from Ps. 110, I have convinced and won him. The interpretation of the rabbis, the "glosses" of the Talmud, the hatred of the "Christians" as "goyim" (- Gentiles), which had been implanted and ingrained in them from their youth, their immeasurable carnal conceit, together with other causes of their unbelief, listed by Luther in hundreds of passages, are not strong enough to make the rock-solid promise of God that his word "shall not return void" waver. As certain as we are (as will be shown in more detail in the third part) that the whole of Israel will not be converted, so confidently do we hope for the conversion of individual Jews until the last day. If the resistance of the natural man is strengthened in the Jew, in so far as he is dominated by the error and lies of his people, yet "grace" is "much more powerful. But faith comes from preaching. This "preaching" we have also in the Old Testament. This "preaching," shone through by the light, of the New Testament, is powerful enough to scorch and burn the "covering of Moses."

(4) All the converts from Israel in recent times are witnesses of this. According to Abraham's word to the rich man in hell, "They have Moses and the prophets; let them hear them," and according to Christ's word to the Jews surrounding Him, "Search the Scriptures; they bear witness of me," how they are proofs of the truth that all difficulties and obstacles to the mission of the Jews vanish before the victorious power of the gospel! Let a thousand unbelieving, hardened Jews scoff at all missionary efforts; the truly converted Israelite who came to the new through the Old Testament is prize enough! - It is calculated, however, that in the last few decades since the founding of the first London mission to the Jews (1809), 1000 Jews a year have become Christians throughout the world. Among them there are certainly also "deaf nuts" and "empty pockets," but also such instruments of God who, following the example of the first disciples (John 1:40, 41, 45), lead others to Christ, in whom they found "salvation," fiery preachers of the Gospel, distributors and sellers of good books, honest merchants, and others. But if we had not even such proofs of deeds before our eyes, the command and promise of Christ would suffice us, who, with the word, "Blessed are they that see not, and yet believe," points us not to "seeing," but to "believing," even in the field of the mission to the Jews. But the work of the mission to the Jews is not only possible at all and facilitated by many circumstances, as difficult as it is in itself, but it is precisely

5) Especially possible now. Above (at the end of the first part) it was shown that the mission to the Jews is especially necessary now. A few years ago a reform Jewish rabbi came forward with the declaration: Jesus of Nazareth was the Messiah. The poor man, of course, meant this only in the sense of the Protestant Unificationists, these Reform Jews within the German national churches. But he only spoke out what now lives silently in thousands of Jews: we wait in vain for a new Messiah. It was thus a concession, however unintentional, of the hollowness of all present Judaism. Luther (Erl. 62, 368) relates "the prophecy of a great rabbi": "The same should have said to the bishop of Camin: My father was a great rabbi, who read much and waited for the Messiah, but at last despaired without all hope and indicated: If the Messiah did not come, if one wrote 1500 and knows not how many years, (which) is past: so Christ Jesus must have been the same!"

In a Hebrew written rabbinical work "Yoma" whose time is unfortunately unknown to me, the question "Why was the Second Temple destroyed?" is answered mainly from the 69th Psalm with the lament of the Messiah: *Mippene sinath hinnam* (literally: by reason of hatred without a cause - "they hate me without a cause"). - The reproach of their protracted and unique punishment so often recommended by Luther to Jews - and in connection with the "Law" (as opposed to Gospel) this is also indispensably necessary in the mission to the Jews - also occupied many ancient rabbis. Rabbi Salomon Marochan in the eleventh century refers in reply to the prophet Amos, who mentions as a fourth crime the sale of the "righteous" for money. "It seems clear to me that for selling the 'righteous one* we are justly punished. It is now 1000 years and more, and during all this time it has brought us no benefit among the *Goyim*; nor is it likely that it will ever take a turn for the better with us. O my God, I fear that the Jesus whom the Christians worship may be that 'righteous one' whom we sold for money!"

But as much as we must detest "Reform Judaism" as a mere Jewish paganism, it is nevertheless in itself a loudly speaking testimony to Judaism's having passed away and having survived. As in Pilati's ghastly saying, "What is truth!we are confronted with the unbelief of paganism, associated and allied with superstition, which mocks at the old "gods" and yet does not seek or know the right God, or at most brings it to that Athenian altar-script, "the unknown God," so we are confronted in "Reform Judaism" and like-minded Jewish "lodges" (such as "*Bene Berith*" with 23,000 members, the "Independent Order" and the "Jewish Lodges" with 23,000 members) with the fact that Judaism is no longer alive,000, the "Independent Order of the Free Sons of Israel" with 8,000, "*Kesher Shel Barsel*" with 10,000, the "Improved Order of Free Sons of Israel" with 2,000 members, not counting "female branch societies" connected therewith ["Friend of Israel"]) the renewed cry, accompanied by almost 2000 years of cursing: "We have no King", no Messiah! Now comes the present "Jewish question" already touched upon above. There is no doubt that in the life of nations as well as of individuals, God the Lord directs special movements and stirrings to certain ends. Should not one or the other Israelite

How can we give a thoughtful hearing to a dispassionate exposition of our faith just now, when even the unbelieving masses - even against their will - are being drawn into the realm of religious questions? No matter how harshly the Jews may be judged, no one who really knows them can deny them a general religious sense. Mind you: really! Not from books, not from hearsay, but from personal observation, contact and experience, not even from past centuries, but from the present. In public papers and meetings, friendly and hostile, believing and unbelieving, on the one hand and on the other, the "Jewish question" is touched upon or dealt with: but the mission to the Jews, with understanding and mercy, even addressing the prejudices of the Jews, will alone - with divine blessing - help a fruit to ripen. As soon as the matter is sufficiently stimulated and known in our congregations, we should go forward with God's help. It is at present an exceedingly favorable time and opportunity. Our time is rich in theological achievements and phenomena in the "apologetic" (truth-defending) field. Historical proofs of the origin and authenticity of the New Testament, especially of the Gospels, even an excellent translation of the same into Hebrew, unadulterated descriptions of the lives of converted Jews of the present time by their own hand, publications serving the mission to the Jews, and such like phenomena admonish and entice us to attack the work - just now. - Everything unites to present this work to us not only as necessary, but also as possible: Proximity, language, recognition of the Old Testament, testimony of the new converts, and various phenomena of the present! - May God help us all in faith, convinced by the Word, to lay hands in time!

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The German Lutheran Synods in Australia.

After having published such a beautiful article from the Lutheran Church in Australia in the last issue of the "Lutheran", our readers will no doubt wish to learn more about the different characteristics of the various Lutheran synods in Australia. Now, in this year's 12th, 13th, and 14th numbers of the "Lutheran Church Messenger for Australia," there is a lengthy article entitled: "What Separates Us from the Immanuel Synod?" This article gives a clear insight into the Australian Lutheran church conditions. We see from it, first of all, that there are three different synods in Australia that call themselves Lutheran, namely, 1. the Synod of Australia, 2. the Immanuel Synod, and finally 3. the Synod of Victoria. The former has for its organ the "Luth. Kirchenboten", the latter the "Kirchen- und Missionszeitung", and the third the "Christen boten". After an introduction justifying the question: "What separates us from the Immanuel Synod?", this essay first criticizes the Victorian and Immanuel Synods for the fact that these synods draw their preachers from the unintelligent Basle Mission Institute, whereupon it goes on to say, among other things, as follows:

But then we hear the objection: "Can't a student from Basel also come to the knowledge of Lutheran truth? Certainly he can, and in individual In some cases this has also happened, but then the persons concerned have renounced the ecclesiastical connection with Basel. But as long as this has not happened, as long as a pupil still attends the Reformed Lord's Supper in fellowship with Reformed Christians, he cannot be a true Lutheran, faithful to the confession, and not fit to hold a pastorate in the Lutheran Church. We must openly confess that it is incomprehensible to us how, among Lutherans who have gone through the Union struggles in Prussia and claim to have emigrated for the sake of Lutheran truth, there can be those who are our opponents in this matter. It is painful to us that it has become necessary at all in Australia to discuss things which are self-evident to every true Lutheran. Would it ever occur to the Breslau or German Immanuel Synod, the Separate Church of Hanover, or the Missouri Synod in America, to ask the Inspector of the Basel Mission Institute to send them a pastor?

"The objection might be made to us here: This may all be quite right, but the two synods in question set special conditions and demand such men who are heartily attached to the Lutheran confession, renounce all unionistic tendencies, and in addition, dead orthodoxy. Such people, however, who can meet these demands made of them, cannot exist in Basel under the conditions there; the miracle would have to happen that they would have become decided Lutherans at the same time as the arrival of a Vocation from Unionists. The fact that among the Basel students there are those who accept such conditions does not prove anything in this matter. The former do not know what they are doing. They think that the way it is in Basel is right and Lutheran; the rejection of other believers from the Lord's Supper, keeping oneself separate from other Christians for the sake of doctrine, that is unkindness and - dead orthodoxy. Therefore they certainly renounce the latter with joy. That we are not wrong in our judgment is proved by the pastors here, who have been sent out from Basle. Is there a single one among them who can or will understand that a Lutheran congregation can only call its pastor from Lutheran institutions, if Lutheranism is a matter of the heart to it? k. Even today, Herlitz has not revoked his assertion that only Lutheran theology is taught in Basel, although he knows that the theology taught there allows one to attend the Reformed Lord's Supper. Has he not recently made the statement, which is most astonishing for a Lutheran, that no false doctrine comes from Basel, although he knows that Lutheran doctrine and reformed doctrine have equal validity in Basel, and that reformed disciples also go out from Basel and preach and teach their reformed errors? There you have, dear reader, some examples of what is imagined in Basel as 'Lutheran' and 'right doctrine'. They know nothing of a Lutheranism for which our fathers in Prussia fought and which we consider our sacred duty to preserve, and consider its adherents ossified, disturbers of the peace and quarrelsome people.

"For the sake of completeness, we must still call attention to several fruits, which testify to the nature of the tree on which they grew. But in order to be understood by you, we must proceed historically in discussing the second point of difference.

"In 1866, the Synod of Victoria... because of their connection with the united alliance and church day the reproach of unionism was made. To this k. Herlitz in the 'Christenboten': -We joyfully admit that we stand in intimate connection with the Alliance and Church congresses, i.e. with the noblest and best Christians of all confessions. For this reason we will never revoke the principle that Reformed Christians as such must be admitted to Holy Communion without further ado." That such a principle is not Lutheran, we need not prove to you, dear reader. In it unionism is expressed in its crudest form. Father Auricht also gave a fine testimony against such a principle at that time, when he wrote in his "Kircheblatte": -I would certainly not have expected from the whole Synod, and especially from the congregations that have recently joined it, that they would have already deviated so far from the pure Lutheran doctrine, and would have already sunk so far into false unionism! O you dear brethren who have emigrated to escape this false union, and for the sake of the pure Lutheran confession and faith, have you then fought and suffered in Prussia all in vain?' When in 1874 our Synod took steps to initiate a confessional union with the Victorian Synod in connection with the Immanuel Synod, the two Synods of South Australia demanded that the Synod of Victoria agree to the sentence: 'To admit members of other confessions even as guests at the altar of our church must in no case be permissible'. Was this according to our confession or not?

"You will see for yourself, dear reader, that as Lutherans we had to make this demand. We refrain from proving its legitimacy in this place, since we have done so in previous articles, and so clearly that we must say of those who cannot or will not agree with us, that they have a different mind from ours. What happened further in this matter is known to you. The Immanuel Synod withdrew, united with Victoria, and professed the version: -Allowing members of other confessions to be guests at the altar of our church, shall only be able to take place in real cases of necessity.' Thus the Victorian Synod still stands today, and with it the Immanuel Synod. With this, however, it is clearly stated that, according to the principles of the Immanuel Synod, it is not in itself wrong to admit members of other confessions as such to the Lutheran Lord's Supper. For what is wrong in itself may not be done even in a case of necessity. This is a general Christian principle, which certainly not a single one of our readers will dispute. Even Auricht wrote in his paper in 1868: 'The tempter may well instill the world's rhymes in some people: Ah, once is not once. But get thee behind us, Satan! for thou meanest only what is human, not what is divine. If that principle is contrary to Scripture, the one-time admission is also already wrong. Eve and Adam ate of the forbidden tree even once. The unspeakably sad consequences are well known.'

"Our Synod still holds to the principle that communion is church communion, and that only members of the Lutheran Church may be admitted to the Lutheran Lord's Supper; but the Immanuel Synod has become unfaithful to this principle, as it has proved plainly enough by its approval of that emergency paragraph. Now you may

judge for yourself, dear reader, whether we are right or wrong in sticking to what we learned from our Lutheran fathers, and in not wanting to lose it by uniting with other church communities that have different, unionistic principles? Are we therefore such wicked, loveless people, addicted to dead orthodoxy, because we do in this matter according to the word of the Lord: Hold what thou hast?

"A third point which still stands in the way of a union with the Immanuel Synod is its unclear position on the Lutheran Confession. We do not wish to deny, and gladly acknowledge, that the Immanuel Synod, since the withdrawal of the Protestations, has on various occasions confessed all the symbolical books, and that with the addition, because they agree with God's Word. The confessional position of a church fellowship, however, which takes a position like that of the Immanuel Synod with regard to the appointment of teachers and the admission of non-believers to the Lutheran Lord's Supper, does not permit it to take the confession of the symbolic books of the Lutheran church in full earnest.

"This has also become apparent on several occasions. As you will be aware, a long time ago a member of the Immanuel Synod had expressed in several theses the by no means correct position of Neuendettelsau to the Lutheran confession and had professed the same. This was followed by a counter-testimony on the part of the Ministry of the Immanuel Synod, about which every true Lutheran had to rejoice from the bottom of his heart. This testimony was in turn followed by a declaration from the same ministry, which again nullified that glorious testimony. At the next Synod the position of the Immanuel Synod on the Confession was to be considered. This was done, and the synodal report brought the news in a few words that the pastors of the Immanuel Synod had agreed on this matter. While a complete silence about the manner of such an agreement was considered good towards us, one does not seem to have been so reserved towards Germany etc., for in the theological journal "Lehre und Wehre" we found the following announcement:

> In a letter from a Neuendettelsau pupil, L. Kaibel, which is included in the "Kirchliche Mittheilungen** (No. 3, 1880), the aforementioned reports on the negotiations of the Immanuel Synod last year, among other things, as follows: "Among the points which claim your interest is especially the examination of the confession matter. We sat Monday and Tuesday evening until 12 o'clock; the cleverness of k. Herlitz finally succeeded, through the help of God, in bringing about a declaration which was sufficient for every part of us, even though we might still have had some things to find fault with. In this declaration we confess all the confessions of the Lutheran Church, because they agree with God's Word in all doctrines of faith. Our synod now takes the position of Iowa, i.e. as a synodal body it does not represent the view of those to whom we count ourselves, because it also has in its fold elements of a different orientation, which it must take into consideration.** Hereby a testimony is issued to the Immanuel Synod, which must necessarily take away from it the last confidence of faithful and sincere Lutherans. W.*

"After these events and such self-testimony, you cannot call it a harsh judgment if we call the position of the Immanuel Synod on the Confession an unclear and wavering one.

"A fourth point of difference is the position on chiliasm. The Immanuel Synod grants it freedom of doctrine, while our Synod condemns chiliasm as false doctrine in the 17th article of the Augsburg Confession. However, we do not want to go into this point in more detail, since we have proven the Scriptural falsity of chiliasm in two articles that follow one another.

"So you see, dear reader, that there are really points of difference between us and the Immanuel Synod, and that these are not trivial, but, so far as the confessional question is concerned, very essential. If we were now to unite ecclesiastically with the Immanuel Synod, without the latter renouncing its hitherto erroneous principles, we would make ourselves liable to foreign sins, and ourselves leave the path which our fathers trod in Prussia; we would prepare a place in the Australian Church for the Union spirit which drove the first Lutheran immigrants out of the German fatherland. But from this, dear heavenly Father, protect us!"

The proceedings of Pastor Rohe and those who profess him.

That in the St. Pauli congregation of this city the controversy over the doctrine of election by grace has been the subject of much discussion for some time is probably known to many dear readers of the "Lutheran". But how Past. Rohe, along with those who profess to support him, in order to alienate the congregation from the Missouri Synod, may still be unknown to many.

On March 2 of this year, the congregation passed a resolution at its meeting, at the suggestion of Rev. Rohe's suggestion, the congregation passed a resolution that he explain to the congregation the 11th article of the Formula of Concord; then he wanted to go over to the synodal bodies and show the congregation how the synod "now" teaches about the election of grace. Finally, he said, the congregation, as the supreme judge, should decide who teaches right or wrong on this point. Since Rev. Rohe had at that time already shown himself to be an opponent of the Synod, we replied that the explanation of the 11th Article was desirable, but that in order to proceed fairly in the matter, one should also take one or two theologians from the other side; if this did not happen, the matter would be "one-sided". To this we were answered that we were dealing with "prejudices," and that if we did not like it, we could "go out and need not listen to it. In this way, of course, Past. Rohe could have presented his false opinions quite unhindered; but we opposed him and declared that we could not agree with him on account of our conscience; for which, of course, we received bad thanks from Rohe and his people.

When the tract "der Gnadenwahlslehrstreit" by Herr vr. Walther appeared, it might have been expected that Rev. Rohe would have called the attention of his congregation to it. If, according to his views, he could not recommend this tract as he did, for example, with Stellhorn's, which he sold to his people, it would still have been just to recommend also the one by Dr. Walther to be mentioned". A Christian should examine everything and keep the best.

On July 7 of this year, Rev. Rohe asked the congregation, since he was ill, to release him from all official duties for 4-6 weeks, because he was in particular need of rest. The congregation decided to grant him his request and to ask Rev. Hügli to perform any official duties that might occur during this time. But what did Past. Rohe? On the 7th Sunday after Trinity, the celebration of Holy Communion was announced; instead of now, as decided, asking Rev. Hügli perform the holy act, he invited his brother, Rev. Lange, who also preached on that Sunday. On July 27, a written protest was issued against him by some members of the St. Pauli congregation, in which he was forbidden to preach or perform official acts in the congregation; a good reason was also given for this, but he nevertheless did so. During the illness of its pastor, a congregation is happy to content itself with a reading service if no pastor from the neighborhood should occasionally take it upon himself to provide the congregation with a sermon; but Pastor Rohe could not allow this. It would have been dangerous for him that the majority of the congregation, which he had on his side, could have decreased. Therefore, without our knowing anything about it, he provided the congregation with a student from Columbus, Ohio, who was to preach.

Wouldn't you, dear reader of the "Lutheran", feel offended in your Christian rights by such an action, if a person, without your knowledge and will, was imposed on you as a preacher, whom you do not know? Therefore some members went to Past. Rohe and at the same time lodged a protest against his proceedings in the name of some others; they also sent one to the student. Thereupon Past. Rohe sent a letter to the congregation on July 25, in which he declared our protest "null and void," since it was, as he said, "against the pure teaching of the Word of God. Of course, the majority of the congregation agreed with Past. Rohe, since there are people who think that everything their pastor tells them should be accepted as cash, since we are supposed to test everything. Further, he says in the same letter, "Whoever, therefore, protests against Mr. Sutter's preaching for this *) reason, protests against me and my preaching, and whoever does so, thereby renounces me."

So by protesting against a man who was imported by Columbus and imposed on us as a preacher, but whom we did not want, we are supposed to have renounced Rohe? - That is certain, that we have rejected Past. Rohe, since he had spoken out in this way, we could no longer acknowledge him as our pastor.

The majority of the congregation passed a resolution on July 25 that they wanted to keep Rev. Rohe as their pastor "if he continues to teach the doctrine to which he is called." - At the same meeting the question was raised, "How do we stand with the teachers as they work against the pastor?" The teachers L. Maurer and E. L. Krause were called upon to declare what position they took; these replied that they had no other declaration to make than they had already done. They were given time to think it over.

On August 22 the teachers submitted the following confession to the congregation: "We recognize the doctrine of

*) underlined by Rohe.

We believe that the doctrine of election by grace, as hitherto held by the Synod of Missouri, is right and scriptural, because it is the same doctrine as the old Lutheran Church taught and expounded 300 years ago, according to God's word and the confessions drawn from it; and we will not break our profession, to which we have been committed, by any other doctrine, but with God's help will stand by the old truth once known. - Upon this confession the teachers were deposed from their office by the majority of the congregation. In the same way, a trustee and a school director were dismissed because they declared themselves to be opponents of the pastor's doctrine.

Since the majority of the congregation no longer granted us a hearing in the teaching matter, since our rights as members of the congregation were taken away in this way, and since Rohe had already declared to one of our members in a meeting: "Look for another pastor," we turned to the secular court.

Our advocates obtained a restraining order from the Circuit Court Commissioner; but since the judge has now ruled that this restraining order is to be lifted, Rohe and his people are again in full possession of the church property and thus believe themselves to be in full rights.

But the all-knowing God, who is witness to how we have been so shamefully suppressed, will never award them the right, so let the matter be left to him; their own Constitution § 17 also testifies against them. Admittedly, Past. Rohe will say: We are the ones who stick to the confession of the unchanged Augsburg Confession; but where and how he deviates from it, he has proven. That he does not take the truth very seriously was shown by the fact that when a teacher was appointed last summer, he first denied a matter at various times, but when he was called to account for it, he had to confess otherwise.

Thus Rohe understood how to abuse the simplicity of his people and to depart from the synod. When the congregation was in need of money some years ago, the Missourian congregations were dear brethren and their collections were accepted with thanks. *) Is this a just or unjust procedure? God have mercy!

Detroit, Mich. L. Maurer.

L. E. Krause. Julius Becker.
Christian Schäning. Joh. Ketel.
Joh. Petz.

To the ecclesiastical chronicle.

I. America.

Augustana - Conference. The "*Standard*" of Columbus attacks as untrue Pastor Humberger's report of the proceedings in the Augustana - Conference, which we published in the "Lutheran" of September 15. Mr. k. Humberger informs us that he will conduct his own defense before the readers of the "*Standard*". F. P. [Pieper]

The "Gemeinde-Blatt" of the Wisconsin Synod speaks out about the new confession of the Ohio Synod thus: "First of all, we call attention to the fact that in the so-called confessional statements (of the Ohio Synod) the important concession is made that the Concordia formula knows nothing of an election 'in view of faith,' that rather, if one teaches an election 'in view of faith,' one understands the election of grace differently from our confession, the Concordia formula. It sounds all the more strange, then, when the Synod, without renouncing those theses, confesses after discussing them: ,... In particular, we hold that the doctrine of our fathers, that the ordinance of the elect to eternal life was made in view of faith, is scriptural and symbolic, and therefore well Lutheran." In reference to the withdrawal of the Ohio Synod from the Synodal Conference, the "Gemeinde-Blatt" says: "It is with sadness that we see this our former elder sister go her way, especially because we cannot call out to her as a parting greeting: 'You are our sister, grow into many thousands of thousands.'"

Was the truth really victorious? A report in the "*Standard",* which bears the headline: "The truth is victorious", seems very different. The *Standard* refers to the following: Pastor Rohe of Detroit, Mich. formerly a member of our Synod, has caused the greater part of his congregation to separate from the Synod by a misrepresentation of the Lutheran doctrine of election by grace. A minority in the congregation, however, was not misled by their pastor, held to the Lutheran doctrine, and wished to remain with the Synod. This minority claimed church property with full rights. It goes without saying that in the event of any divisions in our congregations, that part of the congregation which adheres to the Lutheran doctrine in all respects will retain ownership of the church. Usually this is also expressly stated in the congregational ordinances. Thus, the faithful Lutheran minority in Father Rohe's congregation claimed the church property with full rights and obtained a restraining order by which Rohe and his followers were temporarily prohibited from using the church. This restraining order, however, has now recently been revoked by the secular judge and the church property has been awarded to Rohe's party. The judge said that he could not and would not pass judgment on which party professed the pure Lutheran doctrine. He awarded the church property to the part which, according to the number, formed the stronger party. It is therefore evident how childish it is for the "*Standard," in* view of this decision of the judge, to exclaim: "The truth is victorious!" "The majority was victorious" - this saying would have made sense here. That the majority, however, does not always have the truth for itself, the "*Standard*" might also admit; only that in this case the majority in Detroit represented precisely the untruth, might be clear to the "*Standard*" if it took Scripture and Confession as they read, instead of twisting both according to preconceived opinions and rational principles. F. P. [Pieper]

II. foreign countries.

Roman Relics. The Roman Catholic Bishop of Arras in France has given his approval to a pilgrimage in honor of a holy tear of Christ, which is said to have been sent by Godfrey of Bouillon from Jerusalem in the last century. It is said to be one of the tears shed at the tomb of Lazari!

In France a Roman priest, preaching in an unusual manner, attracted the attention of his congregation and his bishop. The latter sent for him and said* to him, "You do not preach what the Church ordains." "I preach what Paul preached." "You cannot; you must not preach what the church doesn't approve of. You do best, you retire and consider. I will give you a letter to take to the head of the monastery." The letter was handed over, and the priest went on his way. Before he reached his destination, he thought he would like to see what was in the letter. He opened it and read: "This is a dangerous man; take him into the monastery and never let him out again." The priest did not particularly care to be shut up for life, and so he went to Paris and sent the letter back to the bishop. Now he joined the Protestants.

An anti-church church board. The following is reported in the "Pilgrim from Saxony" of September 11: In the district of Flöha (Saxony) the Methodist agitation is particularly strong and unfortunately also quite successful. The Consistory has therefore instructed the clergy of the threatened parishes to duly counter Methodist tendencies among the parishioners by holding Bible or Mass hours and evening services. The church councils, however, do not seem to be in agreement with this everywhere. A clergyman of the Flöha district had already been active in this way for some time on his own initiative. When he recently, on the occasion of a case of illness in his house, where he had previously held the devotional hour, wanted to move it into the church, the church council forbade this, so that the clergyman had to leave again with about 200 people who wanted to follow him into the church. Indeed, a strange church board that closes the church door to the parishioners instead of opening it wide for them and forcing them in!

Making it more difficult to leave the regional church recommends the "Pilgrim from Saxony" of September 11. He writes: The more it is made more difficult to leave (it is by no means to be made impossible), the more seldom it happens, and we have good reason in our Lutheran Church (also in the Saxon Landeskirche?) to make it more difficult, because we are certain before God that it teaches the way of life rightly. Too great a relief brings people to the opinion that our cause is nothing and that one may therefore turn one's back on it without hesitation. It is similar in Prussia, where an evangelical Christian can leave the national church without any trouble by paying 50 Pf. without having any obligations to the church. As is well known, one has been more considerate in this respect against the Jews. For if a Jew leaves the synagogue, he is required to continue to belong to the synagogue congregation for 5 years, so that it is not endangered too much. If a Catholic converts to Old Catholicism, he takes the church property with him in proportion to the number of heads. Thus Falk and his culture-fighting followers understood the Prussian *suum cuique* (to each his own)! - So much for the "pilgrim." He should consider what counsel our Confession gives when a church wants to prevent the departure of good members. In the 24th article of the Apology of the Augsburg Confession, it says: "Because by the grace of God we teach in our churches Christian and wholesome things about comfort in all disputes, people gladly stay with good preaching. For there is no thing that keeps people more in the church than good preaching. But our adversaries" (the Papists) "preach their people out of the church; for they teach nothing of the necessary pieces of Christian doctrine." (See the Concordia Book, St. Louis edition p. 194.) When stones instead of bread are handed to the people in the churches, we must not be surprised if the members, who hunger for the bread of life, leave. Righteous souls want certain truth and certainty.

*) Although, as is well known, the Missouri Synod then stood in the doctrine of election by grace just as it does at present, and the opponents of it are now attacking just such articles as were published in "Lehre und Wehre" ten years ago. D. R.

If they do not find either in a church, they go where it is granted to them. And there they remain, and let no appearance of great wisdom or holiness, which other churches spread about them, blind and entice them. For when a Christian is made sure of his faith and his blessedness in his church, and has become sure of it, he knows that elsewhere he will and can find less or the opposite, but nowhere more. W. [Walther]

Tilemann Heßhusius. It is true that our opponents seek to prove their doctrine primarily from the private writings of earlier teachers, rather than from the Holy Scriptures; but if we once cite a few passages from private writings as evidence that our doctrine is not a new one, but the old original Lutheran one, then our opponents do not want to know anything about it, and not infrequently they then seek to suspect even the most acknowledgedly faithful theologians as false teachers. This they do, among other things, also with regard to the old Heßhusius. Where he does not agree with our opponents, he is said to have taught falsely. In the "Lutheraner," in the 17th number of this volume, we have displayed and recommended the newly published booklet by Pastor Hübener in Dresden, which bears the title: "Von dem Unvermögen menschlichen Kräfte in den Sachen, so das ewige Leben betreffen." This booklet is also announced in the paper "Unter dem Kreuze" (Under the Cross) of September 17 of this year, and to our joy with high praise. The advertisement contained in this paper reads as follows: "What our readers can expect from Tilemann Heßhusius, we do not need to explain to them. They are sufficiently familiar with his instructive manner. They also know from his biography that after Luther's death, in the time of general desertion, he was one of the main representatives of pure Lutheranism. No one will accuse Hesshusius of Calvinism, for he has more than anyone else uncovered the secrets of the Calvinists and more than anyone else swept out the leaven of Calvinist doctrine. With the same determination, however, he has also victoriously combated and helped to overcome synergism (man's cooperation in his conversion), which at that time seemed to want to gain sole dominion in the church until it was judged forever in the Concordia formula. Who then, in the doctrinal controversy that has now broken out anew concerning the election of grace, in which on the one hand the accusation is made: "Calvinism!" on the one hand, and on the other: If anyone wishes to consult the testimony of an old, unsuspicious theologian, these four sermons by Tilemann Heßhusius can serve him well. In the prevailing doctrinal confusion, in which nothing less than a main and fundamental doctrine of true Christianity is at stake, it is probably time, according to the editor - and we agree with him - to let the well-known Tilemann Heßhusius, among other testimonies, once again step onto the battlefield with a writing that has fallen into oblivion and has become very rare. If someone wanted to dare to accuse him, the time-tested, intrepid and tireless fighter against all kinds of false doctrine, of Calvinism (or also of synergism), then this fame would have been reserved for modern times. At any rate, we have here a witness who stands above the parties of the present day, and therefore deserves all notice."

The proverb certainly becomes true, that it requires seven lies to confirm a lie; and, as St. Jerome says, falsehood and lies require many cloaks to be taken for truth.

(Luther IV, 737.)

(Submitted.)

Urgent request nm help for our preacher and teacher widows and orphans.

Already some months ago I complained that the contributions and gifts for the support of our widows and orphans were very sparse, and asked that this fund be more generously endowed. But unfortunately my request was of little help. The number of widows and orphans to be supported has again increased significantly in the last year, while the participation in the support has decreased quite noticeably. Winter with its many demands is at the door, indeed, in some areas it has already arrived. The poor need not only food and shelter for themselves and their children, but also warmer clothing and shoes, stoves and bedding. Inquiries are already coming from all sides: Where does it come from that I have not sent any support for such a long time? There are requests that I should send money. Complaints come, "Why are the poorest forgotten? But none of them has been forgotten. The list remembers all with all precision, and - oh, how I would like to send, but the treasury is empty; and when a little is received, one does not know where to send it first. The year will soon be over, and we are still nearly $3,000 short of our needs.

I know, of course, that there are so many demands on the willingness to sacrifice and the merciful love of our dear Christians that one would prefer to remain silent; but, dear Christians, what shall I do? Shall we then let the widows and orphans of those who have told us the word of God - the widows and orphans of those who have supplied us with the spiritual and eternal, so faithfully, so abundantly, so purely and loudly, as has not been done to any other people on earth - the widows and orphans of those who have consumed themselves in the service of the Lord - shall they starve and freeze? No, God be for that, we will not! It is and remains true that "God is the father of the fatherless" and "sustains the widows. But this is what he wants to do through us; he wants to use us as his instruments.

Therefore, up, ye dear Christians, let us be God's handmaidens! "A pure and undefiled service before God the Father is that of visiting the fatherless and widows in their affliction." This is what we do when we give them a helping hand with a willing heart. "But let us do good, and not be weary: for in his time we shall also reap without ceasing," when the Lord Jesus shall say, "Inasmuch as ye have done it unto these least of these, ye have done it unto me."

Gifts and contributions should be sent to the District Treasurers of the "Preachers' and Teachers' Widows' and Orphans' Fund", whose names and addresses can be found in the calendar.

In the name of the poor widows and orphans

C. F. W. Sapper, General Treasurer of the "Preachers' and Teachers' Widows' and Orphans' Fund".

St. Louis, Mo. in October, 1881.

Reasons why I have suspended fellowship with the General Synod of Ohio, &c. St., until further notice.

(1) At its recent meeting in Wheeling, the Synod of Ohio, by a resolution entitled "Our Position on the Election of Grace," which was adopted on September 10, changed the ground of its confession to such an extent that, whereas it formerly confessed simply the eleventh article of the Formula of Concord, it now confesses it as the Fathers have explained it, that is, in the broadest sense. From this it is evident that the Synod no longer simply professes the text of the Formula of Concord, but rather the interpretation of the Fathers. I hold that the Confessions should be their own interpreters, and cannot consent to interpret them according to views "which are set forth in the private writings of the Fathers, as the Synod, according to its resolution, requires them to be interpreted. (See Concordia Book p. 391. Jubilee Edition.)

(2) In the same decision the Synod acknowledges the expression used by some of the Fathers, that the election took place "in view of the faith. Although I admit that this expression may be used in an orthodox sense, I must nevertheless reject a confession of this expression which is not limited by anything, because it is used neither in Scripture nor in the Confessions, and easily leads to error. By the words of the same resolution, "As in the past, so also in the future," the Synod has given its assent to synergistic declarations of this expression, "In respect of faith," which declarations have been publicly made by officers of the Synod, declarations such as these, "That the election took place in anticipation of man's conduct against the gospel; that the mystery of election lies in man; that of those who are in like guilt, one is converted because he is inclined to hear the gospel"; and other declarations of the kind. These declarations evidently imply that man can and must contribute something in the work of conversion and salvation; which doctrine is condemned by our confessions.

One of the reasons given for leaving the Synodal Conference is that the Synod of Missouri has established a doctrine of election which the Synod of Ohio cannot accept. Now the doctrine of the Missouri Synod may be summed up in these propositions: l. God wills and seeks the salvation of all men; 2. those who are lost are lost because of their unbelief; 3. those who are saved were ordained before the foundation of the world to salvation, and all things necessary to obtain it, by grace alone, for the merit of Christ. I hold that this is the doctrine of the word of God and of the confessions of our church, and I cannot agree with the condemnation of the truth.

(4) When the Synod decided that the doctrine confessed at its recent meeting should have any right in its churches alone, it made it my duty to preach a doctrine which is false, and I cannot agree to this. F. Kügele.

Resignation.

Undersigned hereby declares that immediately after the meeting of the General Synod of Ohio and other States at Wheeling, W. Va. he has disaffiliated himself from the above Synod on account of the erroneous doctrinal position of the same in the doctrine of election by grace.

Evansville, Ind. 24 Oct. 1881.

E. Koscielski,

Teacher at Emanuels Parish at Evansville, Ind.

Death - Ad.

Father Gustav A. Sondhaus died, after receiving Holy Communion from me, blessed in faith in his Saviour in the midst of his congregation at Norborne, Monday, October 22, of emaciation, at an age of only 25 years and 2 days. His mortal remains were buried in the ground by me on the 23rd of the said month with the numerous participation of his congregation.

The congregation has lost in him a faithful and zealous servant who was truly serious about furthering the kingdom of God during his short ministry.

He leaves behind a grieving widow.

F. G, Walther.

Ordinations and introductions.

By order of the honorable Mr. Praeses Wunder, on the 13th Sunday after Trin. the Candidate of Theology Adam Detzer Jr. was ordained by the undersigned, assisted by Pastors Adam Detzer Sr. and Friedr. Detzer, and introduced into his congregation at Evanston, III. A. Reinke.

Address: Rev. vetrer, Lvuvston, III.

By order of the Most Reverend Mr. President Biltz, on the 18th Sunday after Trin. Mr. R. G. Grüber was installed in my former branch parish on Lincoln Creek, Seward Co., Nebr. with the assistance of Mr. R. G. Endres of the undersigned.

Tr. Häßler.

Adreffe: Rev. 6. oruder, litte", Servarä Oo., Nvdr.

By order of Mr. President Punishments was given Mr.?. C. F. Ebert on the 16th Sunday after Trin. by the undersigned with the assistance of Mr?. C. I. Schwan in the Lutheran congregation at Hartland, Shawano Co., Wis.

P. H. Thickness.

Address: Rov. 6.?. Lbert, LoockusI, 8d "vsrro 60th, ^1s.

By order of the Presidium of the Eastern District, Mr. ? M. Töwe instituted in the congregation at Wol- cottsburg, N. A., on the 18th Sunday after Trin. I. T. Holiday.

After Mr. k. A. O. Engel of Little Valley, N. A., having received a vocation from St. John's parish at Long Green, Md. and having accepted it with the consent of his former congregation, the same, by order of the reverend Presidency "Eastern" District, was installed in his parish on the 17th Sunday after Trin. (October 9) by the undersigned in his congregation.

C. H. F. Frinckr.

Address: Rsv. 0. LnZsl, vulaoe^s
Valley, Baltimore 6o., Llä.

By order of the President of the Western District, Mr. D. Stemmermann on the 17th Sunday after Trin. in his new parish at Onaga, Pottawatomie Co, Kans, introduced by the undersigned. H. C. Senne.

Address: Rev. v. Stemwermkmv,
OouKL, kottarvatomik 6o., Laus.

By order of the venerable Presidium of the Middle District, Mr.? G. Rosen Winkel on the 18th Sunday after Trin. into his new office in the congregation at Bielefeld. C. Zschoche.

Address: Rev. 6. Losearvlnkel,
Nspls 8t "dioll, ^llkll 6o., lac.

Church dedications.

On the 17th Sunday after Trinity the Lutheran congregation in Alice, Renfrew Co., Ont. consecrated their newly built church to the service of the Triune God. In the forenoon the undersigned preached, in the afternoon Mr. k. Br. R. Eifert.

On the 18th Sunday after Trinity, the beautiful, newly built brick church of St. John's Parish in Canton, Mo. was dedicated to the service of the Triune God. The solemn preachers were Messrs. Hallerberg, Willner and undersigned. The latter preached in the English language. A large number of guests had come from Quincy and La Grange to attend the celebration.

F. P. Merbitz.

Candidate Election - Ad.

It is hereby brought to your attention that the following persons have been nominated by the members of the Electoral College, by the Board of Supervisors in question, and by certain Synod congregations, as candidates for the directorship of our High School at Fort Wayne:

1. Prof. R. A. Bischofs in Fort Wayne, Ind.
2. Mr. P. P. Brand in Pittsburg, Pa.
3. Prof. A. Crull in Fort Wayne, Ind.
4th Hr. I". I. T. Great in Addison, III.
5. Mr.?. Hugo Hanser in Baltimore, Md.
6. Mr. P. I. H. Niemann in Cleveland, O.
7. Mr. P. H. Ramelow in Arlington Heights, III.

It should be remembered that according to our Synodal Constitution (see Synodal Handbook, 2nd edition, p. 16), every Synodal congregation and the teachers' college concerned have the right to protest against the election of a candidate within four weeks after the date of the announcement of the candidate, on the basis of proven false doctrine or proven disruptive life. The persons concerned may therefore wish to send the undersigned any relevant information in writing in good time, so that the result of the final election can possibly be made known on 1 December of this year.

St. Louis, Mo. Nov. 1, 1881.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Notice.

The votes cast in regard to the Southern District Synod to date (24) are all in favor of the proposals made by the New Orleans Pastoral Conference. Only one congregation wants a time 1 or 2 weeks later.

Concordia, Oct. 19, 1881. F. I. Biltz.

Notice.

In accordance with the agreement reached, the meeting of the mixed pastoral conference of Milwaukee and vicinity, advertised for November 14 and the following days, has been postponed until further notice.

G. Küchle.

Conferenz - Ads.

The "Protest Conference of Ohio &c. St." assembles, w. G., on the 1st of November afternoon, 2 o'clock, at my residence. All brethren who cannot make the position of the General Synod of Ohio their own, and are distressed in conscience by the same, are hereby invited.

Please register a few days in advance,

72 18tL 8tr., 8. kittsdurZK,?".

The Baltimore Districts Conference will assemble, w. G., from the 8th to the 10th of November, at the residence of Messrs.? Frincke at Baltimore, Md. I. G. Häfner.

Eiagekommen iv the Illinois district treasury:

To the synodal treasury: By Cb. Hänsgen from the congregation in Rock Island -30.00. By?. Willner, part of the mission festival collection of St. John and St. Jacob's congregation in Quincy, 10.00. By?. Burfeind's congregation in Rich 8.30.?. Schmidt's congregation in Schaumburg, part of harvest festival coll., 53 00. By C. L. Winte, harvest festival coll. of congregation in New Minden, 42 17. ?. Mueller's church in Ehester, 5.85. (p. -149.32.)

To the building fund: from Addison by teachers: E. Rosen 23.00, H. B. 3.00. Communion coll. from?. Doederlein's comm. in Homewood 9.26. (S. -35.26.)

To the new building in St Louis: From?. Brauer's congregation in Brecher 30.00. By Ch. Hänsgen of the congregation in Rock Island 100.50. Harvest Festival coll. From?. Brunn's congregation in Jeffer- son 17.00. ?. Great Congregational in Harlem 10.00. By?. John of the congregations in Rockford and Pecatonica 12.50. ?. Steege's congregation in Dundee through teacher Kammann 73.50. From Chicago: through?. Bartling by Franz Milhahn and Th. Reinhardt 25.00 each, Ch. Grawe 20.00, Karl Gültzow, Karl Bruder, Joh. Volkmann, Ludw. Fischer, Gust. Hafemeister 10.00 each, Aug. Jagau, Chr. Jacobs, Ferd. Schultz, Wm. Fromm, Wm. Baumann, Chr. Kriemann, Heinr. Bruder, Karl Kolpin, Fr. Bening, Gottl. Fehniger, Joach. Hink, Gottl. Battnig, Fr. Bornböft, Ludwig Boldt 5.00 each, Joh. Kohn and Joh. Bruder 3.00 each, Fr. Jeske2.50, Ed. Kohn, Herm. Krüger, Gottf. Wolski, Karl Kolkau, Louis Wenzel, Joh. Techer each 2.00, Ludw. Lips 1.50, Joh. Schröder, Wm. Kriemann, Joh. Pahnke 1.00 each, Fr. Sievert.50; by?. succop of Chr. Kruse, Joh. Pommer, F. Ruoffer, Karl Brüdigam 25.00 each, W. Hapke 15.00, first num. of Joh. Lange 10.00, Franz Dabelstein 20.00, Joh. Demmen 15.00, Joh. Schewe 5.00, Karl Gielow 10.00, K. Kummerow (2nd num.) 5.00;?. Lochner's comm. (2nd inst.) 129.75;?. Engelbrecht's comm. 121.00;?. Wagners Gem. (first Sdg.) by H. C. Zuttermeister 801.00. (S. -1690.75.)

For Jewish mission: part of the mission festival coll. from St. John's and St. Jacob's congregations in Quincy 10.00.

For the negro mission: part of the mission festival coll. of the Johannis and Jacobi congregation in Quincy 9.70,?. Merbitz's congregation in Beardstawn 10.00, von?. Brecht's and?. Schuricht's congregation in Fartna and St. Paul 10.00. Wittwe Fierks in Dundee 5.00. (p. -34.70.)

For emigrant mission in NewFork:?. Bötticher's congregation in Mt. Pulaski 8.00. By?. miracles in Chicago, proceeds of Raithel's bequest, 60.00. Part of Misstons' feast collections from St. John and St. Jacob's congregation in Quincy 2.50, ?. Merbitz's parish in Beardstown 10.00, ?. Brecht's congregation in Farina and?. Schuricht's congregation in St. Paul 10.00. (p. -90.50.)

For Emigr. Mission in Baltimore: Part of the Misstons- festcollecten von: St. John's and St. Jacob's parishes in Quincy 2.50... Brecht's congregation in Farina and Schuricht's congregation in St. Paul 6.00. (p. -8.50.)

For poor students in St. Louis: part of the Misflons- festcoll. from ?. Merbitz' congregation in Beardstown 10.00. By ?. .Succop in Chicago from the Women's Club for Stark 12.50. By ?. Bartling there from his congregation. By ?. Wolbrecht in Okawville for C. Sckubkegel 10.00. (p. -40.50.)

For poor students in Springfield: By?. Brauer in Beecker from I. C. Hartmann 5.00. Tbeil of the mission festival coll. by?. Merbitz' congregation in Beardstown 10.00.?. Döderlein's congregation in Homewood 7.75. For Bernh. Mohr by?. Succop in Chicago from the Young Men's Association 11.00. For Büscher, part of the mission festival coll. by?. Merbitz's congregation in Beardstown, 25.00. For W. Brauer, wedding coll. by W. Ahrens in Addison, 10.00. (p.-68.75.)

To the college household in Springfield: part of the Mission Festival Collecte of St. John's and St. Jacob's congregations in Quincy 10.00.

For poor pupils in Fort Wayne: part of the Misflon festcollecte of ?. Merbitz' congregation in Beardstown 10.00. By ?. Mennicke for students of Rock Island, missionary coll. 45.23, for A. Mennicke from the missionary association 8.00, for F. and G. Möller from the missionary association 12.00. By?. Hölter in Chicago from the virgin association for E. Arndt 10.00. Wedding coll. at W. Ahrens in Addison for F. Brauer 10.00. Part of the Misflons- festcollecte of?. Merbitz' congreg. in Beardstown 10.00. (p. -105.23.)

For poor students in Addison: Congregation in Addison 30.00. Part of the mission festival coll. from?. Merbitz's congregation in Beardstown 10.00. Through?. Engelbrecht in Chicago from the Young Men's Association for A. Eichmann 10.00.?. Mueller's congregation in Ehester for Bewie and Mueller 14.40. (p. -64.40.)

For sick pastors and teachers: By?.Döderlein in Homewood by Ch. Hibbing 5.00. Part of the mission festival coll. of Johannis- u. Jacobi-Gem. in Quincy 5.00. By?. Heinemann in Okawville by I. Weseloh 2.00. (S. -12.00.)

To the widow's fund: part of the missionary festival coll. of the Joh.- u. Jacobi-Gem. in Quincy 5.00.

For inner mission: By?. Döderlein in Homewood from Mrs. Elise Katt 1.00. Part of mission festival collect: St. John's and St. Jacob's congregations in Quincy 20.00,?. Merbitz's congregation in Beardstown 5.00,?. Brecht's congregation at Farina and...? Schuricht's congregation in St. Paul 10.00. By?. Hetnemann in Okawville by G. Overmann 5.00. (p. -41.00.)

For inner mission in the West: Tbeil von Missionsfestcollecten:?. Merbitz's church in Beardstown 8 p.m.,?. Brecht's congregation in Farina, and Schuricht's congregation in St. Paul, 8:00 p.m.

For the burned inMichigan: From parishioners in Addison: L. Rackow, Ferd. Bartling, Wm. Marquardt 1.00 each, L. Rathje" W. Marwedr, Joach. Reinke, Dir. E. A. W. Krauß 2.00 each, Karl Martin 3.00, H. Niemeyer 5.00. From Chicago: durck?. Reinke from the Women's Club 20.00, E. u.H. Niedert 10.00, Gust. Gehrsch 10.00, Franz Kopplin, Aug. FriedrickSdorf, Ehr. Pätzmann, Fr. Peltz, Gust. Pietraschke, F. Hunnemann, L. Appell sen., D. Bohl, Aug. Fischer, Job. Bauermeister each 2.00, David Bauermeister, Joh. Lange I. u. Gust. Klotz 5.00 each, Ebr. Karneboge, Henriette Rimmz, Otto Rimmz, Wm. Schiefel- bein, Karl Tom, Karl Draeger 1.00 each, Wilhelmine Karneboge, Kart Rittbammel, Karl Panzer .50 each; by?. miracle of limbs sr. Gem. 30.50; by?. Wagner from members of his Gem. 4.00; by?. Bartling v. Chr. Freundt, Heinr. Müller, Aug. Heiden, W. Grass, W. Hamann each .50, Tb. Reinhardt, E. Reinhardt, Fr. Pieper, Karl Dehne, Johann Techel, Christine Schumacher each 1.00, Chr. Zuber 2.00, N. N. 5.00; by?. Succop, Toll. sr. Gem. 117.78, by members sr. Gem. 75.25, from teacher Gelles Singchor 10.00; by?. Lebmann from O. Heitner 5.00, A. Beyerlein 3.00, H. Reifert 2.00, Mrs. Cläsle and N. N. each 1.00, F. Blank.50, I. Krause and E. Krause each .25; by?. Hölters Gem. (2te Sendg.) 63.00; by?. Engelbrecht from sr. Gem. 868.25, from the women's club 10.00.?. Ruosser's congregation at Eagle Lake, Harvest Festival Collecte, 76.50...? Frederking's comm. at Dwight, 25.00 & 26.50.... Heinemann's comm. at Grand Prairie, 16.00.... Mueller's compound at Randolpb 25.00. ?. Mennicke's compound in Rock Island, $34.00. Achenback's parish of Venedy 26.00... Gotsck's congregation in Dort Centre 41.30. Through?. Big one in Harlem by D. Kornhaaß 5.00, G. Amling 2.00, Chr. Warnke & W. Senne 1.00 each.?. Döderlein's comm. 106.50 and 41.25. By? Burfetnd in Rich by Bro. Wegener 4.00. By? Drögemüller in Arenzville by sr. Gem. 19.00, N. N. 1.00. By?. Beck in Jacksonville by J. Ehni 2.00, F. Walker, Cath. Walker, B. Ohler & Mrs. Wint- ter 1.00 each, W. Gerbing and I. Hoffman" each .50. Harvest festival collections: from?. H. Schmidt's parish in Sckaumburg 61.00,?. Webrs' congregation at Oak Glen 26.05. Durck?. Merbitz at B.ai-ds- town 7.00. From Dundee: durck?. Steege from Mrs. Redeker 1.00, durck Lebrer W. Kammann from s. School children 4.88, from the Women's Club 14.00. Durck?. bieving from s. St. Paul's congregation bet Manito 26.00, s. Joh.-Congreg. on Sand Prairie 12.25. (p. -1419.01.)

For?. Knief's Gem. in Golden, III: By?. Engel- breckt in Chicago 5.00 and by?. miracles there of Mrs. R. N. 5.00. (S.-10.00.)

For the community of Reu-Ulm, Minn..: Durck?. Brewer at Brecher by N. N. 1.00... Burfeind's parish in Rich 9.75. Durck?. Bartling in Chicago by Joh. Techel 1.00.?. F. W. Schlecht's compound in Stewardson 10.00. (p. -21.75.)

For?. Willner's painting in Quincy, III:?. Wunders Gem. ;n Chicago 27.40.

For the deaf and dumb:?. Bötticher's congregation in Mount Pulaski 5.00. Tbeil von Missionsfestcollecten: St. John's and St. Jacob's congregations in Quincy 5.00 and...? Merbitz's congregation in Beardstown 20.00. (S.-30.00.)

On the orphanage near St. Louis: By?. Merbitz at Beardstown, wedding coll. at W. Frey, 3.80.

For the Milwaukee Progymnasium:?. Beck's comm. at Jacksonville 8.45... Frederking's comm. at Dwight 8.75. (p. -17.20.)

For the Addison Studying Orphans: Gem. in Addison 28.00.

For sck pupil G. A. Mueller at Watertown, Wis.:?. Mueller's comm. at Ehester 7.20.

AB. To the DH sum required for the new building iu St. Louis have been paid: From?. Loc'.n ers Gem. in Cbicago 129.75,?. Brunn's congregation in Jefferson 17.0,... Engel- breckt's comm. in Cbicago 121.00,... Johannes Gcium. at Rockford and Pecatonica 12.59,?. Döderlein's comm. in Homewood 9.26. Signed: From?. Brauer's comm. at Brecher 50.00 (retroactive),?. Bartling's comm. in Cbicago 346.00 (retroactive),... Baumgart's compound in Lenzburg 137.00,... Holtermann's parish of Lost Prairie 102.00,?. Schuricht's parish in St. Paul 500.00. (p. -1424.51.)

Addison, III, 15 Ocr. 1881. H. Bartling, Casfirer.

Eiagekommen in the cash register of the Middle District:

To the building fund: From?. Hamann's parish in Otis -19.50, in Westville 15.50. Mrs. Bracher 5.00.?. Scumumm's parish in Kendallville, 2nd pay, 25.00...?. Denninger's Gem. in Mount Hope, 1 st tenner, 100.00. Limbs out?. Zsckoches Gem., 100.00. Gg. Mueller at?. Scheips Gem., 5.00. Von?. Schmidts Gem. at Wanatah, 10.00. Karl Westenfeld at Fort Wayne, 10.00. (Summa -290.00.)

For the Neu-Ulm congregation:?. Zagels Gem. at Fort Wayne 23.00.?. Brakhage's church, 11.53. Missionary festival coll. at Columbus, 12.00. Winners of I. Ehrmann, G. Thieme, .25 each, I. Stör, A. Haugk, .50 each, A. Steubler,?. Winner .75 each, F. Reinking (thank offering) 5.00.?. Dulitz's Gem. in Napoleon 12.40, in Flat Rock Co. 5.60.?. Huge's Vincennes comm. 11.00... Gruber's St. John's comm. 8.83, Thomas comm. 4.93. (p. -97.39.)

Fuerd. Common in Ludington, Mich.: N.by?.Dulitz2.00.

For the needy brethren in Michigan, R. through... Dulitz 5.00...?. Jüngel's parish at Wbite Creek 57.23... Stocks comm. at Ft. Wayne 48.33... Huge compound at Vincennes, 1 st Sdg., 66.00...? Horst's compound at Hilliard, 14.75, bet Dublin, 7.57, 2 links that. 2.00. Nützels Gem. at Columbus 28.14. (S. -229.02.)

For the... W. & C.: Mrs. Röwer in Indianapolis 5.00.

For Emigr. Mission in New Dort: Tbeil of Mission Festcoll. in Columbus 10.00. HockzeitScoüecte bei W. Reich in Zanesville 13.65.?. Heintz's church at Crown Point 3.00. (S. -26.65.)

For emigrant mission in Baltimore: part of mission feast coll. in Columbus 5.85.?. Heintz's parish at Crown Point 2.00.?. Wendt's comm. at Waymansville 7.15. (p. -14.50.)

For inner discord: half of the Mission Festival Coll. by k. Brakhage 20.00. M. H. Meyer 1.00. part of the Mission Festival Coll. in Columbus 12.00. k. Saupert's Gem. in Evansville 3.05. k. Mohr's Gem. in Greeley 7.00. N. by k. Dulitz 5.00. From the missionary box in Toledo 4.02. M. Loschky in Neu-Dettelsau .50. members from k. Horst's parish 2.80. For the Western District: Mrs. Schaper in Columbia City .50. part of the Missionary Festival Coll. in Bremen 23.35. (p. -78.92.)

For sick pastors and teachers: N. N. in Louisville 1.00.

For the Negro mission: half of the mission festival collection by k. Brakhage 20.00. Brakhage 20.00. F. Langele in Evansville 5.00. Unnamed through k. Dulitz 1.00. Part of the mission festival collection in Bremen 20.00. Mrs. Steinau through k. Zschoche 2.00. k. Heintz' Gem. at Crown Point 2.71, Ch. Lücke at Columbia City 2.00. Joh., Karl u. Martka Brüggemann 1.50. (S. -54.21.)

To the synodical treasury: k. Seuels Gem. in Indianapolis 53.70. k. Siegers Gem. in Adams Co. 6.17. k. Evil's Gem. at South Ridge 9.60. k. Evers' Gem. in Adams Co. 18.85. k. Seemeyer's Gem. in Willshire 25.00. k. Zschoches Gem. in Marion Township 45.50, its branch in Birlefech 8.00. k. Gruber's parishes: Surplus of visitator's travel expenses- 1.89, St. John's Gem. 2.26, St. Thomas' Gem. 2.88. k. Werfelmann's congregation at Neu-Dettelsau 12.30. k. Seitz's congregation at Columbia City 5.00. (p.-191.15.)

For poor students: 1) in Springfield: women's club of Emanuels congreg. in Fort Wayne 5.00; 2) in St. Louis: desgl. 10.00. (S. -15.00.)

For the deaf and dumb: Mathilde & Emma Fürhoff in Cleveland 1.00. H. S. in Vincennes 1.00. k. Heintz's Gem. at Crown Point 2.00. (S. -4.00.)

To the orphanage at Addison: Woman's Club at k. Michaels Gem. near Fort Wayne 5.00. N. N. by k. Mohr 1.00. H. Sauermann in Crown Point 1.00. (S. -7.00.)

To the orphanage in Boston: C. Knopf at Crown Point 1.00.

To the widow's fund: k. Schmidt & Co. in Elyria 24.00. Women's Club in k. Michael's church in Fort Wayne 5.00. k. Schlesselmann in Bremen 4.00. teacher Goose in Kendallville 2.00. k. Huges Gem. in Vincennes 11.00. I. R. 1.00. k. GruberS Thomasgem. 4.86, Johannisgem. 5.01. M. Loschky in Neu-Dettelsau 1.00. members from k. Horsts Gem. 2.50. (S. -60.37.)

Fort Wayne, Sept. 30, 1881, C. Grahl, Cassirian.

Proceeds to the Michigan District treasury:

To the synodical treasury: from the congregation in Amelith-5.64. congregation in Grand Rapids 18.00. (Summa -23.64.)

For the deaf and dumb: By Kassirer Bartling 27.72. Congregation at Reed City 1.50. Thank-offering for happy delivery of W. Meida 1.00. By Kassirer Rademacher 22.75. Congregation at Sebewaing 12.30. Mr. Strikter at Unionville 2.00. (p. -67.27.)

For widow's fund: k. Hügli 3.00. W. Scharf in Detroit 3.00. Gem. in Amelith 4.02. On Eckfeld's wedding ges. 1.81. (S. -11.83.)

For negro mission: Mrs. k. Ruff 1.00.

For inner mission: congregation in Frankenlust 11.63, child baptismal coll. at Engerer 2.67. At F. Wegner's wedding 4.78. Congregation at Amelith 1.77. Congregation at Grand Rapids 12.48. Congregation at Frankenhilf 13.37. (p. -46.70.)

For pastors and teachers who are ill: Mrs. k. Rufs 2.00. Baptism of children"!!, at Bauer in Frankenlust 3.25. Gem. in Amelith 3.88. (S. -9.13.)

To the building fund: comm. in Lansing and Jonia 6.10. comm. in Frankentrost 60.25. k. Molls Gem. in Detroit, 1st inst. 150.00. Gem. in Grand Rapids 111.00. (S. -327.35.)

For the brethren in Port Hope and vicinity stricken by fire: Gem. at Reed City 11.00. Gem. to Sandy Creek 50.82. By Kassirer Bartling 128.00 & 725.80. k. Grupes Gem. at Eisleben 22.50. (S. -938.42.)

For the church building in Mt. Pleasant: Gem. in Amelith 5.11.

For the parish in Ludington: parish in Frankenlust 12.00.

To the Orphanage at St. Louis: I. Strict for2boys to study, 2.00.

To the orphanage at Addison: Gem. at Frankenlust 7.50. Mrs. Schaefer at Monroe 1.00. Emma Schaefer .25. (S. -8.75.)

To the se>minary construction have subscribed: Congregations in: Lake Ridge 110.00 and over; Adrian 200.00; Grand Rapids 275.00; BayCity 150.00u.more; Frankenlust400.00-500.00.

In hereby taking leave of my worthy gentlemen correspondents, I beg to send allfernereden Michigan-Dtstrtct related gifts at the following address:

No. Okr. Lokmalrrleckt, 508 18td 8tr, Detroit, Nieli.

Monroe, Oct. 20, 1881. i. s. Simon, Cassirer.

For the afflicted Lutheran congregation in New Ulm, Minn. the undersigned certifies to have received the following gifts of love: By k. Hitzemann -2.50, C. Eißfeldt in Milwaukee 50.00, k. Schumm 15.00, k. Dahlke 31.50, k. I. G. Präger 3.00, k. W. Mertner 17.64, k. C. Besel 22.50, k. A. E. Winter 8.00, n. Fr. Streckfuß 25.75, n. I. A. Schmidt 40.00, n. i. M. Hahn 9.00, k. Fr. v. Strohe 23.25, k. L. Schütz 11.65, k. W. Lange 18.00, k. H. I. Müller 14.50, k. Senne 8.65, k. W. F. Seeger 25.00, k. I. Kogler by C. Glock, B. Engfer, Bro. Dreyer, A. Voigt, Holster, Ahrends 1.00 each, C. Schmidt.50, Bro. Witt.25, Saabs 1.50, ErnMng.50. By k. H. W. Castens 7.00, k. C. A. Gräber 20.00, k. L. Winter 20.00, k. E. G. Frank 5.00, k. H. Ph. Wille 19.75, k. G. Th. Gotsch 18.75, k. W. Lange 6.65, k. C. 8th Wuggazer 14.00, k. W. Bartling 24.50 & 30.65,?. A. H. Brauer 19.42, Hr. A. Paar 25.25, k. Fr. Nütze! 10.35, F. Gunkekmann 37.31. From 1'. Kretzschmars Gem. of A. Greve .25, H. Krüger .50, W. Abraham .50, C. Doher 1.00, A. Wegener.50, C. Morth, I. Rose, I. Hobn each 1.00, D. Döring .25. k. I. Brandt 1.00, n. I. P. Fackler 7.00, k. Niethammer 33.25. By k. C. F. W. Brandt of the comm. in Clarinda, Iowa: H. Otte 5.00, I. Herzbrrg, W. Gundermann, Fr. Gundermann, E. Freuden- burg, I. Sump, Bro. Hinkeldey, A. Hennemann, H. A. Meyer 1.00 each, H. Herzberg 2.00, I. F. Annau, W.Husemann 2.50 each, Bro. Hennemann, Bro. Windhorst, Mrs. W. Gundermann, H. Müller, I. Drees, H. Sefering, H. Unland each .50. by k. Fr. Erdmann 10.00, k. L. H. Demetro 5.50, k. G. A. Schieferdecker 15.00, k. G. Heintz 18.61, k. G. Haas 22.65, k. E. Börneke 17.00, 8th Stegemann 10.00, k. R. Hüschen 10.00.

Neu-Ulm, 10 Sept. 1881. G. Reim, k.

The following additional gifts of love have been received for the Lutheran congregation in Neu-Ulm, Minn. which was affected by the storm: From k. Sievers -1.50, in the aggregate 104.08; k. L. Baumann 15.50; k. I. F. Möller 10.68; k. C. Koch 3.00; k. E. Wieg- ner 9.50; k. E. Brack 80.00; k. C. F. Measure 10.00; I". G. A. Müller 26.00; k. I. B. Hahn 15.00; k. F. Steyer 4.25; k. K. A. Meyer 5.15; k. H. Krause 3.25; H. Bartling 30.70; k. I. H. Werfelmann 5.00; k. F. W. Pennekamp 17.00 ; k. F. H. Reichmann 16.00 ; k. W. Rehwinkel 11.75 ; k. I. Seßler 15.54 and by sr. Gem. in Grand City 4.25; k. I. Trautmann 14.00; k. H. Nehrling (gem. of k. Matsch) 15.00; k. I. H. Bethke 14.75; k. Bangerter 5.00; Kassirer E. Roschke 46.65; Kassirer I. Rademacher 8.75; k. G. Landgraf 16.75;?. F. H. Kolbe 5.00; H. Bartling 20.75; k. H. Ramelow 24.15.

Our heartfelt thanks to the faithful Lord and the dear donors!

G. Reim, k.

The undersigned received with heartfelt thanks to God and the dear donors: By Mr. H. H. Niemann from the congregation of the k. Ahner in Pittsburg for Schröder -16.00, for Th. Engelder 3.70, from the lungfrauenverein for the same 10.00, from N. N. for dens. 5.00. By k. W. Zschoche for E. Scheibe from A. Mangelsdorf 10.00, from E. Meinhardt 5.00, from E. Schwetm 5.00, Ostercoll. sr. Gem. 22.10. By k. F. I. Btltz for Th. Claus 6.00. By k. H. Meyer, collected at the wedding of Mr. W. König, for H. Delion 10.53, by k. A. Ernst for dens. 5.47. By k. Kolbe from Mr. Fr. Tönsing for Sallmann 14.00, from N. N. for Rupprecht 3.25, for Stürmer 3.25. By k. I. G. Nütze! for G. Fischer from sr. Gem. 6.45. By k. I. I. F. Niethammer from the Women's Association sr. Gem. for C. Schlorf 8.00. By k. H. Schmwt a part of the wedding collection at Mr. F. Kastnings for I. Friedrich 5.00. By k. Dr. Sihler, sent at the wedding of Mr. K. Regedanz, 4.00. By k. Germann for Stürmer from the Jünglingsverein sr. Gem. 4.00, from the lungfrauenverein 4.00, collected at Mr. Heinr. Huck's wedding 4.50. By k. Klüver for F. Hahn 2.00, for F. Müller 2.50. By Mr. Brackmüller for Theiß 18.35. By k. Hahn for W. Brink 5.17. By the high school student Nüch- terlein for physical teaching aids from Messrs. Ä. Ortner, Chr. Hönlein, Joh. Rupprecht, Ernst Rauh, Geo. Rammel, I. M. List 25 Cts. each, from Messrs. Joh. Palmreuther, Palm- reuther sen., G. Hubinger, I. M. Hubinger jun. 50 Cts. each, from Mr. Joh. Weber 35 Cts., from Mr. W. Dotenhoff 40 Cjs., from Messrs. G. Reichle, Joh. Geier, I. M. Hubinger sen., Lorenz Hubinger, Dr. Fr. Koch 1.00 each, from Messrs. Christ, and Jacob Nuchterlein 2.00 each.

Mr. Geo. Schuft lent the household treasury a large sum of money without interest.

Fort Wayne, October 8, 1881. H. D üm ling.

New printed matter.

Public Testimony against the Baptism of the Deniers of the Holy Trinity. Dreieinigkeit, abgelegt von den deutschen evang.-lutherischen Gemeinden zu New Orleans, La. Matth. 10, 32. 33. St. Louis, Mo. Printing office of the "Lutheran Concordia Publishing House." 1881.

It is true that even in the German national churches there are not a few preachers who do not believe in the triune God; therefore, some of our readers may once have been baptized by such rationalistic pastors. But since these pastors were and are ministers of such churches that still confess and profess the faith in the triune God, no one has reason to doubt the validity of his baptism who was once baptized by such an unbelieving pastor, if he only used the right baptismal formula. For a preacher does not give his baptism, but the baptism of the church which he serves. But there are also whole congregations which, together with their pastor, no longer want to know anything of the old Christian creed, and which therefore also publicly confess that they no longer believe in a triune God, but consider the mystery of the most holy Trinity to be a fable. If preachers of such so-called "free" congregations still perform a kind of baptism, because the people want to remain with this old custom, as they call it, this is not Christian baptism, but only a revenge of it, because it does not take place according to Christ's institution in the triune God. Such pastors may still retain the sound of the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," when they baptize thee, but these words have with them a very different sense from that in which they are used in the Christian church. By the Father they understand a supreme being, who has no eternal Son; by the Son, a mere man, who is not truly God's Son and of one essence with him, but who can only be called God's Son for the sake of his great virtues; by the Holy Spirit, finally, they understand only a certain created power, and the like. And this they not only secretly believe, but also say outright and confess in their textbooks. The sound of the words, as I have said, they sometimes keep, in order to deceive people with it, but they have taken out the Christian sense that lies in it. The God to whom they baptize is nothing but an empty fantasy, and therefore their baptism is more a mockery than a consummation of Christian baptism. Those baptized by such preachers are still unbaptized. As our Lutheran Church, in the first article of the Apology of the Augsburg Confession, expressly says of the deniers of the Holy Trinity that they are "idolaters, blasphemers, and outside the Church of Christ." Unfortunately, more and more so-called free congregations are springing up here in America, especially in the large cities, which are with their spokesmen have renounced the triune God. We Christians therefore have the sacred duty to expose this abomination of desolation in the midst of Christendom, lest more and more ignorant people be drawn into these sham churches, seduced by them, and thus defrauded of their souls and blessedness. But because many are deceived by the very fact that a kind of baptism is still performed in such congregations, it is highly necessary to show people that where the triune God is openly denied, indeed, where faith in the same is declared to be an old superstition, the alleged baptism is not Christian baptism, but only a miserable monkey game, and that therefore by it no one is received into the holy Christian church and becomes a Christian. It is therefore with great joy that we present the "Public Testimony against the Baptism of the Deniers of the Holy Trinity," which has just appeared in print. Trinity". This gives us all the greater joy because not only the three Lutheran pastors in New Orleans have given this testimony, but also their three congregations. It is true that this testimony will bring them much disgrace and blasphemy. But good for them! Not only will they one day, on the day of judgment, learn the truth of Christ's word, which is added to the title of the pamphlet as a motto: "Whoever confesses me before men, him will I confess before my heavenly Father"; God will undoubtedly bless them even here for this, if not bodily, at least spiritually, and their Christian testimony to others will not be in vain. The book is also highly interesting and instructive because it also contains the negotiations that have been conducted in writing with a so-called free congregation in New Orleans in this matter, and an excerpt from a lecture given by the spokesman of the congregation on this matter, as well as a thorough refutation of it "worked out" by Professor Hoppe. We therefore heartily recommend this little book to all lovers of Christian truth. It comprises 30 pages in small octavo, together with a coloured cover. The copy is sold for 10 cents and can be obtained from our "Concordia-Verlag".

W. [Walther]

American calendar for German Lutherans for the year 1882 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishers. M. C. Barthel, Agent. St. Louis, Mo.

It seems unnecessary for us to remind you of this calendar after its appearance in the last issue of the "Lutheraner". After all, he is a guest who has been welcomed many a year by almost every German Lutheran family within our Synodal Conference and has become almost indispensable. But so that no one thinks that he is perhaps out of sorts and therefore does not deserve to be invited for the next year, we want to reveal at least the most important things that he contains in addition to the calendar and in addition to the list of teaching institutions, journals, preachers and teachers within our Synodal Conference. It is namely the following: 1. eight new delicious songs. 2. 2. a" most interesting description of the foundation and spread of the Lutheran congregations in Chicago, III. 3. a splendid piece by HansSachs together with a historical introduction under the title: "The unequal children of Eve. A Catechism Examination in Rhyme." Who of course only finds taste in beautifully polished licked verses, however, does not find here what he is looking for; But whoever knows how to peel the sweet kernel out of the rough shell in which the poetry of the "God-fearing" Nuremberg shoemaker is wrapped, will read this drama with as much pleasure as encouragement to fruitful thoughts, and this old, coarse, wholesome brown bread will taste better to him than the sweet, stomach-churning pastries of our newfangled, Christian-wanting confectioners. 4) Thoughts on a rescue home for neglected children that is to be founded. 5. Luther's wonderful letter to Spenlein, full of the sweetest evangelical consolation, and, in addition, a number of smaller, highly edifying and "awakening" stories and anecdotes for Christians. May many Lutherans reach for this substantial calendar! They will not regret it. It contains 48 pages in quarto. The price is 10 cents per copy and 90 cents per dozen, postage paid. To be ordered from the "Luth. Concordia Publishing House". St. Louis, Mo.

W. [Walther]

As the present number was about to go to the press, we received a letter for display, which bears the following title:

Is it right to report unrighteous or otherwise unbelieving funeral services from the Lutheran pulpit? - What should Lutherans seriously guard against in attendance of false-belief services? Chicago, 1881.

We recommend this little book of 82 pages in large octavo not only to those Lutherans who are tempted to the kind of religious hooliganism that it specifically warns against, but to all who want to be protected from any denial of the truth. The price of a single copy is 5 cents, the dozen will be sold for 50 cents. Orders should be sent to: No. ^11- IlelM LeesebarA, ^ckälsou, vu kaxe Oo., 111th W. [Walther].

OK" Due to lack of space, this time the announcement of the "mission festivals" that had taken place, as well as the receipts of Messrs Harmentng and Conzelmann had to be omitted.

Changed address":

8ev. N. Doeive, ^oloottsdurx, Lrie Oo., N. V.

Ksv. 0. Lretmuauu, Farmers Retreat, veardoru Oo., lock, ck. 8. 81wou, Ooucorckla 8siulvuii, iSpriuSÜelck, III.

H. ktlux, Luke Oresk, Leutou Oo., No.

Luterecl at tks kost OLoe at 8t. Louis, No., as sseouck-olsss wattor.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 37. **St. Louis, Mo. 15th Nov. 1881,** **No. 22.**

(Submitted.)

"Jewish mission."

(Continued.)

III That and why the mission to the Jews is a sacred duty of the orthodox Church in particular is generally evident

1.) from our possession of the "truth". The "church," the "house of God," "the congregation of the living God," is "a pillar and foundation of the truth" (1 Tim. 3:15.). Why? Because it has, teaches, believes, confesses the truth revealed to it by God in the Word. Among those who place outward union above inward unity, there is no understanding, no appreciation of the biblical term "truth. They rather say that the whole full truth blinds the human eye like the glaring, because too bright, sunlight. Thus, in spite of the "believing" way of speaking, the old Pilate question is renewed in the sense of doubt: What is truth? Among the visible individual churches, therefore, the one now called "Lutheran" is the true, visible church of God on earth, because it has, recognizes, and confesses the whole, "divided truth in all individual parts (doctrines). This heritage of our fathers we have in our "confession". With it, the Lord of the Church has entrusted us with pounds with which we are to "grow" and serve others.

(2) But the truth is for all men. As Christ died for the whole world, as his redemption was universal, as through his resurrection the justification of life came to all men, so also the "truth" is common property, both individually and as a whole, though - in consequence of unbelief, error, and misbelief - not common property. Who can communicate the whole truth? Only he who has the whole truth. He who has only bits of truth can communicate only these bits. We have the whole truth. We can and ought to communicate it, to make it accessible to those who lack this treasure, thus also to the Jews. This is also true, to give at least one example, of the difference between "law" and "gospel. But how important this is in the field of the mission to the Jews.

This is already evident from the history of Israel, to whom alone among all peoples the "law" planted in the hearts of all at creation was entrusted in writing as a "disciplinarian of Christ. How can this people, whose necks today are still brazen, whose foreheads today are still iron, be successfully served by a preacher who mixes and confuses "law" and "gospel"? who preaches the "law" in such a way that the "Pharisee" blesses and boasts, the "gospel" in such a way that the "publican" fears?-Should not the Church, which also has this doctrine in its prophetic-apostolic purity, and recognizes its importance, have a special duty to the Jewish people of to-day, who hear at best moral teaching in their synagogues, but nothing of the killing condemnatory power of the law, much less of the quickening blessedness of the Gospel as the message of the Messiah? But who is to bring them the pith-piercing sermon of the law? The pope with his antichristic teaching that his "saints" have done more than the law requires? The sects with their swarming spirit drunk with "perfect sanctification"? The "Union" with its fundamental disdain for "doctrine" in general as well as in particular? This is not to say that individual Nathanaele among those communities did not work zealously and successfully - according to the measure of their knowledge -, simple-mindedly and faithfully, in blessing also among Israel, and still do; but those communities as such do not "rightly" share the word of truth. Who shall preach the heart-satisfying gospel to the poor Jews? The pope, who puts his antichristic curse on the truth that "man is justified without works of the law, through faith alone"? The sects who demand fruit before the tree is planted and strengthened, and place sanctification before and above justification? The Union, which tolerates the Christ-denying, Arian bastard "Protestant Association" under its roof? - Nor is this to say that real preachers of the Gospel did not also from such communities work and work successfully among Israel; but such people are just in heart - what is called "Lutheran" today. Their communities, however, as such, do not live in the article of justification. I say from expressive "justification". For what would it help the Jewish "proselyte" if he came to the conviction: Jesus of Nazareth was the Messiah, Son of God, - but continues to align his own righteousness, seduced by false doctrine of justification? -

But if this is our glory, and it is by God's grace and for God's glory, that the truth should prevail among us, that man should be justified by faith alone, it is evident enough from this how cruel it would be to withhold this treasure, even from the Jews. Therefore, rich man, remember Lazarus at your door! As, after his defeat by the Athenians, the Persian king Xerres had a slave say to him daily, "Lord, remember the Athenians," so let us now, in full knowledge and possession of the truth in general, and especially of the all-regulating and judging doctrine of justification, call out to ourselves: Lutherans, remember the Jews! Luther's word also applies to them: "The church must teach God's word or truth, and neither error nor lies! And how could it be otherwise? Because God's mouth is the mouth of the churches! And again: God cannot lie, so neither can the church!" - "If the lead cord or wtnke iron should be false or crooked, what would or could the master work upon it!" - Now all this is said, that the church must teach God's word alone, and be sure of it, by which it is called the foundation and pillar of truth, and built on the rock, holy and blameless; that is, as it is rightly and well said, the church cannot err, for God's word, which teaches it, cannot err. But what is taught otherwise, or what is in doubt as to whether it is the word of God, cannot be the doctrine of the church!" (Erl. 26, 35. 36.) - Our church has been singing after Luther's harp since the year of his death:

> "Who shall obtain salvation for Israel, the poor, In Zion?
> God shall have mercy on his people, and shall loose the captives.
> This shall He do by His Son: Jacob shall rejoice, and
> Israel shall be glad. (Gesangb. 170,6.)

In sum, "God wills that all men," that is, also the Jews, "be helped." How? That is what the conclusion says: "and come to the knowledge of the truth." We have it; let us at least offer it to Israel!

3) A special, even unique reason for this work on our part lies in the sad fact: all existing Jewish missionary societies (as far as I know) teach the general conversion of Israel, the great future of the people in connection with chiliasm and other favorite songs of the neo-believing theology of the future. We, however, stand true to our convictions, and to the words of the Augsburg Confession (Art. 17.): "Item, hie are verworfen etliche jüdische Lehrm, die sich noch jitzund ereugen, dass vor der Auferstehung der Todten eitel Heilige, Pious ein weltlich Reich haben und alle Gottlosen vertilten werden."

Those "Jewish teachings" will, of course, at first please and flatter the "Israel according to the flesh," which is in any case thin-skinned. The Jew, as he is, likes nothing better than to hear about the "future of the people," the "calling of the nations," the gathering in Palestine, the establishment of the Davidic kingdom with the splendor of Solomon. In this respect, then, the missionaries have an apparent advantage who come to Israel with such "Jewish teachings." They will be more inclined to listen to them, at least for a time, as long as they persist in that melody.

But how obstructive and harmful must those "Jewish teachings" prove to the individual conversion! Why be in such a hurry to become a Christian, when the Jewish Messiah may come any day and set up the Messianic Kingdom, gather the Jews, and reign with them? Thus, however godless the Jew may be, he always remains the proud son of Abraham and the chosen heir of the Messianic Kingdom! - How many a Jew might this dream and intoxication keep from disillusionment and conversion? - We would come to them without this little bundle. This would first of all hurt them. Many, even most, would turn their backs on us, as they always did on the true prophets, on Christ himself, and on the apostles. He who expects a great multitude to be raised up, a mass conversion, does not know the word of God concerning this people, and is from the beginning unfit for this work. But in all the righteous this sobriety founded on the Word would very soon prove beneficent, break their thirst, and help to work spiritual poverty, without the presence of which no spiritual kingdom-making and kingdom-getting is conceivable and attainable. We (namely, Lutherans) certainly hold it with Luther in his "Epistle" "against the Sabbathers" *): "The Jews say: Messiah's future is prevented (by) that they have not kept God's covenant, but sinned against it! God saith, No, such sin will I not look upon,.... shall not hinder me; but my New Covenant shall come all the more because they have not kept that covenant, that such sin by the New Covenant may be forgiven and forgotten forever! - Now is the time to ask: Who is lying here? Is God lying, or is the Jew lying? For they are against one another! Jude saith, Yea! God saith, No. But let no man ask, but let it be known that the Jews lie, and that they are false. their excuse be nothing,... and God remains true that he does not let any sin hinder him, but keeps his promise and Messiah's future". (Erl. 31, 421. 422.) - We say to them roundly out with the former Jew Saul of the tribe of Benjamin: Where now remains the glory? It is gone! (Rom. 3:27.) We point them to Him alone, who is made unto us as unto them, and unto them as unto us, of God for wisdom, for righteousness, for sanctification, and for redemption. Za, we show from the history of their fathers, since God sent prophets before every great event, that in their absence their present hope of the Messiah was a lie and a deception: "Since God did not do this to the Jews 1500 years ago, and still lets them remain in misery for ever, and neither speaks nor knows anything about it to them, it is evident that he has forsaken them and may no longer be God's people, and that the true Lord, Messiah, must have come 1500 years ago. What can sin be here more and more for such an abominable plague and silence of God, but that they did not accept the right seed of Abraham and David ...?" (Compare with this the rabbinical confession given in the preceding number!) "For before the misery of Babylon they had committed many terrible sins with the murder of prophets, ...they suffered no longer than seventy years, yet with prophets and consolation they were not forsaken: so here in this misery not a fly with a wing hisses to them for consolation! Does this not mean: forsaken by God, so may the devil also boast that he is not yet forsaken by God!" (Erl. 31, 448.) Luther himself confesses at the end: to have "more thoughts of this matter" than he could "bring to pen so continually," and: "the matter is much too great that it should be put into a letter." (Erl. 31, 449.)

(To be continued.)

*This book was prompted by the "conversion of some 'Christians' to Judaism". One of Luther's main writings to refute "Jewish teachings". How many missionaries to the Jews may have read it? Should (somewhat modified) become our first tract on Jews! -st.-

Can and should a Christian be certain of his blessedness?

(Answered by Rev. B. Koren in the Norwegian Lutheran "Kirke- tidende", and translated from it by Fr. S.)

(Conclusion.)

I have shown above how it belongs to our baptismal covenant that we have certainty of faith concerning our final blessedness, and how our catechism shows that the prayer which the Lord has taught us strengthens us in this certainty. I have also recalled how our Church confesses this in her hymns. I will now show how this doctrine is related to the true Lutheran doctrine of the election of grace.

As was said at the beginning, we cannot attain to the certainty of our blessedness by "presuming to inquire into the secret, hidden abyss of divine providence," or by brooding over it. Those who would begin to do this will either fall into presumption or despair, but will not come to a certainty of faith in regard to their blessedness. That which is hidden, and of which we have not heard, we cannot believe (Rom. 10:14). What we are to believe must be something revealed to us. If then the election of grace were only a hidden counsel of God, of which we knew nothing but that there was such a one, it is clear that our faith and hope concerning salvation could not be based on this. have nothing to do; but this is not the case.

The Lutheran Church therefore confesses that the election of grace is not to be regarded merely in the secret, unsearchable counsel of God, as if it contained no more than that God had first seen which and how many should be saved, and which and how many should be damned, or that he alone made such a determination: this one shall be saved, that one shall be damned. (Book of Concord, p. 479.)

Such a consideration would produce dangerous and harmful thoughts, that one would say: If I am provided for salvation, it can do me no harm whatsoever I do; and if I am not provided, yet it does no good whatsoever I do, for I cannot hinder or change God's transfer. (Same.)

"Against this false delusion and thought, as our confession saith, we ought to set up the following reason, which is certain and cannot fail, namely, Because all scripture is inspired of God, not for assurance and impenitence, but for punishment, chastening, and correction, 2 Tim. 3:16.Item, Because all things in God's word are therefore prescribed for us, not that we should be driven into despair thereby, but that we might have hope through patience and comfort of the Scriptures, Rom. 15:4.There is no doubt that in no way is this the sound understanding or right use of the doctrine of the eternal providence of God, that either impenitence or despair is caused or strengthened thereby; neither does the Scripture lead this doctrine in any other way than that it thereby directs us to the word, Eph. 1:13, I Cor. 1:7.. exhorting us to repentance, 2 Tim. 3, 16. exhorting us to godliness, Eph. 1, 4. Joh. 15, 3. strengthening our faith and assuring us of our salvation, Eph. 1, 14. Joh. 10, 27. f. 2 Thess. 2, 13. f." (Ibid.)

The Formula of Concord, therefore, shows that God has revealed and concealed some things to us concerning the election of grace, and exhorts us not to brood over the latter, but to abide by what is revealed, and adds the words above, that this "remembrance is most necessary. For with this our prescience has always much more air to trouble itself than with that which God has revealed to us in his word, because we cannot rhyme it together, which we are not commanded to do." (S.484.)

What is revealed to us concerning the election of grace is, first, that which God has moved to do, namely, his mercy and Christ's most holy merit; and then it is revealed in what way and by what means God will bring the elect to blessedness, namely, through repentance and faith, which he will work in them by the means of grace.

With these revealed truths, with this grace of God in Christ, and with this way of salvation in which he wills to lead us, "he hath made known unto us the mystery of his will, and hath brought it forth by JESUS Christ." These revealed truths alone can give us assurance of faith in regard to our salvation, or, in other words, in regard to our election; and this because these things concern not only a few, but all men. For election "is to be learned from the holy gospel of Christ alone, in which Christ is the Lord.

how God determined all things among unbelievers, that he might have mercy on all, and not that any should perish, but that every man should repent and believe on the Lord Christ. (Rom. 11, 32. Ezech. 18, 23. 33, 11. 2 Petr. 3, 9. 1 Joh. 2,2.)" (p. 379.) Moreover, the Scriptures teach us that Christ bore the sins of the whole world (Joh. 1, 29.), that His blood was a propitiation for the sins of the whole world (1 Joh. 2, 2.). Christ says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Match. 11, 28.); and: "This is the will of him that sent me, that whosoever seeth the Son, and believeth on him, may have eternal life" (Joh. 6, 40.).

Above this truth, therefore, that the promises of the gospel concern all men, "we must hold fast in all ways." Next, we must hold sternly to the truth that God's call is not a mirror fencing, as if He were calling only some with a powerful call, while others were only seemingly called. No, God's call, according to the Scriptures, is an earnest and holy call, and "he will work in them whom he thus calls by the word, that they may be enlightened, converted, and saved. For the word by which we are called is the ministry of the Spirit, which gives the Spirit, or by which the Spirit is given, 2 Cor. 3:8, and the power of God to save, Rom. 1:16. And because the Holy Spirit by the word wills to strengthen, empower, and give power and ability, God's will is that we should receive, believe, and follow the word." (S. 481.)

If the promises were not general, if we did not know from God's mouth that he wants all men to be saved and to come to the knowledge of the truth, if we did not know that God's call is an earnest, effective and reliable call, then we would have no firm foundation under our feet, and there could be no question of any certainty of faith in regard to our salvation. The idea that there is an election of grace, and that many are called, but few are chosen, would then be a fearful doctrine, which must lead either to presumption or to despair; for what guarantee would I have that all those promises were mine? None at all.

Now, on the other hand, since we see it taught so clearly and irrefutably in God's Word that God does not want any sinner to die, but that he invites all to himself, that Christ wants to gather us all under his wings, even that God will be angry if we do not want to come (Luc. 14, 21.), while there is joy in heaven over every sinner who repents, - now we have a reason that cannot be shaken.

We of all men can least of all suffer that any one should deny the universality of grace, - we who have perceived that we ourselves can do nothing at all, nothing at all, for our blessedness, so that we can only hope to be saved because salvation, from the first beginning to the last end, is an entirely free and undeserved gift of mere and pure grace. He who thinks that he himself can help, however little, by his acceptance of grace, or by his non-resistance, that is, by his not being in some respect quite so great a sinner as others, may well still think that he has a hope, for he still has a little in himself to hope for; but he who has recognized ('not merely said') with Paulo that

the is the chiefest of all sinners, he must despair, if the shining glory of the gospel, that the same is for all, all sinners, did not dispel the darkness, and draw him forth, and lure him into the way to God.

There is no greater wrong, therefore, than to say that we interfere with the generality of grace. In so doing we would shut the door upon ourselves; for there is no other entrance (to the right) for us to count ourselves among God's children than this (namely, the generality of grace). But God be praised and glorified! Now we have a reason, and a reason that cannot be shaken. Wherewith can we prove it that the same cannot be shaken? With this, that we are utterly helpless, and that therefore we look up to God alone for salvation, and that we have his unbreakable word and promise concerning our salvation. This foundation cannot be shaken; it is called Christ, for us and in us and with us and over us, our Alpha and Omega, our beginning and our end.

Again, if we ourselves could help a little, choose what is good, meet God, etc., and if, therefore, we had to see to it that we did what was ours, and thus hope that we would do what was ours (while God did what was his), then our hope, just like the foundation on which it was built, would be inconstant, uncertain, wavering. No wonder, then, that he who has not purely given himself up altogether, wavers between fear and hope in the matter of his blessedness, nay, consequently asserts that it is right to so wavers.

He, on the other hand, who recognizes that he has absolutely no prospect of helping in the least (oh, how slowly it goes and how hard it is for us to learn!) - he who blocks all passages and finds no way out for himself - he asks: What does God want to do with me? And to this God answers in the Gospel.

But when the creative and regenerating power of the gospel has overcome the reluctance of our natural heart, and it has fallen like scales from our eyes, so that by the light of the gospel we know the glory of God in the face of Jesus Christ, and when we then groan under the tribulations of the world, and are anxious for our own sakes, when we think with anxious sorrow how many of those who are called either despise the call or believe only for a time and then fall away, and when we realize our own failure to maintain ourselves in the faith to the end and the danger to which we are therefore exposed, then is the time for the election of grace to come in its most consoling significance and to be recognized by us.

As Luther says: "First be troubled with Christ and the gospel, that thou mayest know thy sin and his grace, and then contend with sin, as the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th chapters (in the Epistle to the Romans) have taught. After that, when thou art come to the eighth chapter, under the cross and suffering, the verse in the 9th, 10th, and 11th chapters will teach thee aright, how comforting it is." For the election of grace teaches us that if anyone is saved, it is not because he himself is so pious as to want to come to God, but because God has decided by grace for Christ's sake to make him saved, that is, because God from eternity for Christ's sake has been saving him.

He has chosen to lead him through all dangers to eternal joy. Everything that God does in time he has decided to do from eternity, for with God there is no change, nor change of light and darkness, and before God there is no past or future, but everything is eternally present before him.

Therefore our church confesses, "The eternal election of God not only seeth and knoweth beforehand the blessedness of the elect, but is also of the gracious will and good pleasure of God in Christ Jesus a cause, whereby our blessedness, and that which pertaineth unto it, are created, wrought, helped, and promoted; whereunto also our blessedness is so founded, that the gates of hells shall not be able to prevail against it." (S. 478.)

For if, instead of brooding over those points in the election of grace which are hidden, we will thus, as above shown, adhere to what is revealed to us, namely, concerning the cause of election, and concerning the manner in which God brings it out here in time, "it is altogether a useful, wholesome, comforting doctrine; For it confirms mightily the article, that we are justified and saved without all our works and merit, purely by grace, for Christ's sake alone; for before the time of the world, before we were, yea, before the foundation of the world was laid, seeing we could do no good, we are, according to God's purpose, chosen by grace in Christ unto salvation, Romans 9:11, 2 Timothy 1:11. 9, 11. 2 Tim. 1, 9. All *opiniones* and erroneous doctrines of the powers of our natural will are also put down, because God in his counsel before the time of the world considered and decreed that he himself would create and work in us all things that pertain to our conversion by the power of his Holy Spirit through the word.

"This doctrine also gives us the beautiful and glorious consolation that God has so highly esteemed the conversion, righteousness, and salvation of every Christian, and has so faithfully meant it that, before the foundation of the world was laid, he took counsel concerning it and decreed in his purpose how he would bring me to it and keep me in it; That he had so well and certainly purposed to preserve my salvation, because it might easily be lost out of our hands through the weakness and wickedness of our flesh, or torn and taken out of it by the cunning and violence of the devil and of the world, that he had decreed in his eternal purpose, which cannot fail or be overthrown, and placed it in the almighty hand of our Saviour Jesus Christ, from which no one can tear us, John 10:28. 10, 28. Hence also Paul saith Rom. 8, 28. 39. 'Because we are called according to the purpose of God, who then will separate us from the love of God in Christ?'" (p. 483 f.)

Now here the objection will come again and say: I can well understand that this doctrine would be comforting if only one thing were added, namely, that I really am one of these predestinates. But where is that written? How can I know that I am among the elect?

Answer: Thou shalt not know or desire to know in the ordinary sense of that word; but thou shalt believe it, and that on the ground of the promises which God hath sent thee. (It would be of use to introduce these promises, a part of which I have collected in the first part of this essay.

more closely). If any man will not believe these promises, he cannot be helped. Is it not enough that God has promised him everything he needs? If he wants more, let him see for himself how he finds it.

For, as the Word of God says, and as our confessions also indicate, the matter is thus: We ourselves can do nothing for our salvation. God's Word shows that God will do everything for the elect. At the same time, God's Word shows that God wants to do everything for all. From this it follows that all should believe that they are the elect. *) But most will not; therefore they are rejected. God hath not made them vessels of wrath. They have done this themselves, that they might reject the word of God. If we do not believe that God will do all things for us, we cannot be helped. But if we give God the glory and believe that he will do all things for us, then we also believe that he has decreed this from eternity and has thus chosen us to eternal life. **)

*For the sake of those who find these words too brief, and who need a more extensive exposition, I will add the following:

God has given us access to eternal life and salvation through Jesus Christ in the gospel. Now those who make use of this access and follow God's call, convert, believe in Christ and thus become God's children, both know from God's Word and from the testimony of their conscience that they are no better than others and that they have not earned the least good in the sight of any sinner in the world; They know that they owe all the advantages they have solely to the incomprehensible and undeserved grace of God; they therefore give glory to God alone for all their salvation and for every part of it; they give glory to God for the beginning and the end of their conversion and faith, yea, for every good thought that is in their hearts. When therefore they see how God, because he has been gracious to them, has begun the good work in them, and when at the same time they hear how God, in his unchangeable word, promises them that he will accomplish the good work until the day of Jesus Christ, they therefore humbly believe this word of God, and therefore believe that they will one day be saved. And when they then ask whence this comes, and whence such glory has its origin, they find no explanation at all in themselves, or in their own conduct of any kind; and so here also, as God's word shows, they must conclude and say, This comes only from God's mercy and Christ's most holy, merit; this comes from the good and perfect will of God, from Him who works all things according to the counsel of His will. So gracious is he, that he hath ordained me "to filial adoption unto himself through JESUS CHRIST, according to the good pleasure of his will." So then the Christian believes that he is one of the elect, for he sees in the word that God has done all things for him and will continue to do all things for him.

But now God offers to all men the very same grace which is here described, and that (he does this) not in pretence, but earnestly and truly; for in that God wills that Christ should be preached to all, he thereby promises them all that they need; as it is written: If God hath given us his Son, "how shall he not with him give us all things?" (Rom. 8.) God therefore will do all things for all. Therefore, as those who are described above, so should all believe that they are chosen.

It is true: God knows from eternity that many people do not want to accept his gifts, or accept them for a while and then throw them away. These are not the elect, but that is their own fault; for in that God called them with an earnest and strong call, he proved that he really wished to do all things for them, so that they might have an access to become and remain God's children, and so believe that they would one day be saved, and that they were the elect; but they would not, and so "many are called, but few are chosen.

**Luther says: "A Christian knows and recognizes from God's Word his own unworthiness and has the right fear of God; and in turn comforts himself in grace, believes and trusts that

With great clarity, therefore, the Concordia formula derives the certainty of election from vocation. From the fact that we are called, it wants us to conclude in faith that we are chosen.

God has called us with a holy calling and to His eternal glory in Christ JEsu. He is true and does not lie. He knows what is necessary for us to follow the call, and he knows that we cannot follow it of ourselves. Since he wants us to follow him, it is clear that he also wants to give us the ability to follow him and to remain in him to the end. For he hath called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began.

Further, through baptism God has sealed his call upon us and consecrated us to participate in the benefits of Christ and thus to inherit eternal life according to hope. If it seems a long time since we were baptized, before God it is as if it had happened today, and we should comfort ourselves every day with this unmistakable testimony of God's will toward us.

Further, our Lord Jesus Christ Himself came to us personally and shared Himself with us in the Most Holy Supper. Is it possible for us to receive a greater and more glorious assurance that he wants us to believe that we are his own, members of his body, and chosen for salvation?

And finally, the promise of prayer; - is not heaven opened to us with this, as Paul says, citing the word of the prophet Joel: "Whosoever shall call upon the name of the LORD shall be saved"? (Rom. 10:13. Joel 3:5.) Concerning this passage in Joel, Luther (after showing how we attain our blessedness through the voluntary mercy of God, who loved us while we were still his enemies) says, among other things, the following: "For we have our riches only.... in the word of God which we hear. We have no more from God until we die; then we shall see the Lord face to face. But we must take special heed to the unqualified word, Who only shall call, 2c. for he excludes no man from the blessedness which he promises freely and voluntarily to those who call upon him. But it is profitable to know this, because of the dangerous thoughts of the election of grace, which hearts devise without the word of God, yea, against the word itself. For in the first place, in this and similar sayings, the word and mercy of God are offered to all. Next, even the ministers of the divine Word are commanded to remit the sins of every one. With this divine ordinance we should be satisfied, and believe, because God sends us his word, that we are they which are called. Hereafter also we ought to call upon (God) according to this promise, and be assured of our blessedness, which he so plainly promises." (Walch, VI, 2125 f.)

Because it is God who has called us, because we be-

He has forgiveness of sins and redemption in Christ, the Son of God, and for his sake God is pleased, and he is chosen to eternal life, and in all distresses, where he feels weakness or is challenged, he can have recourse to God, call upon him and wait for his help, and know that he has an answer" 22c. (XI, 2483.)

We are called to the same hope of our calling, namely to the hope of eternal life, which God, who does not lie, promised before the times of the world, but has now revealed in his word (Eph. 4,4. Tit. 1, 2.), therefore we can and should be certain of our blessedness and election in faith. But this is also true, as Dr. Rudelbach says (in his Kirchenpostille 1, 150.), that only those who have recognized that they are called with an eternal, holy calling, that only these can believe the word of revelation, that they are chosen from eternity, before the foundation of the world was laid. (Eph. 1:4.)

God hath promised that he will not leave us nor forsake us; Christ hath promised that no man shall pluck us out of his hand: and shall we not believe? Christ would have us rejoice that the very hairs of our head are all numbered: how much more will he have us firmly rejoice in faith, that he hath determined to preserve our souls! His holy name be praised!

The Evangelical Lutheran congregation at Evansville, Ind. and the Ohio Synod.

In the "Lutheraner" of October 15, a declaration of the congregation mentioned was published, in which the congregation announced its withdrawal from the Ohio Synod and at the same time gave reasons for it. Thereupon the pastor of the congregation, P. Bachmann, was publicly attacked in the journals of the Ohio Synod. He has been accused of misreporting his congregation and thus causing them to withdraw from the Ohio Synod. The congregation, in order to justify itself as well as its pastor in the face of the unjust attacks, has sent us a number of documents, from which it appears that the congregation knew what it was doing when it severed its connection with the Ohio Synod; secondly, that the President of the Western District of the Ohio Synod, Father Trebel, was very indelicate in his attempts to keep the congregation in the Synod, and that the "desperate action" was on the part of the Ohio Synod. First, in a letter to the secretary of the congregation, the president quite misrepresents the Missouri Synod's doctrine of election. Because we reject as false "in respect of faith," as the Ohio Synod understands it, we are to teach election "without regard to faith or unbelief." We are to teach that God "at his own pleasure, without regard to the faith or unbelief of men, chose a small number, with the resolution: only these shall and must come to faith, and these shall and must be saved." As many parts as this sentence has, so many distortions of our doctrine does it contain. When an election "at the free pleasure" of God is ascribed to us, it is intended to teach us an "arbitrary election." But such an election we reject, and teach that God chose "in Christ" "according to the (gracious) good pleasure of his will." This entirely excludes what men call "arbitrariness." Further: according to our doctrine, God is said to have elected to blessedness "without regard to faith," or, as the Ohio papers have repeatedly interpreted this, God is said, according to our doctrine, to have elected to blessedness without the person in question believing in Christ. But according to our doctrine, God has provided the elect in the election itself with repentance, faith, sanctification, and preservation in grace.

As our confession says: "This doctrine also (of election by grace) gives us the beautiful and glorious consolation, that God has made the conversion, righteousness, and salvation of every Christian so dear to him, and has meant it so faithfully, that, before the foundation of the world was laid, he has taken counsel concerning it, and has decreed in his purpose how he will bring me to it and keep me in it. (Concordienbuch, Jubilee Edition, p. 483.) By our confession, therefore, we so little teach an election "without faith in Christ," that we rather say that God, in the election, "took so much account" of faith, that God, in the election itself, provided us with repentance, faith, etc., in grace. We say, God could not have chosen us to salvation without at the same time considering us with faith. So much do we bind election and faith to each other. When, referring to the faith or unbelief of men, we are asked, "Who are the people whom God hath chosen to salvation?" we answer, "Those who believe here in time, and persevere in the faith to the end." For opinion has it in no way that those should be the elect, though they despise the word of God, cast it from them, blaspheme, and persecute. (Concordienbuch p. 482.) Therefore we confess in the 5th thesis, in order to exclude the error of Huber (who said that election concerns all men, believers and unbelievers): "The object of election by grace is only the true believers who truly believe to the end or still at the end of their life." Finally, our doctrine of election is said to fast the resolution, "only these (the elect) shall and must come to faith and be saved." This puts the doctrine in our shoes, that God is only serious about the blessedness of the elect, but is not equally serious about bringing those who finally perish to faith and to salvation. We have always rejected this doctrine, for which hundreds of passages from our Scriptures could easily be adduced. We have always confessed loudly and unequivocally: God created all men to blessedness, Christ redeemed all men with his blood of God, the Holy Spirit, with God's power, will kindle and sustain faith in all who hear the Word. We are put in the stocks against all Calvinistic limitation of God's saving love before and now. Just read the first four of the Fort Wayne theses. Therefore, when the President of the Western District of the Ohio Synod passed off as our doctrine what was stated in his letter, and then in quite spiteful terms called our doctrine a Calvinistic one, this is neither Christian nor even worldly honorable action. The congregation therefore justly replied to the President that he was slandering the Missouri Synod by imputing to it doctrines which it expressly rejects. The congregation rejects the "with respect to faith" as adopted by the Ohio Synod, but also objects to the "without respect to faith or unbelief" as interpreted by Ohio and imputed to us, and rightly appeals to the fifth of the 13 propositions: "We believe, teach, and confess, that the object of election by grace, or predestination, is only those true believers who truly believe to the end, or still at the end of their lives; we therefore reject and condemn the Huberian error, that election is not a particular, but a general one, and concerns all men."

But not only with the Missouri Synod, also with the pastor of the congregation the president deals very indelicate in his letter. He writes: "I see that this is Pastor Bachmann's work, whose intention is to stand freely with the congregation so that the Synod cannot get behind him. For I see with horror from his official report how he must economize in his office, and how his insatiable avarice and greed for money knows no bounds, and pursues the pastorate only as a craft to make money and become rich." In her reply, the congregation first denies that she is unduly influenced by her pastor; she also denies that she or the pastor want to "stand free." Then she says in reference to the suspicion of her pastor: "You have not once admonished Herm Pastor Bachmann because of 'avarice' or 'greed for money' or because he 'does the pastorate only as a trade' - all of which you want to see from his official report - and yet you slander him publicly!... That our pastor is not 'stingy,' and does not 'carry on the pastorate as a trade,' we herewith wish to have testified to you, and to all who wish to know, for we have the best evidence of this, which we would furnish you, if he would admit it."

According to this, who did "desperate work" in Evansville? Certainly the Ohio Synod through one of its presidents. - A few words about another statement of the "*Standard*". The Standard brings it under the heading of falsehood, when pastors who have left the Ohio Synod, and we too, have said that the Ohio Synod now takes a new position in the doctrine of election by grace, that it wants to bring to bear a doctrine of later dogmatists in opposition to the confession of our church, and in such a way that this later doctrine is supposed to be the only legitimate one in the Ohio Synod. As to the first, Prof. Loy declared as late as four years ago (to which we have already referred in the "Lutheran"), that if it were said that the election was made "in view of the faith," it might easily "lead to error." Now, however, in September of this year the Ohio Synod accepted the expression "in view of faith" as correct, which Prof. Loy described four years ago as one which could easily lead to error. With regard to the second point, it should be noted that the later teachers of our church have indeed said that God has chosen to salvation "in view of faith. But partly they usually omit to prove this doctrine to be confessional, partly they do **not reject**, as Ohio now does, the doctrine that election, which alone passes over the children of God, is a **cause of** the faith of the elect. As an example we will only cite Conrad Dietrich. In his larger catechism (*Institutiones catecheticae*) he also uses the expression "in view of faith. At the same time, however, he calls faith an effect and fruit of election. He also professes the words of Augustine^: "Chosen are not those who are chosen because they have believed (as by their own merit and worthiness), but those who are chosen that they may **believe**. Thus, although Dietrich uses the expression "in respect of faith," yet at the same time he teaches an election to faith. Ohio, however, now declares the latter expression to be Calvinistic. From this it is clear that Ohio understands the "in view of faith" differently than many dogmatists, that it is in agreement with the

This is the reason why the first expression is opposed to the confession, which old teachers, such as Dietrich, did not do. With this, the necessary has already been said about the third point. Ohio not only declares the doctrine of "in respect of faith" to be confessional, but also rejects it as Calvinistic that election, which is the ordinance of the children of God to salvation, is "actually spoken of" as a cause of faith; she rejects the election of the children of God to conversion, to faith 2c. Thus it is quite spoken according to truth to say that in the Ohio Synod henceforth the later doctrine (ill understood) should be the only legitimate one. F. P. [Pieper].

To the ecclesiastical chronicle.

I. America.

Consequences of Pulpit Fellowship. A Lutheran pastor from the General Council, as reported in the *Church Messenger*, was requested by a Methodist preacher to preach for him one Sunday evening. He accepted the invitation. After the sermon the Methodist preacher stood up and said something like this: "Our dear brother has quite warmed us, and I feel that the Spirit of God is working in our midst. We cannot let this opportunity pass without giving an opportunity to those who would like to become Christians. "2c. He concluded by asking that all such might come forward to the penitential bench. This request was responded to by a young lady, a confirmand of the Lutheran pastor, amid shouts of joy from the Methodists. This, however, was too much for the latter. He seized his hat and hurried to his confirmand. The Methodist "sisters" surrounded her to prevent him from regaining her. A scene ensued; but the Lutheran pastor, being a strong man, succeeded at last in grasping her hand. "Marie," he said, "you go with me." He led her out of the church into the Lutheran parsonage. "Marie," he asked her, "why did you do this?" "Well," she said, "I thought it was all right; you were there!" Think of the pastor's feelings when he found that the blame of what had occurred rested on him. He later declared against one of the editors of the *Messenger* that this was the last time, and that he would never preach in a non-Lutheran pulpit again. May many more in General Council and General Synod follow him in his good purpose.

II. foreign countries.

The punished saint. The peasants of the Italian village of Comunaglia had the priest hold a triduum (three-day prayer) to ask St. Roch, whose statue is venerated in that parish church, for the blessing of abundant rain for their fields. After several days had passed since the supplication, without the desired rain having fallen, the peasants went to the church, tied a rope around the statue, and threw it into a well, cursing and swearing. The priest, while the saint was thus reprimanded, concealed himself in the house of a physician.

A chiliastic swarm spirit in Tirmulenland. We find the following in the Leipziger Missionsblatt of September 1: About Easter, so reports Miss. Ihlefeld from Coimbatur, a Christian named Arulananden came from Ideijengudi (*Edeyengoody*), the station of the English missionary bishop Ealdwell in Tinneweli, to Tanjore, Negapatam, Trankebar and other places where we have congregations, and announced everywhere that it had been revealed to him by God that in the year 1881 the Lord Christ would come again, and that in the month of September; and that he had the commission to bring the

To preach repentance to the people so that they would be ready for the future of the Lord. In Trankebar and Poreiar Arulananden's sermons made little impression, but all the more so here in Coimbatur, where we have no missionary at present. In the house of Njanabaranam Püllei, who for his own person belongs to the English Church, while his whole family is Lutheran, the pseudo-prophet held several meetings, in which he delivered his doctrines with much natural eloquence, and exhorted in a very exciting manner to stand by. The resident pastor of the London Mission here even gave him his pulpit, but felt compelled to preach against his false doctrines on the following Sunday. Njanabaranam Püllei's eldest son, Arokiasami, was completely captured by the new prophet and continued his work here even after the latter's departure. His influence on the young people in our congregation, who did not attend both our school and that of the government, and are therefore less established in our Lutheran doctrine, is great. He gathers them together for prayer and fasting and preaches to them about the return of Christ. His main textbook is, of course, the Revelation of John and his favorite topic is the millennial kingdom and such. Arulananden teaches a threefold resurrection, the first of which will take place in September of this year, where those who have prepared themselves will be brought together with the resurrected ones, as Paul says in 1 Thess. 4, 17. 1 Cor. 15, 51. 52. And what should the preparation consist of? Arulananden has prescribed an order for the assemblies, in which fasting is recommended as a special means of grace, and what a fast! Before 8 o'clock in the morning and after 4 o'clock in the afternoon it is permitted to eat as much as one feels like, only in the meantime fasting is to take place. In the meetings they pray for preparation for the return of Christ and insist on confession of sins among themselves. However, there is no mention of the forgiveness of sins through Word and Sacrament. At the end it is said: "He who does not receive the Holy Spirit through fasting must hereafter go into the torments of hell in the persecution of the Antichrist. (!) They also hope by such means to be worthy of special raptures and visions. The young people are quite fond of these things, miss their studies over them, disobey their parents, and go about. - I had hardly come to Coimbatur when I was asked about these things; almost everyone who spoke to me asked me about them. The older members of the church held back and doubted, but they were also very excited. I told the young people to give me their proofs and then I would talk to them about it. Then one afternoon their leader Arokiasami arrived with them all and I had about 2 hours to discuss with them. I also held two meetings in the church at the request of the church elders, in the first of which I explained to them the certain doctrine of Christ's return from clear scriptural passages, and showed that we can indeed see from certain signs the approach of the same, but can never exactly determine beforehand the time in which Christ will come, for both Peter and Paul say that the day will come like a thief in the night (1 Thess. 5,2. 4. 2 Petri 3,10.; comp. Marc. 13, 32 ff. 2 Thess. 2. and others). On the second day I had to talk again for 2 hours about what that Arulanand had published; I showed them the untenability of his statements, how wrongly he quoted the Scriptures and how contradictory everything was that he presented. Above all, I urged that if his statement did not come to pass in September, they should not be blinded by new pretenses, but should recognize that he was a false prophet. The success of these speeches was that the waverers became more firm again, and the hitherto so certain supporters of the Arulanand became a little doubtful. The complete disillusionment will not come until September. But then it must be watched that no new deception takes place and that finally a swarming spiritual sect is formed. It is therefore to be regretted that there is now no European missionary in Coimbatur. Our good country preacher Asirwadam is a faithful man who does his duty according to his ability, but he lacks the strength to confront such swarm spirits and false teachers with the sword of the Spirit. May the Lord strengthen our church and keep it in the truth! - Unfortunately, according to later reports of the same brother, the fanaticism also seems to show up in a few other churches.

Heartfelt thanks

to the many brothers who have so richly refreshed me on my seventieth birthday by their secret letters of congratulations and dispatches. May the Lord be my retributor. C. F. W. Walther.

Brief report from the Building Committee for the St. Louis Seminar.

The Committee takes the liberty of making the following announcement to the congregations and members of the Synod through the "Lutheran" regarding the task assigned to it. The necessary enlargement of Dr. Walther's apartment has been completed, and the new apartment for Prof. Pieper will be ready for occupancy by December 1, God permitting (cf. Allg. Synodalbericht 1881, p. 48). - With regard to the building to be erected for the Seminary, the Committee, after careful consideration of the circumstances and in agreement with the Faculty, has decided to rebuild the double apartment of Professors Schaller and Günther and to construct an apartment for these gentlemen on the so-called Heinicke'schen Platz. According to exact calculations, the costs would remain approximately the same, while this plan has the advantage that all actual seminar buildings are located on the seminar square. Although the Committee would have completed these buildings by the onset of winter and thus prepared everything to be able to start the seminary building unhindered in spring and, if possible, to complete it in the same year, it seemed advisable to wait for the success of the subscriptions for the building after the instruction of the Synod, although the wording of the Synodal Report would have permitted the Committee to proceed further (see p. 47, 4th sentence). So far nothing has been done for the actual building of the Seminary and nothing will be done until spring, except that the necessary plans etc. will be made during the winter. Should the required 2/3 of the sum, i.e. 75,000 dollars, be signed by February, then in God's name the construction of the teachers' apartments and then of the hostelry building will begin, which probably cannot be completed before the end of May. Only then can and will the actual main building be started by tearing down the old institution building.

Thus the Committee takes the liberty of expressing its heartfelt request to the dear congregations to hurry with the subscriptions and thereby make it possible to really complete the much-needed building in the next year. So far, according to receipts in the "Lutheran," -29,207.00 has been subscribed for the Seminary building, and $14,260.00 for the building fund; namely, in the Western District -7608.00, Illinois District $21,460.00, Wisconsin- District $4320.00, Iowa-District $442.00, Michigan- District $2762.00, Easternpoint District $1902.00, Middle District $3967.00. No doubt other subscriptions have already been levied, but not yet reported to the District Cassirians, who alone are authorized to receive and transmit subscriptions to the general Mr. Cassirian.

The Committee reminds us that all monies sent to the building fund are not for the building of the Seminary, but for the other buildings decided upon by the Synod, as they are most necessary for this purpose; for the Synod has set aside a sum of money for the College.

For the seminary in Springfield -6000.00, in Addison -7000.00 and these buildings are already partly completed or close to completion, so that the building fund needs a sum of at least 22,000 dollars, while so far it has only received the sum of 14,260 dollars. For the seminary building, on the other hand, 45,000 dollars remain to be signed before it can be begun.

As to payments, the Committee holds that the first quarter or third deposit should be made during the fall or by Christmas, the second and remaining deposits will be solicited in time by the Building Committee through the "Lutheran."

May the faithful God fill our Synod with true joy and generosity for this glorious work, and may He promote and carry it out for the glory of His name and the most blessed expansion of His kingdom!

On behalf of the Building Committee
St. Louis, November 4, '81. O. Hanser, Secr.

Report from the fire-ravaged area.

Since I have been asked from various quarters to give a brief report on the present situation of the German Lutherans who have been burned to the ground, I will comply with such a request, all the more gladly because our dear fellow believers have taken such a heartfelt interest in the misery that the Lord has brought upon us.

When the Lord in his fiery rage had afflicted our region, when everything lay burned and devastated before our eyes, and only here and there a single homestead could be found in the country, and the greatest number of the local inhabitants looked weeping at the heaps of ashes which marked the place where their house once stood, then an unbelieving scoffer said: "Well, what has your going to church and being pious helped you? I have lost nothing, but you the fire has consumed everything." Yes, at that time we could see only God's justice and his wrathfulness, but his countenance of grace was hidden from us; at that time we were like King David, who also had to complain: "My tears are my food day and night, because they say to me daily, Where is your God?" But the Lord soon gave us the light of his mercy again, so that we could boast: "The goodness of the Lord is that we are not finished; his mercy has no end; but it is new every morning, and his faithfulness is great. He maketh affliction, and restoreth mercy, according to his great goodness." On every side God stirred up compassionate hearts to help us. The state took loving care of our unfortunate citizens. Those who were burned down were at once given food and clothing in abundance, so that now some have more clothes than before. The farmers received seed wheat to till their fields, material was supplied for houses and stables, cooking stoves, farm and household utensils, etc., so that everyone can work again. Of course, almost everyone has to build his own home, because there are not enough carpenters. For this reason, only a few houses are ready for occupancy.

But the Lord has done even more for us. Not only the state has taken care of the poor. Our dear fellow believers have done much for us. Gifts of love came from near and far. Our church has shown its faith in works. The Lord Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another." We have been quite overwhelmed by the love of our fellow believers. Often, when such great gifts of love have come in, I have had to say, "Lord, we are not worthy of all the mercy and faithfulness which thou hast shown to us." We must now live every day out of the hand of our God. Though we see no provision, yet hath he not made us to lack. He will provide for us if we will only trust in him and not sin against him through ingratitude. The Lord, who has helped us up to this point, will also help us in the future. Glory be to him for ever and ever.

I would also like to note that Pastor W. Schwartz has received relatively few gifts. If those who still want to give send their gifts to him, they will do well. However, we want to distribute the love offerings we have received among our burned-out parishioners in proportion.

Th. Schöch.

Resignations.

Since the General Synod of Ohio, &c., at its last meeting at Wheeling, Va. adopted a doctrine of election by grace, which is contrary to Scripture and the Confession -

Further, since it has not rejected as dishonest and unbrotherly the manner of which several of its members have availed themselves in the struggle against Missouri -.

Since, by her defection from the Synodal Conference, she committed as premature and uncharitable a deed as she reproaches the Missouri Synod for -

Since it finally declares that no one can be or remain a member of the Synod who does not approve of its doctrine and way of acting, -

the undersigned, in conscience, feels compelled to sever his connection with the Synod, and therefore declares his resignation.

Jackson, Mich. oct. 10, 188 l. C, Franke.

* * *

The Trinity Lutheran Church at Jackson, Mich. recognizing that the doctrine of election by grace which their pastor holds with the Missouri Synod is in harmony with God's word and symbols, therefore felt impelled to take a stand with their pastor against the Synod of Ohio, &c., and has dissolved its connection with the same.

On behalf of the community, its Board of Directors:

E. Dittes.
I. A. Walz.
W. Nicolay.
E. Kreith.
C. Black.

In the November 1 issue of the "Lutherische Kirchenzeitung," the organ of the Ohio Synod, my resignation from the Ohio Synod was announced, noting that it was because of the doctrine of election by grace as it is now confessed by the Ohio Synod. To this notice I add: However, I have renounced the Synod of Ohio because of the doctrine of election by grace, because I can only profess the doctrine which the Holy Scriptures and our confession lead, but not such a doctrine as the Synod of Ohio, according to its decision in Wheeling, has established.

But in order not to repeat what has already been published, I hereby testify that the reasons which Rev. F. Kügele published in the "Lutheran" of Nov. 1, are also my reasons why I have rescinded my affiliation with the General Synod of Ohio, etc., until further notice. F. W. Franke.

Correction.

In the "Lutheran Standard" of 29 October, as well as in the "Lutheran Church Newspaper" of 1 November, there are quite false reports about my and my congregation's withdrawal from the Ohio Synod. For it is said in the "Church Newspaper" that "by all sorts of machinations I succeeded in getting my way by a majority of one vote in the congregation, so that 16 were for me, but 15 against me." To this I would remark the following: At the meeting of September 29, however, it was decided by the majority to remain with the Synod. Later, however, I learned that many had voted this way because they believed that if the congregation left, it should immediately rejoin the Missouri Synod. That this was not necessary, I had said right at the beginning, but it seems to have been partly overheard, partly misunderstood. - Everyone agreed with my teaching. - Thereupon, of course, I considered it my sacred duty to ask some people about it, who testified to the same thing, and at the same time declared that if the congregation could and should remain free of any synod for the time being, they would immediately withdraw their vote. So on October 12 the matter was reconsidered. In this meeting the first vote was only on whether the congregation wished to hear Mr. Kucher, who was present, or not? The result was that it was decided by 16 votes to 12 not to hear him. Some did not vote at all. Thereupon the President departed with the dissatisfied members, and the 20 still present unanimously resolved to separate from the Synod. Besides these there were still some were prevented from coming to the meeting, who also agreed with this decision.

So that would be the "all kinds of machinations by which I am supposed to have succeeded in enforcing my will in the congregation". Or does the "Kirchenzeitung" know of others?

E. H. Scheips.

Death news.

Rev. Heinrich Crämer passed away on Friday evening, the 28th of October, at Los Angeles, Cal. from his lingering illness and entered into blessed rest. He leaves a sorrowing widow (Sophie, nee Wyneken) and three children.

On 31 October, at noon 1 o'clock, teacher Gottlieb Seboldt died here blessed in his Saviour after only an oeday of illness at the age of 51 years and 6 months. For 25 years, with only a few interruptions, he faithfully presided over the local parish school. On November 2 he was buried with great participation in a Christian and solemn ceremony. He leaves behind a widow with 3 adult and 4 minor children.

Millstadt, St. Clair Co, Ills. F. W. Holls.

Inaugurations.

Mr. Pastor Wilhelm A. Fischer was introduced by the undersigned on behalf of Mr. Praeses Beyer on the 19th Sunday after Trin. in the midst of the newly founded Lutheran Jmmanuels congregation at Dan- bury, Conn.

Fr. Traugott Körner.

Address: Uev. Wm. kisoker.

Lox87. vnodurzf, 6onQ.

On the 20th Sunday after Trin. by order of the Presidency middle District Mr. k. Julius Dunstng inaugurated in his office at St. John's Lutheran parish near Wanatah, Ind. byW . I. B. Lange.

Address: Rev. 6ul. Vuaslvx,

WkmntLk, kortsr 0o., Ivcl.

On the 19th Sunday after Trin. the Rev. P h. Schmidt, according to commission received, was installed by the undersigned, assisted by the Rev. I. G. Sauer, of Seymour, Ind. I. G. Nütze!.

Mr. k. Th. Mertens, called by the congregation in Colfax Township, Webster Co., Iowa, was introduced there by order of Mr. Praeses Crämer, on the 31st of October, by

G. W. Rabe.

Address: Uev. 1k. Nertens.

Sox 367. kort Dockte, Webster Oc>., Iova.

On the Sunday after Trin. on behalf of the venerable Mr. Praeses Wunder, Mr. k. G. Johannes was introduced in his parish of Des Plaines, III. G. Johannes in his parish at Des Plaines, III, was introduced by the undersigned with the assistance of Mr. k. Ramelow. E. Röder.

Church dedications.

The new church of St. Paul's Lutheran congregation, built near Unionville, Tuscola Co, Mich, was dedicated to the service of the Triune God on the 17th Sunday after Trinity.

I. L. Hahn.

On the 18th Sunday after Trinity, God gave the small group of Lutherans in Petersburg, III, the grace to consecrate their small but extremely lovely church to His service. The act of consecration was performed by the undersigned, King F. Lochner preached the festive sermon in the morning, Prof. Wyneken preached in English in the evening.

C. G. Hähnel.

On the 17th Sunday after Trinity, the German Lutheran Jmmanuelskirche (24X40) at Aellow Bank, Minn. was dedicated to the service of the Triune God. The festival preachers were Messrs. kk. Vetter and v. Brandt. Undersigned said the dedicatory prayer. A large crowd had come from Minnesota and Decorah. May the faithful God further promote the work of the inner mission here in the far West and give us one victory after another. Bro. Pfotenhauer.

On the IInd Sunday after Trin. the Lutheran St. John's congregation at Sand Brach, Huron Co., Mich. consecrated their little church to the service of the Triune God. The dedicatory prayer and afternoon sermon were preached by the undersigned. The consecration sermon and evening English service was preached by Rev. W. Schwartz. The church is a frame building 24X45.

Th. Schöch

The congregation at P urcell Station, KnoxCo., Ind. dedicated their newly built house of worship to the service of the Triune God on the 20th Sunday after Trin. In the forenoon Candidate Emil Saupert preached in German, in the afternoon undersigned in English. Father Schulte.

On the 20th Sunday after Trinity, the Lutheran congregation in Sheridan Township, Carroll Co., Iowa, dedicated their newly built church to the service of the Triune God. The church is a building SO feet long, 30 feet wide and 17 feet high inside. Celebrant preachers wqren: Mr. k. G. Gülker and undersigned.

I. Seßler.

Mission Festivals.

On the 18th Sunday after Trin. the congregation at Red B u d, III, their annual mission festival. W. " chenbach.

On the 17th Sunday after Trinity, my dear Zion congregation in Hampton, Rebr. celebrated its annual mission festival, with Mr. H. R. H. Biedermann preaching in the morning on external missions, and Mr. K. A. Baumhöfener in the afternoon on internal missions. A. Baumhöfener in the afternoon on inner mission. The Collecte resulted-31.40.

G. Bürger.

The congregation at Pleasant Ridge, Ills. celebrated its mission feast Sept. 4, with the Collinsville and Troy congregations in attendance. Mr. k. G. Stöckhardt preached in the morning, Mr. k. H. Meier in the afternoon. The collection, for the Misston in the West, the Emigrant and Negro Mission, amounted to -90.00. W. Dorn.

On the 17th Sunday after Trin. the congregation at Bethlehem, III, in spite of a small harvest and unfavorable weather, celebrated their mission feast in fellowship with the congregation at Altamont and Blue Point. In the forenoon Prof. C. H. R. Lange preached, and Mr. k. Meyer of East St. Louis gave a mis- flon history lecture. In the afternoon Mr. k. W. Oetting. The Collecte resulted-S4.00. K. Th. Grüber.

On the 18th Sunday after Trin. the congregations of Pastors Schieferdecker, Bergen, Karth, Hahn and Hansen celebrated their joint mission feast in W or- den, Madison Co, III. In the morning undersigned preached, in the afternoon Karth and Hansen. It was a well attended and richly blessed feast. The collecte for negro and inner mission was -159.00.

_____ I. M. Hahn.

The Lutheran Trinity congregation in and around Caldwell, Gage Co, Nebr. celebrated their mission feast of this year on the 14th Sunday after Trin, to which some members of Llatonia also attended. Mr. k. A. W. Bergt preached a sermon in the morning on the coming of the Kingdom of God on the basis of the second petition; the undersigned preached in the afternoon. The Collecte yielded over -39.00, and half was designated for inner and half for outer mission. C. H. Lentzsch.

On the 16th Sunday after Trinity the congregation at Aroma, Kans. celebrated a mission feast. In the morning k. G. Polack on missions in general; in the afternoon undersigned on heathen missions. The collection was 31.00. C. H. Lü ker.

On the 16th Sunday after Trin. the congregation of the undersigned at Claremont, DodgeCo., Minn. celebrated a mission feast. In the forenoon Mr. k. Schulenburg preached on the basis of Matth. 9, 35-88. on external mission; in the afternoon Mr. k. Wende gave an open-air lecture on inner mission. The Collecte was -23.40, half of which was for inner and half for outer mission. G. Schaaf.

The congregations at Renault and Wartburg, Monroe Co, III, celebrated their Harvest Thanksgiving and Mission Feast at the former place on the 17th Sunday after Trin. The festival preachers were Messrs. kk. Fr. Erdmann and I. Nachtigall. The collection amounted to 26.60.

H. Schäfer.

On the 14th Sunday after Trin. the three congregations, that at Columbia Bottom, that at Bielefeld, and that at Baden, St. Louis, Mo. The collecte was -86.16. The festival preachers were the kk. Sapperand Wartens. P. G. Schwankowsky.

On the 15th Sunday after Trin. the Lutheran St. John's congregation at Watertown, Wis. celebrated their annual mission feast. The members of the congregation in Town Lebanon, which belongs to our synod, turned out in large numbers. The festival preachers were k. G. Wangerin and Prof. C. Huth. The Collecte, intended for inner mission, amounted to -57.71. C. Penalties.

On Oct. 2, my congregation at West Argus, Lee Co, Tex. celebrated a mission feast in fellowship with the congregation of Mr. k. I. Kaspar. Also present were guests from the congregations in Serbin. The festival preachers were Messrs. kk. Wischmeyer and Buchschacher. The collection was -60.00, of which 30.00 was for the inner mission in Texas, 15.00 for the negro mission and 15.00 for the heathen mission.

I. M. Maisch.

The congregations of the Catholic Church in the northern part of St. Louis celebrated a lovely mission feast. Link, Lenk, Mariens and the undersigned celebrated a very nice mission feast on the 18th Sunday after Trin. in O'Fallen Grove. In the afternoon there were at least 2000 persons present. In the forenoon Prof. Lange preached, and in the afternoon Mr. k. Link. That the hearts were warmed and the large crowd present took a lively interest in the missionary work was proved by the collection - -413.00 - for inner mission in the Western Synodal District. Hopefully, the appeal to the Christian youths present to dedicate themselves to missions will not remain unsuccessful. Finally, the undersigned addressed the missionary friends. C. C. E. Brandt.

On the first Sunday after Trinity, St. Paul's parish and St. Peter's parish in Fayette County, Ills. celebrated their joint mission feast. The preachers were Messrs. kk. F. Wolbrecht and D. Count. The collecte was -57.24. Chr. F. Brecht.

On the 16th Sunday after Trin. the Lutheran congregation of St. Peter's in Nebraska Township, Ltvjngston Co, III, celebrated their annual mission feast. In the morning Mr. k. B. I. Ansorge on heathen mission, in the afternoon Mr. k. Ave Lallemant on inner mission. Collecte: -165.25. H. Dageförde.

On the l9th Sunday after Trin. the congregation of Frohna, Perry Co., Mo. celebrated a mission feast in fellowship with the surrounding churches. Unfortunately, because of the persistent rain, not very many guests attended. The festival preachers were Messrs. kk. Demetro and F. Müller. The collecte raised was -101.16. C. L. I.

On the first Sunday after Trin. (Oct. 23) the Lutheran Zion congregation in Bethalto, III, celebrated its first mission feast. Prof. G. Gchaller preached. Some members of the Dorsey and Prairie-Town congregations were present. The collecte was -26.00. M. Gap.

On the l5th Sunday after Trin. the St. Stephen's and^Trinity congregations at Milwaukee, Wis. celebrated their mission feast of this year in -the house of worship of the latter. Mr. k. Keller preached on inward, Mr. k. Wichmann on external missions, Mr. k. Sagehorn delivered a lecture on the history of missions. The collection was-145.88. H. Sprengeler.

Erutedank and Mission Feast.

On the 21st Sunday after Trin. the congregation of Mr. k. Schrader bet Ruma, Randolph Co., Ills. celebrated a mission feast, and the day before a harvest feast. A good number of guests from neighboring churches were present on Sunday. Saturday was preached by ck. F. Erdmann and F. Schalter; on Sunday the undersigned and k. I. G. Grüber. The collection was -29.50. I. Nachtigall.

BeknnatMachnng.

The time of the next meeting of the Michigan - District has been fixed by the Governing Board for June 21, 1882.

W. Burmester.

New printed matter.

Popular Symbolism. Lutheran guide to the examination of the various churches and religious societies. By Martin Guenther, 1 John 4:1. second increased edition. St. Louis, Mo. published by L. Volkening. 1881.

It gives us great pleasure to be able to announce the publication of this excellent book in a second, enlarged edition. The fact that it was so soon out of print is an actual proof of its excellence and usefulness. Whoever wishes to become acquainted with the various churches and religious societies and to have a sure touchstone for a correct evaluation of them, will find everything he is looking for in this "Symbolism". It is really what it wants to be according to its title - "popular", that is, not only for scholars, but written in such a way that even the simplest Christian can understand it quite well. It is free from "learned phrases and foreign words". It is divided into two parts. The first part contains a description of the Evangelical Lutheran Church and all the churches and religious societies that oppose it. Of the latter, it not only gives a history of their origin and development, but also presents their peculiarities and gives information about the symbols and recognized public doctrines that apply among them. In the second part, there follows a comparative presentation of the teachings of the Lutheran Church and those of the false-believing churches and societies in regard to all articles of our most holy Christian faith. For each article, our "Symbolism" first presents the pure doctrine of the Lutheran Church and then the opposing false doctrine of the sects, proving by literal excerpts from the symbols of the various communities themselves that they really believe and teach what is attributed to them; at the same time, however, it also gives proof from God's Word both for the right and against the false doctrine. - As far as the new edition is concerned, it differs from the first one published in 1872 by the following. The history of the sects is more elaborated in it, this and that expression in the exposition of the The book also contains a more detailed description of the doctrines and counter-doctrines, as well as an indication of where our confessions speak out about the doctrine in question. A particularly valuable addition to the book, however, is that not only are more sects listed with their heresies, but also the heresies of the sects already included in the first edition are more abundantly explained from the doctrinal writings recognized by them. This has been done especially with regard to the Campbellites, Irvingians, Old Catholics, Schwenkfeldians, Swedenborgian Bible Christians, Inspired, Mormons, and Schäkers. The addition of an alphabetical index in this new edition has also increased the value and usefulness of the book not insignificantly. The work has thus become almost a hundred pages stronger than it was in the first edition. It is a symbolism for everyone and at the same time the best and simplest apologia of our Lutheran Church, so suitable especially for our dear America, this land of sects. Even those who own the first edition of the book will do well to acquire the second, enlarged edition. The author, our dear Mr. College, needs our low praise nods: the work itself praises the master. The price of this work of nearly 400 pages in large octavo (and to a larger part in small print), well and durably bound with leather spine and golden title inscription, is -2.50, certainly not too high a price. It may be obtained from the publisher, Mr. L. Volkening, No. 904 Norh 5tlr Street, 8t. Louis, Mo. W. [Walther]

Church Liturgy for Evangelical Lutheran Congregations of the U. A. C. Published by the German Evang. Luth. Synod of Missouri, Ohio and other States. Translated from the German. St. Louis, Mo.: Concordia Publishing House. 1881.

It is a pleasing fact that our dear Synod, in publishing good Lutheran writings, is also taking more and more account of the English-speaking population of our country. How could it be otherwise! For by the grace of God, the number of those who would like to hear the great deeds of God praised in their own language, the dominant language of this country, increases from year to year. We Lutherans of the German tongue, however, whom God has blessed abundantly with treasures of knowledge, now also have the blessed duty to carry forward the truth that has made our souls free and blessed, and to extol it before all our English-speaking fellow redeemed. This is best done by us at this time through the distribution of good Lutheran writings. The booklet of the above title does not serve to instruct and edify individual souls, to establish them in sound doctrine, and the like, but it has the primary task of providing the pastors with the necessary genuine Lutheran forms for their official duties, which they must occasionally perform in the English language. But this is certainly a great service to our English-speaking fellow Christians. For through the forms of this Agende, they gain an insight into the beautiful services of our dear church, learn to love the old venerable orders of the same, and come to understand how much richer in content, livelier, and more uplifting to heart and mind the acts of worship and customs of our Lutheran church are than those of most of the local sects, which are often so exceedingly sapless and feeble. English congregations and Christians are also drawn closely into the circle of their fellow believers of German tongue by the use of this Agende, which is a translation of the first part of the German Agende of our Synod, so that they can celebrate their services with them, even if in a different language, but in the same spirit and sense, in the same way and manner. - The valuable, very beautiful and tasteful, 88-page booklet contains, in addition to the forms for official acts, such as baptism, confirmation, marriage, communion of the sick, etc., also a complete order of divine services for Sundays and feast days, confession, early communion, catechism examinations, funerals and days of penance and prayer, and finally a number of antiphons and collects. A translation of all antiphons and collects, as well as the church prayers, will be published in a second volume. It will be a welcome gift, especially to the pastors, for which they will certainly be grateful to Professors Lange and Günther, who have done the very laborious work of translation.

The price is a very low one, $1.25 postage paid.

E. W. K.

The Zillerthaler. A historical narrative. Reading, Pa. Pilgrim Bookstore. Price by the book 25 cts, by the dozen 20 cts, by the hundred 16 cts.

In our century, the inhabitants of the Ziller Valley in Tyrol still have the fame of the Lutheran martyrdom. Here, in the quiet circles of many families, the Bible, the epistle of Sckaitberger from Salzburg, and other Lutheran writings have been preserved as a hidden treasure. In the twenties of this century the spirit of confession awoke in this quiet valley. Many inhabitants openly renounced idolatrous worship and all other Roman abominations and professed the Augsburg Confession. In 1835, the Tyrolean Council of Estates declared itself in favour of expelling the pious Zillerthalers. And so these dear Christians were immediately treated most cruelly as expelled, banned and finally forced to emigrate. Hundreds took up the walking stick and left home, field and fatherland for the sake of their faith. This moving event is portrayed in an extremely attractive manner in the above-mentioned, excellently written narrative, in the guise of a family history, whereby especially the power of the Lutheran core songs on the heart and conscience of sincere Catholics is vividly described. The very dear little book is therefore to be very much wished for the widest possible distribution. G. S.

Stories on Dr. Luther's Small Catechism.

As earnestly as it was attempted to produce the booklet: Geschichten zu Dr. Luthers kleinem Katechismus (Stories of Dr. Luther's Small Catechism) at 50 cents, unfortunately it could not be done. Although a considerable number of subscribers were found, they were not large enough to cover the expenses. We turned to the most efficient printers; Mr. I. Birkner in New York had the goodness to try everything there to carry out our plan, but in vain. Even if 3000 subscribers had come together, which is not the case, it would not have been possible, even with the cheapest calculation, to deliver the booklet at the price mentioned. We are sorry to have to forego the fulfillment of our wish. However, a proposal has been made to us which we hope will appear acceptable to our valued subscribers. Mr. Barthel, general agent of the Concordia publishing house, has offered to supply the booklet to subscribers at 75 cents. Even after this price, subscribers will still receive the booklet, which contains nearly 400 pages, at a low price. Subscribers who agree to this increase in price to 75 cents need not write, but will receive the booklet as soon as it is ready, whereupon they will send the money to Mr. Barthel. However, anyone who wishes to withdraw or change his subscription should inform Mr. Barthel. Subscription collectors will receive the first copy free of charge. H. Fick.

Skilled people from church and world to Dr. M. Luther- Small Catechism. Collected for church, school, and home by Hermann Fick, with the preface by Prof. Dr. C. F. W. Walther. Price posted 75 cents.

The aforementioned book has just left the press and will be to be tied up in 8-14 days.

Subscribers who wish to change or withdraw their subscriptions because of the necessary price increase are requested to inform the publisher immediately. The dispatch of the book to subscribers will begin on December 1.

Further orders requested

"Luth. Concordia Publishing"

St. Louis, Nov. 15, 1881. (M. C. Barthel, Agt.).

A few days ago, the press left:

"Reply to J. J. Hoffmann's Open Letter," by C. Strafen, President of the Wisconsin District.

All those in whose interest it is to inform themselves more closely about the groundlessness of the accusations made by "I. I. Hoffman" against Mr. President Strafen can obtain the above (4-page) pamphlet free of charge from Rev. 0. Strusen, VTntLrtovm, ^Vts.

Christmas talk set to music by I. G. Kunz.

Price per copy 5 cents, per dozen 50 cents, per hundred -3.A).

orders requested

"Luth. Concordia Publishing."

Flowers. Tales for Children. No. 1-6. St. Louis. Published by F. Dette. price 5 Cts. 12 copies 45 Cts. Postage 5 Cts.

Bouquet of Flowers. Tales for the young. No. 1-3. St. Louis. Published by F. Dette. Price 15 Cts. 12 pieces S1.40. Postage 13 Cts.

Children love to read stories and are delighted when they receive a "story book" as a gift. Parents, teachers, friends, who want to please them, to give them something harmless, useful, instructive, are often embarrassed, because most collections contain more or less harmful things. Mr. Dette has therefore undertaken to publish a series of tales which can be put into the hands of Christian children without hesitation. "Flowers" brings in 6 different numbers of 32 pages (with 2 pictures in the text and 2 on the cover) 31 longer and shorter tales. "Bouquet of Flowers" brings the same in three different volumes, permanently bound, 64 pages thick, and containing two numbers of the "Flowers." One addressed: no. k. Dette, 710 krrruklln ^ve., 8t. Douls. No.

Pictures from the life of Jesus. With Bible text. Philadelphia. Published by Jg. Köhler. 911 Arch Str. A collection of 23 quite beautiful pictures from the Gospel story, suitable for a Christmas gift, on nice strong paper in paper wrappers. The pictures take up half of an octavo page, the text the other half.

Changed addresses:

Rev. 6. ^okaoues. Box 54. des klaines, 6ook Oo., III.
Uev. 6. II. Dentxsod, OrnlZ, Holt 6o., No.
Rev. 6.koonjes. Lox 250. ^rapndos, kuroas 6o., Nebr.
^rnüolli, 93 kenn 8tr., Olevelanü (^V. 8.), Oklo.
L. No^vr, Olement, Olintou Oo., III.
kr. Rotüer. Box 182. kort Mekivoncl, 8tut6" lslnnü, N. V.
6. Luu?, 2022 Liclüle 8tr., 8t. Douis, No.
D. 8eüllermltnn, 2022 LiclcNo 8tr., 8t. Douis, No.

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Supplement to the "Lutheran," Year 37. no. 22. [177]

Entered the Saffe of the Western District:

To the synodical treasury: from Trinity Distr. in St. Louis §10.00, from Zion Distr. 15.00, Coll. of k. Griebel's congregation at California City, Mo., 3.80, k. Biedermann's congregation at Friedensau, Nebr., 4.12, k. Gräbner's congregation at St. Charles, Mo., 20.55, k. Brandt's congregation at Nortb St. Louis 15.00, k. Schülke's congregation at Palmyra, Mo., 6.00. (Summa §74.47.)

For inner mission: missionsfestcollecte of k. Heidemann's congregation in Town Olive, Nebr., §20.81, from k. Lüker's congregation in Aroma, Kans. a.m., §20.00, by?. Lentzsch's congregation in Gage County, Nebr. a.m., §19.50, by k. Schwankovsry's Gem. in Baden, Mo., 66.16, at Cape Girardeau, Mo., 37.00, of the parishes of kk. Link, Lenk, Mariens, Brandt in St. Louis 413.00, of k. Mießler's comm. in St. Louis County, Mo., 54.00, of k. Bürger's comm. in tzamilton County, Nebr. 22.00,?. Maisch's Gem. in Lee county, Tex., 30.M, of Joh. Becker in Detroit, Mich., 10.00, by k. Biltz in Concordia, Mo., 1.00, N. N. of Ma- quoketa, Iowa, 2.06, by k. Mähr in Ellsworth, Kans., by W. Hillmer, 2.00; by W. Richter, 1.00; k. Fackler's congregation in Can- lon, Mo., 7.43; k. Graves' congregation in St. Charles, Mo., 15.25; I. R. in Concordia, Mo., 1-00; k. Klindworth's congregation in Washington County, Tex., 4.50; thank offering by Mrs. Klindworth, 2.00. (Summa §728.65.)

For the Negro mission: part of the mission festival collection in k. Lüker's parish in Aroma, Kans., §11.00, also in k. Lentzsch's parish in Gage County, Nebr., 19.50, in k. Schwankovsky's parish in Baden, Mo., 10.00, in? Bürger's comm. in Hamilton County, Nebr., 10 a.m., in k. Maisch's Gem. in Lee County, Tex. 3 p.m., N. 3!. in Boston, Mass. 1.00, H. Boundieck by L. Lange in St. Louis, 1.00. (Summa §67.50.)

For heathen mission: part of mission collecte of k. Maisch's congregation in Lee County, Tex. §15.00.

For those burned in Mrchigan: k. Kaspar's parish in Lee County, Tex., §13.50, from the Young Men's Association of Salems- Gem. of k. Polack in Uniontown, Mo., 10.00, N. N. das. 1.00, C. F. in Paitzdorf, Mo, 1.00, k. Löscher's Gem. in New Orleans, La., 54.50, of the Young Man's Ver. 10.00, k. Mießler's Gem. in St. Louis County, Mo., 24.21, H. Boundieck by L. Lange in St. Louis 1.00, k. Nützel's Gem. in West Ely, Mon, 11.50, I. Bur- mester in Houston County, Minn., 2.00, k. Geyers Gem. rn Serbin, Tex., 39.25, baptismal coll. at E. Menzel 3.60, k. Biedermann's Gem. in Friedensau, Nebr, 12.25, Zion's Distr. in St. Louis 116.40, k. Köstering's Gem. in Altenburg, Mo., 59.00, by k. Matthias von Th. Ahrens in Paola, Kans., 5.00, by?. Mecske in Alexandria, Nebr., 1.50. For k. Schöch's Gem.: k. Klindworth's Gem. in Washington County, Tex. by k., 34.50. Winkler in St. Louis County, Mon., 2.50, k. Bode's Gem. in Hannibal, Mon., 20.00, Richter's Gem. in Ellisville, Mon., 10.00. For k. Schwartz's Gem: Trinity Distr. in St. Louis 56.00, k. Roschke's Gem. at Pierce City, Mon., 4.15, R. Bohnenkamp 2.00, of -r in St. Louis 5.00,?. Moderate's compound at Wentzville, Mon., 7.00,?. Judge's comm. at Ellisville, Mon., 5.00.

For the emigrant mission: part of the missionary coll. of the congregation of k. Mießler in St. Louis County, Mo., §15.01. For New York: from the St. Johannis congregation of k. Scholz in Holt County, Mo., §3.49.

For poor sick pastors: By k. Biltz in Concordia, Mo. §15.00, k. Matthias in Paola, Kans. 5.00.

For the commons in New Ulm, Minn.: C. H. I. Obenhaus in Colorado County, Tex. §10.00.

On new construction in St. Louis: k. Klindworth's congregation in Washington County, Tex. §25.25, k. Catenhusen's congregation in Louisville, Nebr., 5.00, k. Gümmer's congregation in Hanover, Mo., 4.20, Joh. Becker's congregation in Detroit, Mich., 70.00, k. Kaspar's congregation in Lee County, Tex. 2nd Zahlg., 25.85, H. Boundieck by L. Lange in St. Louis 1.75, subsequently by k. Geyer's Gem. in Serbin, Tex. 3.00, k. Biltz's Gem. m Concordia, Mo. 54.00, k. Richter's preaching place near Orrville, Mo. 21.00, k. Bürger's Jmm. Gem. in Hamilwn County, Nebr. 2.10, Cross Distr. in St. Louis, 1st Zahlg. 95.00, by k. Mees in Alexandria, Nebr. 3.50. (Summa Nl.0.65.) Subscribed: k. Lohr's Gem. at Jackson, Mo., 100.00, subsequently by k. Willes Gem. at Brownsville, Mo., 68.50, k. Köstering's Gem. at Altenburg, Mo., 700.00, k. Biedermann's -Gem. at Friedensau, Äiebr., 400.00, k. Biltz's Gem. at Concordia, Mo., 500.00. (Summa-1768.50J.

For poor students in Fort Wayne: k. Biedermanns Gemeinde in Friedensau, Nebr., §3.88.

For kk. M. Wynecken and H. Crämer: von-r at St. Louis §10.00, by k. Voigt at Drssen, Mo., 3.00, by k. Adam at West Point, Nebr. 2.00, H. Albrecht at Bremen, Minn. 1.00, 1>. Riedel in Bloomington, III, 1.00, k. Bünger in Ply- mouth County, Iowa, for k. Crämer 1.00, k. Pennekamp's comm. in Topeka, Kans., 3.10, k. Willes comm. near Brownsville, Mo., 8.13, k. Schieferdecker in Madison County, III, 1.00.

For poor students in St. Louis: St. John's parish of k. Scholz in Holt County, Mo., §3.63. For the Bünger brothers: Young Men's Association in the parish of k. Biltz, Concordia, Mo., §5.00, Women's Association 5.00, 3t. N. 3.00.

On the orphanage in Addison: Petri - parish of k. Scholz in Holt county, Mo., §1.3o.

ForPoorPupil Addison: k. Biedermanns Gemeinde in Friedensau, Nebr., §4.13.

For Stud. W. Meyer in Springfield: Christ Church of k. Meyer in St. Louis §3.50, Young Women's Association 10.00.

St. Louis, Nov. 8, 1881. E. Roschke, Cassirer.

Incoming to the Saffe of the Illinois ^District-:

To the synodal treasury: Penitential collection from k. Gruber's congregation in Bethlehem -1.85. Communion scollecte from k. Schroeder's congreg. in South Litchfield 6.30. From Chicago: by k. Lochner from Synod treasury 1.70 and by 1>. Wagner from Mrs. Luebke "for the kingdom of God" 1.00. From k. Gößwein's Gem. in Altamont 5.00. k. Ottmann's Gem. in Collinsville 4.S5. (Summa -20.80.)

To the new building in St. Louis: 1>. Schuricht's parish in St. Paul 39.00. k. Brewer's parish in Champaign 66.00. k. Wartens' Gem. in Danville, 1st consignment, 75.00. By k. Goesswein in Altamont "out of a piggy bank" 5.00. k. Nu- offers Gem. at Eagle Lake 80.00. From Chicago: by k. Engelbrecht's Gem. 79.50; by 1?. succop from Christian Schröder 25.00, Wm. Mailahn 10.00, first payment from Joh. Düstng 10.00, Ferd. Holz 5.00, Karl Gnadt 4.00, Wm. Jenzen 2.00; by k. Reinke from Ch. Pätzmann 20.00, Franz Koplin, Gust. Piatraschke, Karl Dräaer, Fr. Peltz, Mrs. R. R., Hermine Pia- traschke, Johanne Hallmann, Joh. Schröder II-, Ferd. Goike, Wm. Ballwanz, Ad. Hallmann, Fr. Vierke, Fr. Birr, Aug. Stockmann 5.00 each, Marie Zipperer 6.00, Ch. Krabbe, Joachim Wiese, Aug. Fischer (1st payment), Joh. Ewald, Fr. Manzel, Ferd. Meick 3.00 each, Wm. Badtke 4.00, Gust. Abraham 2.00, Karl Paulinsky, Karl Ritthammel, Karl Panzer 1.00 each. (p. -472.50^)

To the building fund: from church members' in Addison: by teachers A. Baths 2.00 and E. Rosen 5.00. (S. -7.00.)

To the Negro Mission in New Orleans: By k. Schroeder in South Litchfield from Mrs. N. N., Thank Offering, 3.00.

For Negro mission: Gottl. Seboldt in Millstadt.50, by k. Grüber in Bethlehem, part of a mission coll. on Oct. 9, 18.00. By k. Trautmann in Willow Springs from G. K. .50. By k. Schröder in South Litchfield, part of the mis- stonscoll., 21.00. By?. Hansen in Worden, half of the mission coll. from his and neighboring churches, 80.00. (S. -120.00.)

On the emigrant mission in New York: By k. Grüber in Bethlehem, part of a missionary coll. on 9 October, 18.00. By Schröder in South Litchfield, part of a missionary coll. 10.50. k. Goesswein's Gem. at Altamont, 2.25. (p. -30.75.)

On the emigrant mission in Baltimore: By?. Schroeder in South Litchfield, part of a missionary coll., 10.50.

To the college household in St. Louis: 1>. Schroeder's Gem. at South Litchfield 2.00. k. Ottmann's Gem. at Collinsville 4.15. (p.-6.15.)

For poor students in St. Louis: By k. Miracles in Chicago by the women in sr. Gem. for L. Schwartz 5.00.

To the college household in Springfield: k. Schroeder's Gem. in South Litchfield 7.00.

For poor students in Springfield: k. Hiebers Gem. in Town Rich 6.45.

For poor students in Fort Wayne: From Chicago: For E. Albrecht by k. Bartling's Gem. 16.00, for Dubpernell by k. Succop of the Young Women's Association 16.00 and for C. Köbel by k. Wunder by the women in his congreg. 6.00. (S. -38.00.)

For musik. Instruments in Addison: Wedding Coll. with Teacher Helmreich in Bay City, Mich.

For poor students in Addison: By?. Willner in Quincy from the Young Women's Association for M. Gross 13.75. Wedding coll. at Tbco. Schmidt in Collinsville for Herm. Great 8"5. (p. -22.40?)

For k. H. Crämer: By k. Dorn at Pleasant Ridge from sr. Gem. 8.00 and N. N. 1.00; by G. in Addison 2.00. (S. -6.00.)

For the kk. Crämer andWyneken: k. Hieber in Town Ridge 1.00. By k. Engelbrecht in Chicago from N. R. 1.00. By k. Rauschert in Dalton from s. Parishes 11.00. By k. Hölter in Chicago: by W. Rohn 5.00, E. A. 8.00, Fr. Me- senbrink, Joh. Medrow, C. Jäkel 2.00 each, teachers Paul, I. Gissens, I. Büß, Pudewa, Benz, E. Zimmermann, G. Hoffman", Ernst, Kramp, Merkel, Haffelbring, Lück, W. Schmidt, Märker, Kummer, I. Kraß, Wittwe Bützow, R. Bützow each 1.00, M. Schubert .80, Kraus and Eckart each .75, Külz, Weyland, N. N., Zaabel, Janzen, Fieberitz, Schildt, E. Teßmann, Oechsele, K., I. Schmidt, Prüter, W. Rößler each .50, Scholz .30, N. N., Ko- litz, F. Arndt, I. Zimmermann each .25, A. Peterschu and R. Bautz each .50, Wais 2.00, den kk. Wunder, Wagner, Hölter, Bartling, Succop, Reinke, Lochner, Engelbrecht 5.00 each, I. Merkel 1.00. H. B. in Addison 1.00. k. Bergen's Gem. at Prairie Town 6.07. k. Nuoffers Gem. bet Eagle Lake 20.00. (p. -126.17^)

For k. Wyneken: k. Dorns Gem., Pleasant Ridge, 8.00.

For sick pastors and teachers: Mrs. K. inCollinsville 1.00.

To the widow's fund: by H. T. Mrins of the comm. in Round Grove 6.75. by k. Bartling in Chicago of Joach. Hink 1.00. (S. -7.75.)

For inner mission: By k. Grüber in Bethlehem, part of a missionary coll. on Oct. 9, 6 p.m. By k. Hieber from sr. Gem. in Town Rich 7.00, s. Filialgem. 6.07. By k. Schröder in South Litchfield, part of a mission coll., 50.00. I". Ottmann's Gem. in Collinsville 2.70. (S. -83.77.)

For internal discord in the West: by k. Hansen in Worden, half of the mission coll. of sr. and neighbouring parishes, 80.00.

For the deaf and dumb: By k. Lochner in Chicago, thank offering from Mrs. Bro. Thurn, 5.00. Mrs. K. in Collinsville 1.00. (S. -6.00.)

To the Orphanage bet St. Louis: By k. Dorn at Pleasant Ridge 8.00. By k. Franck at Steeles Mills, Wed. coll. bet H. Ehlers, 5.30. (S. -18.80.)

For the Milwaukee Progymnasium: Gem. inAddi- son 37.31.

For l?. Knief's Gem. in Golden, III: From Chicago: k. Hölters Gem. 30.00; by k. Lehmann: G. Heitner3.00, W. Brüser, A. Schwitzn, Ed. Jeske each 1.00, H. Tröller .50; by k. Wunder by N. N. 5.00. by k. Große in Hartem by H. Munstermann 2.00. (p. -43.50.)

For k. Schöch's parish in Port Hope, Mich'.: By k. L. v. Schenck in Algonquin: Harvest Festival Coll. 21.82, by Miss M. Lange .50, by himself 1.18. (S. -23.00.)

For k. Schwartz's congregations in Michigan: H. Heuer in Addison 5.00. k. Lochner's congreg. in Springfield 25.00. (S. -30.00.)

For the comm. in Allendorf, Heften: By k. Lochner in Springfield from Mrs. N. N. .75.

For L'. Willner's gem. in Quincy, III: k. Hölters Gem. in Chicago 15.00.

For the congregation of Neu-Ulm, Minn: By H. Koboldt at Effingham: communion coll. OH) 1.55, house coll. by I. C. Hartmann ()H) 8.67 and by Mrs. Reichhelm 1.00. Red- mund and Weber in Addison 7.50. k. Hiebers Gem. in Town Rich 17.00. (S.-35.72.)

For the burned in Michigan:?. Dorn's Gem. in Pleasant Ridge 30.00. Rotermund and Weber in Addison 7.50. From Millstadt: Heinr. Buchholz 2.00, G. Seboldt.50. From Chicago: by k. Bartling from L. Rieckhoff and Joh. Bruder each 1.00, Coll. of Gem.'77.27; by k. Lehmann from W. Hardt 2.00; from k. Hölter's Gem., 3rd Sendg., 29.00; by members in k. Wagners Gem. 5.00, k. Engelbrechts Gem. 23.75, k. Succops Gem. 6.50; by k. Reinke from Joh. Ewald, Wm. Ballwanz, Jürg. Laflau, Gust. Abraham, Aug. Stockmann 2.00 each, teacher Krumsieg 1.50, Karl Ratcike, Dietr. Köhn, Theo. Witt, Wm. Bohl, Ferd. Wegner, Louis Lorenz, Karl Segert, Rob. Känz, Karl Müller, Alb. Striffel 1.00 each; by k. Wunder from the widow of the weil. Dir. Lindemann 1.00. By k. Trautmann iy Willow Springs: from Joh.-Gem. 12.00, Dreieinigkeits-Gem. 3.50, from himself 1.00. By H. Koboldt in Effingham: Abendmahlscoll. (^) 3.10, house coll. (^) by I. C. Hartmann 17.33, by Concordia Society 4.00. k. Hieber's Gem. in Town Rich 55.00. k. Schroeder's Gem. in South Litchfield 5.50. k. Wartens' Gem. in Danville 184.00. F. Treichler's in Addison 2.00. By k. Rauschert's in Dalton from s. churches 40.00. Ph. Weicker's in Dwight 5.00. k. Schuricht's Gem. in St. Paul, Iste Sendg. 22.42. k. Brewer's Gem. in Champaign 15.50. (S. -578.37.)

dlS. To the sum required for the new building at St. Louis were paid: from the Champaign comm. 65.00, k. Engelbrecht's comm. at Chicago 79.50, k. Rcinke's comm. that. 123.00, k. Wartens' comm. at Danville 75.00, k. Gößwein's comm. at Altamont 5.00. - Subscribed: from the Champaign comm. 112.00, k. Wolbrecht's comm. at Okawville 425.00. (S. -884.50.)

Addison, III, Oct. 29, 1881; H. Bartling, Cassirian.

Entered the Saffe of the Northwest District:

To the new building in St. Louis: By k. C. F. Schatz'congregation in Blue Earth City -6.00. By I'. Präger by Mrs. Bruß 1.00, Mrs. Schwarz 1.00, Mrs. Lemke.50. k. F. Steyer's comm. in Ahnapee 8.30, Joach. Haas .25. Coll. in k. Stülpnagel's Gem. in Potsdam 11.00, in Plain View 3.65. (Summa -56.45.) Signed: k. G. Barth and parish 45.00. k. Kellers Gem. 161.00.

For poor students in Addison: Wedding Offering of Chr. Wolf 5.00.

For poor students in St. Louis: T. H. Menkin St. Paul 2.00.

For synodal reports: TeacherEhmann 2.00. n.d. Landeck 2.00.

To the orphanage at Bostons k. Fr. Sievers .50. Sckwend.50. Reichmuth 1.00. (S. -2.00.)

To the seminary household in Springfield: k. H. I. Müllers Joh.-Gem. 2.00.

On the emigrant mission in Baltimore: Mission Festcoll. in Oshkosh 5.00.

On the emigrant mission in New York: k. Wambsganß' congregation in Hancock 5.60. Mtssionsfestcollecten: in Hay Creek 8.50, in Oshkosh 7.26, Dreieinigkeits- und Stephans-Gem. in Milwaukee 11.74,?. Rolfs Gem. 7.50, k. Rathjens Gem. 10.00, k. Koches Gem. 4.00. H. Radtke in Oshkosh .67. k. Landeck's Gem. 6.00. (p.-61.27.)

For the Negro mission: From Aug. Bode's piggy bank 1.00. From?. Wambsganß' church in Adelt 15.00. k. Mäurer's church in Gtllford 4.15, Albert Drews .35, Mrs. Krause .25. k. Plehn's Gem. in Eagleton 2.25. wedding coll. at Ad. Brüschoff in Benton 5.35. Mrs. Eskau in Milwaukee 1.00. Mission festival collections: in k. Leßmann's congregation 8.40, St. Stephen's and Trinity congregations in Milwaukee 10.74, k. Rolf's congregation 7.50, k. Rathjen's congregation 17.61, k. Koche's congregation 10.00, Jmmanuel's, Cross and Holy Spirit congregations in Milwaukee 21.61.Spirit congregation in Milwaukee 21.35, Hay Creek congregation 8.50. (p.-113.45.)

To the seminary household in Addison: k. H.J. Müller's Joy.-Gem. 2.00.

For the kk. Crämer u. Wyneken: Wedding coll. -ei I. Sülflow in Freistadt 11.12.

For poor, sick pastors: k. Osterhus' Gem. 2.25, Aug. Stolt 5.00. k. E. Aulich's Gem. 7.00. Mrs. Retzlaff in Kirchhatn 1.00. k. Sievers 1.00, Reichmuth 1.00. k. Landeck's parish 5.00. (S.-22.25.)

To the orphanage at Addison: From Aug. Bode's piggy bank 1.00. By k. Daib, collected in Christian teachings, 6.83, widow Kath. Loaaux 1.00. Jmm. comm. in Milwaukee 8.71. From weil. C. Gotte in St. Paul 1.00. k. Plehn's Gem. in Brush Prairie 2.10. From teacher A. Ehmann's school box 2.00. (p. -17.64.)

For the congregation in Neu-Ulm: k. Osterhus' Gem. 5.00. Jmm. Gem. in Milwaukee 39.12. k. Keller's congreg. in Racine 22.10, I. Stoffel 2.50. k. W. Vomhof's Grace congregation 6.50. Members from?. Plehns Gem. 3.00. Wittwe Ziemann .25. Kreuzgem. in Milwaukee 18.50. (S. -91.97.)

For Ad. Krämer: From Em. Köstering and G. Weinhold 2.50 each.

For the Gem. in Allendorf, Heften:?. Osterhus' Gem. 5.00.

To the widow's fund: k. F. Streckfuß' Gem. 5.00. k. Hiebers Petri-Gem. in Wilson 9.50. k. Vombof's Joh. congreg. 3.55. Harvest Festival coll. in k. Hilds Gem. 10.00. c. Caesar in Milwaukee .50. coll. on teacher Barthel's silver wedding 6.50. k. Landeck's Gem. in Norwood 5.00. (p. -40.05.) Contributions from the kk.: I. G. Hild 4.00, H. I. Müller 3.00. From the teachers: Ehmann 3.00, A. Brandenstein 4.00. (p. -14.00.)

For the Proaymnasium in Milwaukee: Thank Offering and Baptismal Coll. at Bro. Horn by C. F. A. 6.00. k. F. Schneider's congregation at Wayside 10.00. k. Sagehorn's congregation at Rantoul 11.00. (S. -27.00.)

For the deaf and dumb: Stephans Gem. in Milwaukee 21.30. wedding coll. at W. Köhn's in Oshkosh by Ferd. K. 4.01. Joh. Müller 1.00. mission feast coll. in k. Koches Gem. 8.00. k. Georgiis Gem. in Cedarburg 3.85. (p. -38.16.)

For inner discord in the northwest: k. Streckfuß'Gem. 5.00. k. Wambsganß' Gem. in Adell 27.00. By k. F. Stevers, coll. at Gem. anniversary, 26.00. Louis Bode, thank offering for recovery, 3.00. Mrs. Gädtke 1.00. k. Sagehorn's Gem. in Rantoul 10.00. Wedding coll. at Ad. Brüschoff in

Supplement to the "Lutheran

Benton 5.00. k. Landeck's congreg. in Norwood 5.00. Misflons-festcollect: in Hay Creek 30.00, in Oshkosh 30.00, St. Stephen's and Trinity congreg. in Milwaukee 100.00, Cross, Jmm. and Salvation congreg. 90.00. k. C. Strasen's congreg. 53.56. k. Schaaf's Gem. 11.70. k. Leßmanns Gem.-16.00. k. Rathjens Gem. 25.00. k. Rolfs Gem. 27.55. r. Börneke's parish 15.36. k. Kothes Gem. 20.00. By k. Daib, mission hour coll. 3.50. (p. -504.67.)

For poor students in Springfield: C. Schubert in Milwaukee 1.00. Mrs. k. Hertwig 6.00. Wedding collection at Mr. Nemitz in Freistadt 6.09. (S. -13.09.)

To the synodical treasury: k. Schneider's congreg. in Wayside5.00. Harvest Festival coll. in k. Hild's congreg. 15.00. (S. -20.00.)

For the fire-stricken brethren in Michigan: ?. PraMs Peters-Gem. in Granville 20.00. Joh.-Gem. in Town Milwaukee 14.90. wedding coll. at Ferd. Kriewitch in Milwaukee 10.25. k. Vomhof 5.00. k. Rohrlack's comm. in Reedsburg 32.00. k. Hild's parish 56.25. k. Wambsganß' Gem. in Adell 45.00. k. Grothe's Gem. 30.00. k. Stephans' Gem. in Milwaukee 54.35 and 8.50. k. H. Wagendorf's Gem. in Town Milwaukee 1.35. k. T. Wankosch .25. k. Plehns Gem. in Chip- pewa Falls 8.66, in Settlement 7.85. Cross Gem. in Milwaukee 29.50.?. Mueller 1.00. By k. Hönecke of N. N. in Milwaukee 2.00, Dreieinigk.-Gem. 100.75. k. Haase's Joh. Cong. in Centreville 12.00.?. Osterhus' congregation in Williamsburg 30.00...? Georgi's Congregational Church of Cedarburg 13.00. k. Bomhof's Joh. Parish 50.65. k. Schneider's congregation at Wayside 28.00. k. Krumfleg's comm. in Benton 42.40. Jmm. comm. in Milwaukee 226.50. k. Markworth .42, whose comm. at Schroeder's Corner 5.77, at Caledonia 14.50, at Rat River 4.30, at Fremont 5.72, at Wolf River 15.48, at Fremont Road 8.31. W. Spren- aeler.50. Trinity's comm. at Freistadt 56.78.?. Landeck's Parish, Harvest Festival Coll., 27.00. (p. -968.24.)

Milwaukee, Oct. 28, 1881. c. Eissfeldt, Kasstrer.

Entered into the coffers of the "Eastern" District:

To the synodical treasury: From the Ellicottsville congregation -3.00. Wolcottsville congregation 2.35. Paterson congregation 6.14. York congregation 14.25. (Summa -25.74.)

To the widow's fund: Gem. in Eden 15.00. k. Kanold 2.25. St. John's congreg. in Williamsburg 36.35. Jmmanuelsgem. in Baltimore 25.00, of individual members 5.00. k. Heid 4.00. k. Schulze 4.00. (p.-91.60.)

For college maintenance: Gem. in New York8.40.

To the orphanage near Boston: W. Zech by k. Krafft .50. I. H. Succop in Pittsburg 3.00. Mrs. Tr. in Baltimore 1.00. School children of the Ith and 2nd grades in k. Frey's school in Albany 3.62. Coll. at Ros. Moll's funeral at Martins- ville 1.90, Thanksgiving offering from W. D. 5.00, N. N. .10. (S. -12/15.)

For the congregation at Neu-Ulm, Minn..: M. Meier at New York 1.00. members of the congregation at Port Richmond 10.00, Mint that. 2.00. L. Bob at Haverstraw 1.00. members of the congregation at York 35.00. By I?. King 9.00. (S. -58.00.)

For the congregation in Port Hope, Mich.: M. Meier in New York 1.00. congregation in Harlem 16.50. members of the Martinigem. in Baltimore 100.00. Paulsgem. in Baltimore, Ite Sendung, 80.00, by?. Hanser of Joh. Eickhard 10.00, Louis Eickhärd 5.00. congregation in reserve 21.20. congregation in Wellsville 38.74 to ward off the spiritual distress of the departed, to tax the bodily distress of Mrs. Kaufmann 5.00, Mrs. Chr. Ahrens 3.00, Mrs. H. Wiedenroth 1.00, Schlatter 1.00. (S. -232.44.)

For the community of Allen dorf, Hesse: By k. Frincke jr. of I. Z. 1.00, A. H. 1.00, S. K. 1.00, H. H. 2.00.

For the new building in St. Louis: By k. Ahner from Wittwe N. N. 5.00. Subsequently by the congregation in York 2.00. By k. Frey from Mrs. P. 5.00. By members of the congregation k. Lindemanns 49.00, by dens. of B. Leyh 5.00. Trinity congreg. at Buffalo, 3rd dispatch, 20.00. Of twelve members of St. Andrew's congreg. at Buffalo 11.50. Ellicottsville congreg. first dispatch, 12.15. (P. -148.50.)

Also registered: Threefold!. congregation in Buffalo another 320.00. Paulsgem. in Baltimore another 700.00.

For the comm. at Ludington, Mich.: comm. at Richmond 3.02. Trinity comm. at Buffalo 17.36. (S. -20.38.)

For the comm. to Alden, Iowa: comm. in Richmond 8.02.

For the German Free Church: Gem. in College Point 5.00.

For the deaf and dumb: From St. Matthew's congregation in New York by k. Sieker 3.00. I. H. Succop in Pittsburg 2.00.

For poor students in Fort Wayne: Gem. in North Gast for Joh. Nrubert 9.00. k. Steck for dens. 1.00. (S. -10.00.)

For negro mission: Zion's congreg. in Boston 3.10. C. Brand in Freedom 2.00. From missionary box of congreg. in ^17^86 00' Waller 5.00. congreg. in Farnham 2.76. (S.

For traveling preachers in western New York, Misflonsfest Coll. at Wellsville 38.74.

For sick pastors: A. H. Sieck in Baltimore 5.00, members of Jmm. congreg. in Baltimore 20.M. (S. -25.00.)

For poor students in St. Louis: N. N. by k. Strengths 5.00.

For inner mission: congreg. in York from missionary box 5.00. P. S. in Baltimore 3.00, Fr. L. 5.00. "Dreifaltigk." Cong. in Buffalo 12.72. (S. -25.72.)

New York, October 1, 1881. I. Btrkner, Kasflrer.

For the orphanage in Addison, III..,

the following gifts of love have been received since March of this year:

From Illinois, namely from Chicago: from k. Wagner's parish of Dor. Borcherding 24 ad. calico and 12 handkerchiefs, by H. C. Zuttermeister from the women Keiser, Lott, Kußmann, Karge and Wandry each 1 package of worn clothes, Mrs. Hammerschmidt 5 pairs of shoes, Mrs. Harnisch all the clothes of her deceased child, John York 12 Ad. John York 12 Ad. Flannel and 6 cards of buttons, Mrs. Zuttermeister stocking yarn (worth 50 Cts.), Mrs. Kuhning 2 quilts, Ludw. Weß 9 Ad. Trouser stuff; from k. Hölters Gem. from some women 29 Pr. trousers, 46 Do. calico, 2 petticoats, 3 spools of thread, 1 box of buttons, Mrs. Car. Eckart 3 bust shirts, N. N. 1 sewing machine, Jul. Gne- sens 6 pr. trousers, Bro. Beer 2 tr. skirts; from k. Wunders Gem. of Mrs. Boseck 1 pair of boots, 2 pairs of shoes, 6 pairs of stockings, 1 pr. braces, 6 handkerchiefs, pins and hairpins, Mrs. Hammermiller 12 ad. Kattun, Fräulein Otto 6 boys' shirts, 3 jackets, 3 aprons, Frau Kirchhof's 1 skirt, 1 Pr. boots, 2 kiffen, 4 tear covers, Frau Stumpfhans 8 dresses, 2 aprons, 7 shirts, 2 handkerchiefs, several separate articles of clothing; from k.Bartling's Gem. from Frau Leitsch 4Pr. separate shoes, from Car. Fitke 12 ad. Kattun; from k. Succops Gem. from Mrs. Friederich 1 pack of tr. garments, Mrs. Düfing 1 straw hat, Bertha Diesing 5 dresses, 5 aprons, Anna Schramm 2 Pr. shoes, several tr. garments, teacher Classen 1 kl. calculator, Mrs. Hedder 3 girls' caps ; from?. Engelbrechts Gem. from Mrs. Wegner 12 pairs of stockings, 4 Ad. Towels, 10 Ad. Kattun, Karl Mau 6 worn dresses, 1 apron, 2 shirts; from Reinkes Gem. of Mrs. Alb. Pomeranz 1 girl's hat, 1 dress, 1 petticoat, 1 skirt, 53 ad. Clothes, Gust. Pietraschky 1 skirt, 1 vest, M. Rüttner 2 dresses, 4 aprons, Mrs. Radtloff 6 dd. Calico, I cloth, 1 shawl; from?. Lochners Gem. of Ernst Lampreckt 2 pr. shoes, Geisemann 3 pr. shoes, Mrs. Bendir 10 Ud. cotton flannel, Mrs. Car. Toschke 4 Ud. calico, 9 M. Bedding, Mrs. Elis. David 16 ad. Calico, d4 dd. Bedding, Joh. Stricker 10 ad. Calico, Mrs. Leidet 4 ad. Cotton Flannel, 9 Ad. Calico. From Addison: from D. Dammeyer 100 lbs. flour, 15 ad. Shirt stuff, 22 Ad. Trouser Stuff, 54 Ad. Calico, 19 dd. Muslin, 2 Shawls, 6 Caps, 12 Straw Hats, 3 Gstrtel, 4 Pennals, 18 Feather Holders, 8 Pr. Braces, 7 Ribbons, several Toys, H. Fiene 2 Sacks of Oats, 2 S. Corn, 2 Pieces of Bacon, F. H. Stünkel 2 S. Potatoes, 2 S. Corn, 2 S. Oats, Ch. Heidemann 4 S. Potatoes, 2 Jackets, 1 Skirt, 3 Aprons, Mrs. W. Böske 11 Ud. Gingham, 63 Ad. Calico, 2 dd. Al- pacca, Th. Mertens 2 tr. trousers, 1 skirt, 2 jackets, B. Wilken 3 p. apples, H. Backhaus 2 p. apples, L. Fiene Bush. Beans, 1 pc. Woolen yarn, Joach. Range 4 p. apples. From Harlem: from N. N. 2 dresses, 1 pr. pants, Mrs. White 1 dress, 1 pr. stockings. From Eagle Lake: from John Schwen 19 M. Calico & 6 handkerchiefs, H. I. Heavy 8 ad. Calico, 5 sts. Towels, 1 pr. stockings, 3 handkerchiefs, Mrs. Waß- mann 1 quilt, 1 pr. girls' trousers, 3 scraps of calico. From El k Grove: through Herm. Wolter 6 p. grain, 4 p. oats, 7 p. potatoes, 26 lbs. of pearl barley. From the Women's Club inPe oria: 12 boys' shirts, one jacket, 9 dresses, 12 girls' shirts, 9 pr. pants, 4 bodices, 7 aprons, 10 pr. stockings. From Heike in G lenko e 5 ad. Calico. From N. N. in Matteson 50 straw hats, 7 pr. stockings, 12 bows, 4 summer skirts, 26 ad. Gingham, 120 dd. Calico, 7 Ad. Muslin. From Mrs. Senne inDesPlaines 1 quilt, 3 shirts, 4Pr. stockings, 10 aprons, 12 handkerchiefs, 12 towels. From Crete: from I. O. Meier 12 weed covers, 6 handkerchiefs, Mrs. W. Piepenbrink 21 dd. Cottonflannel. From John Dunse in Bee- cher 2 dresses, 2 boys shirts, 2 pillow cases. From Hie- benthal in Bensenville 3 pr. shoes. From H. Kristei in Wheaton, 11 baskets of grapes. From Chicago: from W. Diedrich, 1 package of separate clothing & toys; from the Mission Committee, 4 p. cakes, 22 p. coffee, 15 p. sugar, 8 boiled hams; from A. Wettstedt, 4 p. coffee, 4p. sugar, 4 p. oat groats, 2 boxes of oatmeal. Oat groats, 2 Boxes of starch, 2 Bars of soap, 6 Pcs. of Ci- chorie, 6 Bores of collars, 8 Bores of shoe wax, 1 Box of baking powder, 12 spools of twine, 2 Pcs. of stove black, 1 Pg. of Candy; from N. N. 1 Packet of tr. clothing st.; Gust. Sanckran 10 ad. Cloak, 2 Jackets, 2 Caps; from N. N. 4 Sckürzen, 4 Ud. Cattun; N. N. 1 Cloak, 1 Cap, 3 Aprons, 3 Handkerchiefs, 6 Dresses, 12 Ud. Cattun.

Outside Illinois: From E. A. in Sheboygan, Wis. 12 shirts, 12 aprons. From A. B. inClaremont, Minn. 5 girls' shirts, 2 pr. pants, 1 dress, 1 petticoat. From Lucian White in FortDodge, Iowa, 4 pr. stockings, 1 handkerchief. Receipt of a widow in La Fayette, Ind, 6 pr. stockings, 4 pr. gloves. From Joh. Woblke inBay City, Mich. 1 suit of clothes. By Dir. E. A. W. Krauss from P. Duehlmeter inHenderson, Minn, 2 quilts, 1 blanket. By Missionary Wahl in Mobile, Ala. several picture books and pictures.

In the name of the poor orphans, many thanks to all dear donors!

Addison, III, Oct. 15, 1881. John Harmening.

For the preachers" "ud teachers" widows and orphans" Sasse:

(middle districts)

have been received:

1. contributions:

Bon den G. Runkel, M. Merz, W. Brakhage each -4.00. By the teachers I. H. Nolting, I. G. W. Baumgart, M. Conzelmann each 4.00.

Two. Gifts:

By k. F. W. Brüggemann from Bernhard Umbach 1.00. By Joh. Ortstadt from the parish of k. G. W. Schumm 5.00. By k. A. Brömer, Collecte sr. Gem. in Cincinnati, 20.20.

Indianapolis, Oct. 15, '81 M. Conzelmann, Kasstrer. 387 8. Neve 8tr.

For the preachers" and teachers "Widows" and orphans "Sasse

(Western Districts)

have been received:

-1. contributions:

From the ck.: C. H. Lentzsch -2.00, W. G. Polack 1.25, G. E. Ahner 3.00. From the teachers: I. H. Meyer 5.00, I. L. List 3.00.

Two. Gifts:

By k. A. G. Grimm by F. Nierdiek 3.00. By the congregation of k. C. H. Lentzsch 10.61. By k. I. Pflanz by sr. Gem. 5.00. By I. Becker 10.00. Coll. by k. A. G. Grimm from sr. Gem. 7.25. By k. G. Polack of sr. Gem. 16.00, by Th. K. 5.00.

Correction.

In my receipt of Oct. 1 it must read instead of "k. Lükers Gemeinde" k. C. H. Lükers Gemeinde instead of "k. H. Lükers Gemeinde".

St. Louis, Mo., Nov. 1, '81. C. F. Guenther, Kasflrer.

For the preacher" "ad teacher "widow"" "ud orphan""Sasse

(of the Illinois District)

have been received:

1. contributions:

From the pastors: A. Wagner 9.00, C. Eißfeldt, H. Wunder 5.00 each, Th. BuSzin 4.40. From teacher F. Fathauer 4.00. Boa of Chicago Teachers' Conference 17.00.

Two. Gifts:

From Mrs. R. N. by k. Engelbrecht 10.00. From the congregation of k. Heinemann 19.00. Congregation of k. Döderlein 7.75. N. N. by k. Hahn 5.00. N. N. by k. Wunder 5.00. Collecte at H. Rotermund's wedding by k. Nuoffer 10.36.

By Mr. Kasflrer H. Bartling -12.75 were delivered.

Chicago, Ill. Nov. 4, 1881: H. Wunder, Kasstrer.

For the burned in Michigan

The following gifts of love have been received by me: From Dr. Walther -10.00; N. N. in Milwaukee .47; Teacher Uhltg in Morris 10.00; John Pritzlaff in Milwaukee 50.00; W. S. in Krnosha, Wis., 1.00; I. K. in Theresa, Wis., 2.00; k. H. Lemke at Manistee, Mich., 15.00; I. Domin at St. Louis 5.00; H. George at FortDodge, Iowa, 1.00; "Evangelical" at California, Mo., 50.00; teacher K. Seibel's school m Ft. Wayne 4.25; teacher I. Röcker 1.00; Prof. H. Dümling at Ft. Wayne 6.00; Georg Lauckner at Sarpord 1.00; C. Schoeneberger at Johannis- burgh 5.00; I>. H. Lemke, 2nd Sendg. at 15.00; by k. C. Lohr- mann at Ridgway 10.00, 5 barrels of flour, 3 sacks of flour, 1 bbl. and 1 sack of wheat, 2 bbl. & 2 sacks of oats, 1 bbl. & 4 sacks of potatoes, 2 sacks of Welsh grain, 6 boxes of clothes; by k. C. Gross at Fort Wayne, Ind. at 115.00; W. R. Mundhenke at III. 5.00; k. G. W. Schumm at Kendallville, Ind. 10.00; k. A. H. Brauer at Brecher, III., 20.00; Teacher Bartling at Addison, III., 21.00; H. George at Ft. Dodge, Iowa, 1.00; H. Dier- king at Secor, III., 5.00; k. A. Schußler at Joliet, III, 30.00; I". H. Lemke, 3rd Sendg. 15.00; k. M. Otto 14.65 (of which 7.85 **is** for k. Sckwartz's Gem.); k. C. A. Bretscher at Buena Bist", Iowa, 14.00; Herm. Kuhlmann at Mascoutah, III,' 1.00;?. I. T. Bötticher in Mt. Pulaski, III, 50.70; k. G. Stöckhardt- Gem. in St. Louis, Mo., 100.50; Dr. Schade in St. Louis 50.00; H. Horstmann 10.00 & 1 bag of clothes. An unnamed 5.00.

Th. Schöch.

Received for the Deaf and Dumb Institution in NorriS, Mich:

Durck k. F. W. Pennekamp at New Wells, Mo. coll. sr. Township -7.00. By k. E. Aulich at Ellisville, Wis. coll. sr. Cong. as cost money for pupil Nimmer 5.40. By teacher Elbert in Courtland, Minn. surplus from children's party .65 and by Mrs. Louis Bode 1.00. By k. I. M. Johannes at Ephraim, Wis. 1.00. By k. Riedrl at Bloomington, III. by N. N. .50. By Mrs. verw. Holtz at Evansville, Ind. Mr. Alms, Mr. Rosckmeier 5.00 each, Mr. Jacob Keck 2.00. Coll. of comm. of k. Wambsganß at Allegheny, Pa. at confirmation of deafst. Pupil Orth 27.00. By k. Strassburger at Cedarburg, Wis. coll. on Berndt's wedding, 5.25. By k. M. Hahn at Staunton, III. of N. N. in his sr. Gem. 5.00. Out of the savings bank of Hugo and Otto Arendt Brothers in Millers, Mich.

At Effecten 2c. was given: By teacher Elbert in Courtland, Minn. from Mrs. Louis Bode 1 dress, 1 pair of boy's pants, 2 shirts, 1 sheet, 1 towel. By Mr. E. Koehn, of Detroit, Mich. some lumber. By Mr. E. Kundinger in Detroit collectirt 55 lbs. of Rice and 26 lbs. Pearl barley. By Mr. Waldt in Detroit 1 hat. From the women's association newly formed for the benefit of the deaf institution in the community of Mr. K. Hügli in Detroit. Hügli in Detroit 6 mattresses.

Many thanks to all dear donors!

Norris, late October 1881. H. Uhlig.

For poor students received with hearty thanks from Mr. I. Becker in Detroit, Mich-, -10.00. By Mr. M. C. Barthel from Mr. I. H. Meyers in Ambia, Ind. 5.00 and from Mr. C. Neidhardt in Brooklyn, N. A., 1.00. By Mr. k. Link of the werthen Jungfrauen-Verein of his Zion parish at St. Louis, Mo., -40.00. By Mrs. k. Wüstemann of the worthy women's society in Collinsville, III, 10.00. By Mr. k. Buehler in San Francisco collected in his parish spec. for Stud. C. Dietz) 30.00. By Mr. k. Hansen in Worden, III, collected at Mr. Honenkamp's wedding 4.50 and from Mrs. Gordon 2.00 (both specifically for Stud. Hüschen). By Mr. k. Germeroth in Shipley, Ont. collected on Mr. G. Mahl's wedding 3.80, from Mrs. Bast .85, the Thanksgiving holiday collection 4.30 and the Reformation holiday collection 6.05 (spec. half for Student Potzger and for Student Frick). By Mr. k. Scheips at Stoney Ridge, O., by N. N. 1.00. By Mr. k. H. Birkner at Gordonville, Mo., a collecte of the Zion congreg. at Gordonville 6.00. C. F. W. Walther.

The following further gifts of love have been received for the Lutheran congregation in Neu-Ulm, Minn. which was affected by the storm of July 15: From k. I. Strikter -10.00. casflrer H. Bart- ling 35.72. casflrer I. Birkner 116.18. k. W. Linsenmann 13.68. k. G. W. Bruegmann 18.00. k. L. G. Blum 10.80. k. I. G. Schwemley 4.71. k. G. W. Schumm 5.00. kasflrer E. Roschke 10.00. kasflrer Chr. Schmalzriedt 24.33.?. Kar- rer from sr. Parish in Benona 6.49, in Ludington 3.76. k. W. Weber 17.00. Casflrer C. Eißfeldt 25.75.

Correction.

In the last receipt, instead of "G. Erdmann 5.50" it should read: -15.50.

Many thanks to the faithful Lord and the dear givers. G. Reim, k.

Erhalte"

by Hrn. k. Partenfelder for Stud. Speckhard -8.00, collectirt on Hockzeit Hrn. L. Kühnemund's. For Stud. Kastenhuber 5.00 by Mr. C. Groß, collected at the silver wedding of Mr. Reinewald in Fort Wayne. By Mr. k. I. F. Müller 6.30 from sr. Gem. for stud. speckhard. G.

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Has the Roman Church never shed martyrs' blood?

Anyone who is only somewhat familiar with the history of the Church must answer this question in the affirmative; if he is not a papist, he will be surprised that this question can be raised at all. To deny the question is obviously to contradict history. One only has to think of the Inquisition, of St. Bartholomew's Night, of the innumerable funeral pyres to which the holy martyrs*) were led before and after the Reformation, of the many dungeons with the innumerable instruments of torture invented by satanic malice, under the use of which thousands were stabbed.

And yet, in spite of the fact that the Roman Church is all stained with blood, Roman writers are bold in claiming that their church has never persecuted and killed those of other faiths. There can hardly be a greater boldness.

The local "Herald of Faith" asserts quite boldly in its number of November 16:

> "The Catholic Church... ...compels no one to profess her faith."

Yes, of course, 1. now they can no longer force, as in former times, and 2. those who were forced to the Roman confession in former times were also forced to confess that they would convert uncoerced. The "Herald" continues:

> "She does not use the sword of steel in battle, but only the power of persuasion."

He himself recalls the pyres of the Inquisition, the Night of St. Bartholomew, etc., but says of those who cite this as an example of Roman persecution:

> "You tear facts away from the root of the historical ground, thus falsifying history and turning the Catholic Church into a raging fury. "2c.

> "It is not true that the Church has punished heretics with fire and sword or forced them into the Catholic faith."

Bon the execution of heretics he says:

> "She was a political, and not a Ecclesiastical That."

Well, the executioners of the Antichrist, the inquisitors, priests and monks, did not set fire to the pyres with their own hands and lead the heretics on them. They had such acts done by persons in authority. But was the execution therefore only a political and not an ecclesiastical act? Is not he who causes an evil deed to be done the same as he who does it? Who was it that sought out the witnesses of truth, interrogated them, threw them into prison, tortured them, and condemned them to death? These were the heretic judges, priests, and monks. But to keep up the pretense that the Roman church did not thirst for blood, they delivered those they had condemned to death into the hands of the secular authorities, to execute the sentence of death. Now it is true that some kings and princes were interested in the Inquisition, which brought their coffers much profit by the confiscation of the goods, but - woe to the persons in authority who would have refused to execute the sentence. And furthermore, who was it who closely watched that the sentence was executed? Who was it that accompanied the witnesses of truth from the prison to the place of execution and did not let them out of his sight? Who was it that did not go away until the heretics had finished? Who was it that declared these executions to be "acts of faith" (*auto-da- fe's*) and made the days of the executions holidays? It was the ecclesiastical judges of heresies, priests and monks, the representatives of the Roman Church. Who was it that took the business of inquisition from the bishops, who had hitherto been concerned with the tracing and punishment of heretics, but had not proved zealous enough, and in 1232 appointed the Dominican monks as permanent papal inquisitors? Who was it who, in 1252 and 1254, extended the procedure of the Inquisition, which had gradually developed and, among other things, also permitted torture to extort confessions, and made it available to the secular authorities? to execute the sentences of the Inquisition? Pope Innocent IV. Who appointed five inquisitions for Germany in 1372? Pope Gregory Xl.

In spite of all this, the execution of heretics is said not to have been an ecclesiastical act, the Inquisition a state institution.

"He (the pope)," Luther writes, "feeds Christ's sheep with iron, guns, fire, and is worse than the Turk.... And his papists excuse their idol of oil and idolum thus: The pope does not fight, nor does he burn anyone, sits in his holy chair at Rome and prays, perhaps completes (the final prayer); but he gives the secular sword to war and to burn". This is the same as the Jews did, giving Christum Pilato and to crucify the Gentiles; but they, like the great saints, would not give into Pilate's house either (Matth. 27, 2. Joh. l 3, 28.), though they gave St. Stephen Apost. 7, 52. Christmörker and died because of it. So that I call the pope the greatest murderer that the earth has borne from the beginning, who murders body and soul, I am, praise God! in his holiness and his papists' eyes a heretic." (Reason and Cause 2c. Erl. ed. 24:140.)

It must not be forgotten that the executioners of the Antichrist did not always call upon the help of the secular authorities, but murdered many thousands in secret, tortured them to death in underground prisons.

No, the fact cannot be denied that the Roman church, wherever it has power, kills the witnesses of the truth. And this practice of theirs is also defended by their teachers in word and writing.

While the "Herald" has the audacity to claim..:

> "The Church and her greatest and holiest teachers always speak out against the death penalty of heretics."

But this statement is as untrue as the above. But one is astonished at the Jesuit cunning! As proof that the holiest and greatest teachers of the Roman Church have always spoken out against the death penalty for heretics, the "Herald" cites one who in his writings tries to prove with 6 reasons that heretics should be added to the death penalty.

*) Of course we do not declare all those slaughtered by the Roman Church to be blood witnesses of Jesus Christ. All are different in the right faith. "The Lord knoweth them that are his." The Inquisition was also concerned with the persecution of the Jews and the Moors (in Spain).

namely Thomas Aquinas in the Middle Ages. To be sure, in order to throw sand in the eyes of his readers, he cites a saying of Thomas, but it refers only to "the unbelievers who have never accepted the Christian faith, like Jews and pagans.

Why does the "Herald" not communicate to its readers the motto of Gregory VII (1073)? It reads: "Cursed be he who stops the sword of the Lord, lest it shed blood! Why does he not communicate from the canon law the words of Pope Urban II, which are included therein as a legal principle, and which thus read: "We do not hold those to be murderers who, inflamed with zeal for the Catholic mother against the banished, have struck some of them dead"? Why does he not communicate the papal letters in which they order, establish, and confirm the Inquisition? It would be very interesting if he communicated the breve of Pope Paul IV (1559) to the Grand Inquisitor Ferd. Valdez, according to which all who had taught Lutheran doctrine, even if they were not relapses (*relapsi),* and if they only gave ambiguous signs of repentance, were to be executed. It would be very nice if he would tell us what Pope Pius V., who was inquisitor before his ascent to the papal chair, and who also as pope (1566) carried out the inquisition in a bloody manner, wrote about the killing of heretics, if he told us how this pope sent a consecrated hat and sword to the Spanish Duke Alba, who boasted that he had 18,000 heretics slaughtered in the Netherlands by executioners alone, for this "holy war", how he authorized the King of France by a bull (1568) to sell French church property in order to pay the costs of exterminating the Huguenots, and sent him a small army of help under Count Santafiore, who had the instruction "not to take any Huguenot prisoner, but to kill immediately anyone who fell into his hands," and the like. Surely these and other popes are the "greatest and most holy teachers" in the eyes of the "herald"?

The "Herald" then cites another of Krittler's sayings. We take the liberty of mentioning a few more sayings of other servants of the Pabst, whom the "Herald" will probably allow to be considered just as well as Ketteler as belonging to the "greatest and holiest teachers" of the Pabst Church.

In the "Kölnische Censur" (Jesuit) of 1560 it says: "If Luther had been killed by sword or fire 40 years ago, or if others had been put out of the way, the whole world would not have been disrupted by so terrible divisions, by so many sects." (f. 130.)

The Jesuit Jacob Crusius, Rector of Landsberg, in 1584, when explaining the Jesuit rules, said: "The father of our Society (Loyola) had to be a soldier. For as it is incumbent on a soldier to turn with all his strength against the enemy, and not to rest until he has overcome him, so it is incumbent on us to fight all those who do not acknowledge the Pope as Superior, by counsel, writing, and word, and with the aid of the secular sword, that is, with fire and sword, to put them completely out of the way, as the Popes and our vows require." (S. of the former Jesuit Hasenmüller, History of the Jesuit Order, v. 1.) The same Jesuit Crusius says: "This kind of people (the Lutherans) cannot be softened and dissolved in any other way than by the heat of the fire."

Christoph Zigler of Stuttgart declared: "I would advise that all the clergy and all the pious monks and canons and all those who can, hurry here and attack Würtemberg in one go, massacre those who resist, and thus seize their temples and schools. (ik. e. 6.)

The Jesuit and Cardinal Rob. Bellarmin (d. 1621) writes: "All Catholics teach that heretics may be punished by death." "For obstinate heretics it is a benefaction that they should be put out of the world." (1. 3. 6s Isis. s. 21.)

Joh. Paul Windeck wrote in 1603 a book "*Prognosticon*" etc., in which he proves with 42 reasons that Protestantism will soon perish. In this writing he also advises to suppress and exterminate the heretics with burning, cutting, war, (k. 117. 232. 249.)

The Jesuit Gregory v. Valentia (d. 1602) says "that the Church was justified in punishing Huss alive *) and had the same right with regard to the other heretics, even if Luther had been of a different opinion." (D. III. II)

The Jesuit Peter Ribadeneira (d. 1611) seeks to prove from Scripture, the Fathers of the Church, and the laws of the Emperors, that heretics may be punished with death. (l. I. de princ. c. 26.)

Antonio Possevino, Jesuit and papal diplomat (d. 1611), writes: "Since heresy is much more harmful than all shame and vice..., why should not the most dangerous enemy be conquered by arms?" (Cautel). (*Cautel.*) The same, in a little book, "The Christian Soldier," reminds the war-servants of Pius V, who are going to France, "that it is their duty to kill all Protestants, or they would lose faith and blessedness."

Peter Gregory, a jurist, in his 26 books *de republica, which* he dedicated to God, wrote thus, "If the heretics despise the penalties of the church, and will not return to the bosom of the church, the spiritual sword is to be joined with the temporal." (I. 12.)'

We could still multiply the sayings, but let it be enough for this time. The Roman See has not counted the books from which they are taken among the forbidden ones. Their authors were among the most faithful followers of the papal see.

So, in spite of the fact that popes ordered, established, and promoted the Inquisition, in spite of the fact that Thomas Aquinas, the "teacher of the Church," demands capital punishment for heretics, in spite of the fact that Jesuits and other loyal papal servants want heretics put to death, in spite of the fact that "the greatest and holiest teachers of the" Roman "Church" are in favor of capital punishment for heretics, Roman writers stab themselves to assert: "The Church and her greatest and holiest" teachers always oppose capital punishment for heretics." G.

*) In the year 1418 two priests were burned in Regensburg, because they said it had happened too much to Joh. Huß in Constanz!

How can our doctrine appear to contain anything but vain contradictions in the eyes of the ungodly, since it demands good works and condemns them, abolishes church customs and keeps them smelt, honors the authorities and yet punishes them, confesses sin among the saints and yet denies it? Luther.

(Submitted.)

"Jewish mission."

(Continued.)

Having thus recognized in general that and why the mission to the Jews is a sacred duty of the orthodox Church in particular, let us also indicate in particular the individual parts in which we must bear witness to the truth to them - and in many cases in opposition to existing societies for the mission to the Jews.

1.) They are still treated as the "chosen people" by the most zealous representatives of the mission to the Jews. They once were; now they are no longer so. This "glory" as the chief obstacle must, instead of being inculcated, - be driven out of them. - "It is a great hope of the Jews," says Luther (Erl. 62, 358), and it is "evident that He (God) has forsaken them, and may no longer be God's people" (E. 31, 448). -

2) The "general conversion of the Jews" is wrongly concluded from the much used saying: "God's gifts and calling may not repent Him" (Rom. 11, 29.) - in connection with the words "and so all Israel will be saved" (v. 26.) and with other sayings, especially Rom. 9. - Paul answers the question "Has God rejected His people? "(11:1.), "Far be it from him;" but proves this non-rejection by two curious examples. One is himself: "for I also am an Israelite" ... (v. 1.); the other is the seven thousand in Elijah's day (v. 2 4). From this it follows irrefutably: even if only single Jews will be saved, the whole of them is "the whole Israel" (v. 26.), the "survivors according to the election of grace" (v. 5.), "the election" (= selection, chosen) (v. 7.), the "children of promise" (C. 9,8.), the "Israel of God" (Gal. 6,16.). - Tholuck also, an exponent of the general conversion of the Jews, confesses (on Hos. 3.), "Behold, these 7000 Nathanael souls among Israel, scattered abroad, these are they whom we seek. They are **the** Israel born of the Spirit. And that among these 7000 our work is in vain, let no man say." - Luther replies to the objection, "Is it not written that the Jews shall be converted before the last day?" thus, "Where is it written? I know of no certain saying. Rom. 9. they bring forth a saying, but it cannot be proved by that." Then said his wife, "And it shall be One sheepfold, and One Shepherd (Joh. 10:16.)!" "Yes," said the Doctor, "dear Käthe: it happened all ready, when the heathen came to the Gospel!" (E. 62, 376.)

3) We must deprive them of the dream of a Jewish national future, "world mission" and the like. "Surely they cannot yet abandon their nonsensical, frenzied boast that they are God's people.... They still hope to get there again" (E. 32, 139 f.). But they shall not think that Jerusalem may be built again.... Nothing will come of it" (E. 44, 125 f.). "Therefore the hope of the Jews is lost; for it has no ground before the word of God" (E. 31, 436). It is unmistakable that the false doctrine of a total conversion, which is connected with chiliasm and flirts with the Jews, has brought about a still greater perversion of the Jews - in alliance with the greater measure of state freedom, especially in Germany; for they did not yet make such claims as they do now in Luther's time. The German

Reason's faith of the von'gen, the Protestants' unbelief of this century - mediated by the rabbis to their people - have strengthened Judaism in its arrogance to have great world vocation as the oldest and purest representative of "monotheism" (the doctrine that only One God is - in contrast to the polytheism of the Gentiles, but on the part of the Jews put in contradiction to the doctrine of the Trinity). Luther already says: "They hope we will come to them..., but this shall not happen. They must accept our religion and the crucified Christ, and overcome all aergemiss" (E. 62, 364).

(4) We must no less take from them their fame for the law, especially in regard to the ceremonial law. "They are no longer Jews," Luther proves to them, "because they do not keep their law;" "for they cannot keep Moses' anointing or law apart from the land and Jerusalem, as they cannot deny and well know." "When they have done this" ("to keep Moses' laws and become Jews"), "then we will quickly follow and become Jews also; but they must have begun 1500 years ago, when they were still in the land and in Jerusalem ... so that (the law) would not have lost its eternity and would not now have become so miserably unJews and without Moses ... themselves again become Jews and possess the land. When this is done, they shall soon come after us on their heels, and become Jews also." (E. 31, 431.) He compares their holding over individual pieces, while "the right great principal and body.... Priesterthum, Fürstenthum, Tempel" 2c. are missing, to the showing of "broken pieces" instead of the "pot," of "lime, stone ... iron, glass," "in the ashes" instead of the (burnt) daus" (434 f.). The same is true of its chief glory, "circumcision," as "founded no further than on Abraham and his seed" (436), until the right Master, Messiah, should come from his tribe" (437). "Jeremiah does not say that the old covenant should be renewed, but that it should not be the same covenant through Moses, but another and a new covenant, and that God no **longer** wants the **first** covenant" (439). - What weapons in the service of a Lutheran mission to the Jews! -

5) We must show and testify to them that the mere outward possession of the Old Testament is of no use to them in their false, Talmudic *) corrupt interpretation. "He that ... JEsus Christ ... hath not pure ... let him be satisfied with the Bible; ... he certainly offends himself, and the more he studies, the more blind and foolish he becomes!" "After the Messiah has come forth with his book (New Testament) and has been given to us, there is no longer any promise to wait for, and if the old book (Old Testament) is a certain witness of God to us that the Messiah has come, the new book (New Testament) is still more a certain witness of God that the Messiah has come."But if the Jews do not accept these things, they have neither old nor new book (Old and New Testament), neither God the Promiser, nor Messiah the Messenger, hovering between heaven and earth, and touching nowhere, neither old nor new book". (E. 32, 324.)

Then Luther shows them that they "do not understand" the Messianic "promises," the "Ten Commandments," "ceremonies," "examples and lives of the fathers." "That is why they have nothing left in the Old Testament. It is said, I am the light!... where this is not, what can there be but vain darkness?" (E. 325.) 6.) Above all, we must prove to them the utter nullity of their present hope of the Messiah. - To begin with, it should be noted here that Luther speaks so convincingly and unsurpassably on this point that one thinks one hears an angel from heaven. The relevant writings and passages should all be used "apologetically" (vertheidigend) and prepared and published in the form of "tracts" for Jews. No missionary to the Jews will do better than has already been done here. Of course, the "defense" against those who are first to be won over would have to take a back seat to the "teaching. To this end Luther himself offers his rich and strong hand, in that he presents the Messiah according to person, estates, office, work, and kingdom in such a way from "Moses and the prophets" that only obduracy can remain unconvinced. "The others," however, in contrast with the "election" (- elect from Israel), "are hardened" Rom. 7. have "a fierce spirit" (v. 8.), are "broken branches" (v. 17.), and that "because of their unbelief" (v. 20.). Yes, Luther, who was very familiar with the "damnable glosses" of the Rabbis, as he calls their perversion of Scripture, pursues their objections to the utmost, and refutes them irrefutably. The right sense, however, of the Messianic passages he explains so simple-mindedly and forcefully, that one will not be surprised at seemingly harsh judgments against Jewish contempt of such "cloud of witnesses." "Who will punish them here" ("since they ask God for the Messiah") "that they err or lack? If all the angels and God Himself spoke openly on Mount Sinai or in Jerusalem in the temple that Messiah had long since come and was now not to be awaited, God Himself would have to be the devil and all the angels would have to be vain devils! These most holy and true prophets are certain that Messiah has not come, but is yet to come. Much less will they hear us,

... since they have been so magnificently overcome by ... people from their own lineage have overcome them so well that even stone and wood, if they had half a brain, would have to confess such things, and yet they knowingly rage against recognized truths! - Luther blames the "rabbis, who know otherwise," but hopes more from "the common man and youth" if they read "such Scripture." (E. 32, 141 f.) "And I hold, if their Messiah (of whom they hope) should come and lift up this their foundation and glory" (of fleshly descent from Abraham) "they should crucify and blaspheme him seven times more grievously than they have done ours ... and would ... say that he was not the true Messiah, but a false devil." (E. 32, 104.) - Who would have courage and desire for the mission to the Jews, if such justified complaints of such a great hero of faith were not opposed by "command" and "promise" of God! It is true, praise God, here also: My word shall not return void! Experience also confirms it.

(7) Finally, we must reproach the Jews-in connection with the preaching of the law-with the unheard-of, singular punishment under which (with all their progress and success in art and science, trade and change) as a people unmistakably lie. This thought runs like a red thread through all the writings and passages of Luther in which he considers the Jews. "If thou must or wilt speak with them, speak no more than thus: Hearest thou, Jew, knowest thou also that Jerusalem and your dominion, together with the temple and priesthood, is now more than 1460 years gone?" (Luther wrote this in 1543 after 20 years of sad experience with the Jews.) "With this little piece let the Jews bite and dispute as long as they will! For such cruel wrath of God shows all too well that they must surely err.... For God is not to be thought so cruel as to punish his own people so long, so cruelly, so unmercifully, and to be silent about it, to comfort neither with words nor works, to appoint neither time nor end. Who would believe in such a God, hope in him, or love him? Therefore this wrathful work is hurled, so that the Jews, certainly rejected by God, are no longer his people, and he is no longer their God. Hos. 1, 9.... They may interpret as they will: so we see the work" (of their divine punishment) "for eyes: it is not fit for us!" (E. 32, 101.)

When Luther says above what one should reproach especially Jews: hopefully no reader will understand this to mean that one should begin with this and in this tone. That would cause harm. Luther also spoke in this way only after very painful experiences with the much-instructed Jews. - But if we draw together all that has been said, it is undeniable that it is the sacred duty of the orthodox Church to begin the work of the mission to the Jews "in the name of the Lord. We have, free from all the errors touched upon, the two-edged sword in intact sharpness. Shall we let it rust in its scabbard, or rest at the angle? Who would say that a mission to the Jews based on such principles is impossible from the outset? He who is of the truth hears God's voice! Let others have an apparent advantage and head start over the Jews through well-meant, but very erroneous, prettiness. Right must remain right, and all pious hearts will fall to it! -st.-

(To be continued.)

*) The Talmud is essentially rabbinic scriptural transposition rather than scriptural explanation.

(Sent in by I)r. Sihler.)

A terrible statistic

of the prevailing, "scripturally contrary" and pernicious humanitarian fraud with regard to the execution of the death penalty against convicted premeditated murderers on this side and on the other side of the Atlantic Ocean is provided by the "Allgemeine lutherische Kirchenzeitung" of October 7, 1881. Then it reads thus:

The number of executed death sentences is very small in relation to the number of sentences passed ("judicially awarded"). During the years 1870-79, in Austria, out of 608 persons sentenced to the death penalty, only 16 were executed; in France, out of 198, only 93; in Spain, out of 291, 126; in Sweden and Norway, out of 46, 6; in Denmark, out of 94, 1; in Bavaria, out of 249, 7; in Northern Germany, out of 484, 1. In the United States, during the same period, 2500 convictions and only 200 executions took place, half of the latter by application of popular justice.

"In England, during the 30 years between 1850 and 1879, 2005 persons were tried for murder; of these, 665 were sentenced to death and 372 executed. During the last 20 years, 66 persons have been sentenced to death in Ireland.

and 36 executed, while in Scotland 15 executions out of 40 convictions were carried out during the same period.

"In Holland the death penalty has been abolished since 1870. Capital punishment has also been abolished in Portugal, Rumania, and Belgium, as well as in several American states, but in the latter the application of popular justice is more frequent than in those states in which capital punishment is still carried out."

Now, assuming that this statistic is correct on the average, what lesson do we draw from it? That everywhere, most of all in Germany and here at home, the contempt of the divine word, and even of heathen morality, is exceedingly terrible. For the former saith Gen. 9:6, "Whoso sheddeth man's blood, his blood also shall be shed by man: for God hath made man in his own image." Likewise it flows from the light of natural reason, and from the civil laws which flow from it, and which are mostly the outgrowths of the moral law implanted in the heart by God, that, according to the transgression, by punishment the right is restored to the guilty, as atonement for the wrong.

It follows, then, that a murderer, especially a premeditated one, forfeits the life he has taken from his neighbor, and suffers by the penalty of death what he has done to his neighbor.

What, then, do such princes and, here in the country, the higher authorities, the governors, do who, in their ruling manner, nevertheless pardon the judicially convicted premeditated murderers, i.e., convert the judicially awarded death penalty into life imprisonment? They are guilty of multiple grave sins.

First of all, they are obviously disobedient to God's clear command and His express words in Gen. 9, 6. cf. Gen. 21, 12. Matth. 26, 52. and bring upon themselves the punishment from God; for before God no respect of person is valid. Unfortunately, it is one of the curses of the so-called ecclesiastical union in Germany that there are no longer any Lutheran court preachers of the old and genuine stuff. The unionists, however, even if they are generally pietistic, i.e., emotional and workmanlike preachers, do not have the necessary respect for every word of God and no courage as witnesses. And therefore they do not dare to report the consciences of princes as faithful pastors with those sayings and warn them not to act against God's word.

If, for example, the Emperor William, as King of Prussia, had had a righteous Lutheran pastor who himself was thoroughly afraid of God and His word, even in this matter in question, and who accordingly reported, sharpened, and finally warned the conscience of his prince, this otherwise God-fearing gentleman would not have practiced those pardons contrary to Scripture for years, but would have signed the death sentences with a clear conscience.

This generation of unionist court preachers, even under the Lutheran name, are not followers of the prophet Nathan and John the Baptist, who feared God more than the princes. Rather, they are such people who like to "wear soft clothes and are in the houses of kings. And even if they are not coarse flatterers and hypocrites, parasites, tail-draggers and sycophants like the obviously unbelieving or Protestant court preachers, they still do not have the necessary salt to teach, punish and warn their princes salutary. with and according to the word of God. Instead of this, they put pillows under their heads and paws under their arms and preachetc., softly and do not punish the sins of the courtiers with due seriousness.

On the other hand, in sparing murderers the death penalty, princes and other authorities sin against the light and judgment of natural reason, the moral law of God written in the heart, and the voice of conscience, as well as against the penal law of the respectable, educated heathen flowing from it.

Here, however, is precisely where the humanity hoax occurs. For they cherish the sentimental (empfindsamen und gefühlsseligen) delusion, and in this they are even
They are strengthened by their emotional court preachers, as if it were their duty, as Christian princes, to show mercy for justice and to spare the lives of even the most deliberate murderers. But in this they perniciously mix law and gospel, the kingdom of the world and Christ's kingdom. In their wrongdoing, of course, they think they are imitating God, who also shows mercy to sinners in exchange for justice.
God could only do this by executing his holy punitive justice in Christ, who suffered death as the wages of sin in the place of sinners and for their salvation, and thus atoned for and expiated our disobedience to God and the law we had transgressed and omitted, by his holy obedience in bearing our punishment. Only in this way could God, according to his grace and mercy, spare sinners by not sparing his own Son, according to his holiness and justice.

Therefore, the honor of God and his word requires that especially Christian-minded princes do not pardon murderers who have been sentenced to death, but sign the death sentence. On the other hand, it behooves them, precisely as Christian rulers, to make a decree that this sentence not be carried out immediately on the guilty person. In the meantime, then, it is necessary for the church, in its "labor of love" through believing preachers or non-preachers, to do all it can for the condemned, in order to bring him, through God's word, to righteous repentance toward God and to true faith in his Savior, so that he may attain the grace of a thief, be snatched out of the fire as a fire, and, in the forgiveness of sins, escape eternal death in his death and pass on to eternal life.

Thirdly, in pardoning premeditated murderers, the secular rulers sin against the common good of their subjects or fellow-citizens; for while they spare the guilty out of supposed philanthropy, this morbid deception of humanity, they in fact act uncharitably, even unjustly, against the civil community; for it is a common experience, and cannot be otherwise than that murder and bloodshed are increased in the country by such sparing.

When Satan says to God, Job 2:4, "All that a man has he leaves for his life," he is right in this sense, too, that man prefers, on the average, even a life-long loss of his freedom and imprisonment connected with labor to the loss of his life. To the natural man, however much he may have dulled and suppressed his conscience by the habitual service of sin, death, and especially judicially executed death in disgrace, always remains the most terrible thing that can befall him.

Indeed, many a man who, out of greed for money or revenge, etc., sets his heart on the murder of his neighbor, would be deterred from his enterprise if he knew that in case of discovery and conviction he would inevitably suffer the death penalty.

But where, as in Holland, Portugal, and in some states here at home, capital punishment has been completely abolished by law, the bottom of the barrel has pretty much been knocked out, and there it cannot but come about that murder and manslaughter increase in a conspicuous manner and endanger public safety more and more.

But even apart from this downright ungodly abolition of the death penalty even for convicted^ premeditated murderers, and from the pardon of the same, which is contrary to Scripture and reason, there are still several evils in this country, of which the first two are also partly connected with that deception of humanity.

The first is that the sentence of life imprisonment, into which the governor has commuted the death penalty of convicted murderers, is for the most part not observed; for if, according to their political position, they belong to the party of the governor, they win the intercession of influential politicians and demagogues of the same party, and if, according to the testimony of the prison officials, they have not kept themselves disruptive and unruly, it is very often the case that they are set at liberty.

The other evil is that in the trials in question there are always humanistic or patronizing or bribable, unbelieving advocates who take the greatest pains, by all sorts of sophistries, to portray the convicted murderer as having committed his crime as the result of a mental disorder and an attack of insanity, and who is therefore not sane and guilty of death. Moreover, among these fellows there are those who deny the moral law written in the heart and conscience, and hold that man cannot but follow his natural impulses and desires and be a thief, robber, fornicator, murderer, etc., although they secretly hold this delusion.

From these two evils, and the shameful procrastination and delay of trials in cases where murderers are seized by the arm of justice, there now follows the third evil, the so-called popular justice or lynching.

Unfortunately, as sinful as it is against God and his word for the people to interfere with the authority's office, and as dangerous as the consequences of this violent execution of the guilty may be, it cannot be denied that the most important cause of this is the shameful administration of criminal justice. And under certain circumstances, e.g. in the case of particular inhumanity, cruelty, and atrocity of the executed murder, one can well excuse it if the people, out of a bitter sense of justice, execute the sentence on the murderer himself. This would certainly cease if these two evils were to cease and the judicial and magisterial officials and the advocates in question acted conscientiously in the matter of the murder and upheld justice and righteousness in the fear of God.

Against this oppression by the humanism of the worldly rulers over there and over here, and against these evils here in this country, Christians, and even people of moral and civic seriousness, should decisively testify orally and in writing, as far as their influence reaches.

To the ecclesiastical chronicle.

1. America.

Rationalist Baptism. In No. 2l. we have displayed the little paper: "Public Testimony against the Baptism of the Deniers of the Holy Trinity, Submitted by the German Lutheran Congregations at New Orleans, Louisiana." The "Teutsche Hausfreund für Stadt und Land" in New Orleans also displays the pamphlet, noting, "We must say that our fellow Lutherans have earned themselves a very decided merit by this protest against the rationalistic teachings of the aforementioned pastor (Heintz). The refutation in this booklet is distinguished by true evangelical spirit and clear logical conclusion. So far as it is confined to the latter, and to evidence from Holy Scripture, it has, with some exceptions, our approval." Of course the "Hausfreund" does not want to know anything about the citations from our symbolic books of our Lutheran Church, because for him nothing is proved by them. But he should have considered that testimonies from the Lutheran confessions are of great weight for us Lutherans, and for these, of course, the citations were calculated alone. The English paper "South-Western Presbuteroam" of November 3, published in New Orleans, also indicates that booklet, informs of its contents, and declares that in this matter "all good-thinking people" must stand on the side of those in whose name the booklet went out. Concerning Mr. Heintz and the members of his congregation, the "Presbyterian" writes: "It seems that we have among us a sort of German Hindus (followers of the Brahma religion), with the difference that the Hindus are so intelligent as to realize that they are not Christians" (which Mr. Heintz and his people, in spite of their denial of the Christian God, consider themselves to be in their blindness). God grant that all Christians will make up their minds to open the eyes of our blind German compatriots, who still count themselves among the Christians, although they allow themselves to be led to hell for their good money by a wretched reasoning ape.

W.

[Walther]

State and Church. Some time ago a Roman priest named Stack sued Bishop O'Hara of Philadelphia in the Superior Court of Pennsylvania for damages because the latter had removed him without cause and had not reinstated him. The newspapers now report that the judgment of the court was as follows: "Since, according to the statutes of the Catholic Church, a priest may be removed at will by the bishop (subject to appeal to a higher ecclesiastical authority), Mr. Stack cannot complain. His employment, or, if you like, his contract with the church for his office, contained the condition of removal at will, and the bishop therefore proceeded according to the contract." Very good! Would to God that the worldly judges in so-called ecclesiastical suits would always so act, and let ecclesiastical matters be decided according to the applicable ecclesiastical regulations.

W. [Walther]

II. foreign countries.

Voice on the doctrine of the election of grace from another part of the world. From a letter of September 27 we learn the following: "Since, when these lines reach you, summer will be over with you, as winter is here, and we will therefore both have our simultaneous, although opposite, challenge of temperature behind us, I do not want to add words of condolence afterwards, but rather express this about the fact that you, for the sake of the weak, are unfortunately still compelled. You are still compelled, unfortunately, for the sake of the weak, to grapple with such angle-eyed opponents, who seek only words to veil their own opinions, after they have ignored the biblical The same is true of the doctrine which our confessions have continued to develop. That these great thinkers, who take comfort in the fact that they have already been granted grace from eternity, now want to rest in the mere eternal, unchangeable "foreknowledge" of God, makes their crass superficiality quite evident, for if they really possessed a sharp mind, they would already have given up lazy synergism with its free self-determination and fallen prey to Calvin's fatalism. Now the Lord may well melt their hearts like wax in the agonies of torture on the glowing grate of temptation, then they will realize that the hidden God is a consuming fire, then it will become clear to them that the state of emotional Christianity between superficial fear and hope cannot be the right state of Christianity here, that such a state is rather hell on earth. But the shrewdness of these superficial fluttering spirits is an evil sign, for God only allows the sincere to succeed. May he give them grace to repent."

Australia. As we see from the "Lutheran Church Messenger for Australia" of September 7, Mr. K. Dorsch, one of this year's candidates, who had received and accepted a call from Australia, has happily arrived there, and his ordination was to take place on September 2 at the Bethlehem Church in Adelaide. September in the Bethlehem Church at Adelaide.

Take JEsum with you.

A maid served at the superintendent Spitta, the singer of "Psalter und Harfe". Her name was Sophie, which means wisdom. Her wisdom consisted in the fact that she thought that if she did not go to the dance floor, she would not get any treasure. One day Sophie asked the master of the house if she could go out. Yes, with pleasure, was the answer. But where to? asked Spitta. Sophie blushed, was embarrassed, wanted to lie, but was too honest and did not want to tell her landlord an untruth with his faithful eyes. In short, she said timidly To the dance-floor. As notions of the dangers and bad points of Sophie's dancing had been often made, this time the Psalter poet answered, Sophie, if thou wilt go absolutely, go, but take the Lord JEsum with thee. No one was happier than the girl. The whole sky hung full of violins. Everything around her was already buzzing in a wild round dance. She heard only dance music. She could already see her favorite dancers. All that was missing was the finery of her body. She got dressed, she left in a hurry, as if she feared that her superintendent might regret the permission he had given her and take it back. But the faithful Lord wooed her soul on the lonely deserted street with the question: "Sophie, Sophie, are you called Wisdom? Is it wise of thee to dance the soles of thy shoes out of joint, since thou art a poor man's child? Is it wise of you to dance your beautiful hard-earned stuff dusty, since you have such poor relatives whom you could and should help? Is it wise to throw to the winds the wise experienced confessor's exhortations? What wilt thou fetch? A moment's pleasure? What if thou be like Herodis' daughter? Did she take JEsum with her when she asked for the head of John the Baptist, and made the king a murderer? Can I take JEsum with me to the dance-floor, where such noise, such raving, such evil looks, so much vanity, so many sinful thoughts, yea, often boozing and brawling, and still worse sins follow? ------- The feet of Sophia, which

who were in such a hurry to carry the soul to its doom, stood still before the dance hall. Sophie thought about it, she asked: Jesus, come with me. But to her it was as if He stood visibly before her in the flesh with the pierced feet - while her feet wanted to hop merrily; with pierced hands, while her hands wanted to embrace many an enemy of Christ; with thorns on her head, while she had adorned her head with hair braids of vanity; with a pierced heart, while her heart was not even frightened by her sinful state of soul. - In a word, Sophie turns back as swiftly as Peter in a foreign land; she hastens on to the superintendency; she would rather read God's word, win JEsum, and embrace him as a bridegroom. The master of the house says: "You will come again? - She: Yes, I asked the Lord, but He did not want to come.

(Freimund.)

Tax-exempt property.

To a poor country parson in America came a tax assessing official to assess him for communal taxes. Here the following questions and answers were heard:

How much wealth do you own?

Oh, I'm a rich man.

Well, what do you own?

A Saviour who has purchased eternal blessedness for me and mine, and has prepared a place for us in the heavenly Jerusalem.

And what more?

A good godly woman; for Solomon says, "To whom a virtuous wife is given, that is much nobler than the most precious pearls."

What more?

A glad heart, that I may walk joyfully through life.

What more?

That's all.

The official took his book and said, "Yes, you are a rich man, but you need not pay taxes for your wealth." (Freimund.)

Luther's interpretation of the Epistle to the Galatians.

The editor of the "*Church Paper*" tells the following story about a Presbyterian preacher whom he visited as a student: "He asked us if we could find the book (in his bookcase) that was the most precious to him next to the Bible. We were at a loss. . . . At last he pointed it out to us. It was a translation of Luther's interpretation of the Epistle of St. Paul to the Galatians. "This is my favorite book," said the doctor, "I read it every day. Luther presents the great doctrine of justification so well. Other interpretations are as clear as mud, but Luther's (interpretation) is as bright as sunlight. Next, I love Luther because he never touches anything with ice-cream gloves.'" - We agree with the editor of the "*Church Paper*" when he remarks that this Presbyterian had more Lutherthan many a so-called Lutheran preacher whose library contains perhaps uicht a single book by Luther. But what is this story supposed to stimulate us to do? To strive with all seriousness to spread as many Lutheran writings as possible among the Americans.

G.

Addition.

In the 10th issue of this volume, on the first page, we shared a beautiful hymn from the Bavarian hymnal. A friend reported to us that this hymn originally contained not 5, but 6 verses. The third verse, which is missing in the Bavarian hymnal and therefore also in the "Lutheran", reads as follows:

Why should I fear the weather of the law? I look into the book of life, Where Christ's wounds are red leaves, The scriptures are spears and nails. Here I live that gives me consolation: Thee have I ever loved.

Blessing of a visit to the sick.

Martin Boos, the later so famous evangelist within the Catholic Church, sought, like once Luther in the Augustinian monastery at Erfurt, at first the righteousness that is valid before God in his own works and wanted to live from it. But whenever he thought he had life in it, he found death. And when he cried out with Paul: I wretched man, who will deliver me from the body of this death? no one taught him the answer: I thank God through Jesus Christ.

There he was transferred as a young clergyman to another parish not far from Kempten in Bavaria. Here the hour of grace struck for him in the year 1790; he called the year Anno One, because his life dated from here. And how did that come about? The young Catholic clergyman said to a humble, intimate soul lying on its deathbed: But surely you will die quite calmly and blessedly? The sick woman asked: why then? Answer: because you have lived so piously and holy. The sick woman smiled and said: "If I were to die trusting in my piety, I would know that I would be damned. But in Jesus, my Saviour, I can die with confidence! - Then the scales fell from poor Martin Boos' eyes. He was not a little ashamed, as a master in Israel, not to know this, but rejoiced like Abraham when he saw the day of the Saviour. (Leaves from the Henriettenstift.)

The wrong world.

The paper "Under the Cross" of July 16th of this year writes: If wine counterfeiting is as old as the wine trade, a whole new counterfeit has recently been invented in Paris, an artificially imitated toilet article, namely - false ears. Ladies who have unattractive ears hide them under luxuriant false hair and then attach to the natural ears the artificially imitated ones which they wear for show. The world is not called the "fake" for nothing. It deceives and wants to be deceived and has come a long way in the art of counterfeiting. False hair, false teeth, false ears, and what is worst, false hearts and false tongues!

Inaugurations.

On behalf of the Presidency, Mr. k. L. Frese, having been relieved from his congregation at Effingham, by the undersigned, assisted by Mr. k. F. Schroeder on the 22nd Sunday after Trin. bet the congregation at Lhampaign instituted. C. Brewer.

Address: Rev. 6th L. k'rese.

Lox 497th (AmmMiSN III.

On behalf of the Presidium, Mr. k. C. Brauer was appointed by k. E. A. Brauer, assisted by k. A. H. Brauer as assistant preacher and teacher to the congregation at Crete, Will Co, on the 2Sst Sunday after Trin. E. A. Brauer.

Address: Rev. 6th Lrauer,

6rete, ^!U eouvtx, M.

After Mr. k. L. H. Lentzsch had received a vocation from my country parish of **-et** Craig, Holt Co., Mo. the same was installed in his office by me in the order of the venerable Mr. President Western District on the 21st Sunday after Trin. in said parish. C. F. W. Scholz.

Address: Lev. 6. L. I-sntrsek,

6rnis, Holt Oo., No.

Church dedications.

On the 21st Sunday after Trinity, the newly founded Lutheran Bethlehem congregation in Riv er town, Mich., consecrated their newly built, pretty little frame church, with an ornamental tower, to the service of the Triune God. As the neighboring pastors could not accept the invitation, the local pastor had to officiate alone. I. P. Karrer.

The branch congregation of the undersigned at Battle Creek, Madison Co. nebr. dedicated their newly built church, a beautiful "Krame-SebLud," 24 X 32, to the "service" of the Holy Trinity. The pastors Ph. S. Estel and Aug. Leuthäuser preached in German and P. H. Fischer in English at this festivity. The church is an ornament in the area and the bills for it are covered.

I. Hoffmann.

On the 22nd Sunday after Trin. the Lutheran congregation at Dundas, Rice Co., Minn-, a branch of the Faribaulter congregation, dedicated their newly built house of worship (22X30) to the service of the Triune God. In the forenoon k. Mende in German, in the afternoon k. Schmidt, of Rochester, in English. The undersigned said the consecration prayer.

H. Schulz.

Mission Festivals.

On the 16th Sunday after Trinity, the Lutheran St. Johannis congregation in Vincennes, Ind. celebrated its mission festival. A large number of members from the surrounding sister congregations took part in our festivities. The festival preachers were the kk. Katthain, Katt and Brüggemann. The collection was -110.28. C. F. W. Huge.

On the 16th Sunday after Trin. the Lutheran Jmmanu- els congregation at Pevely, Jefferson Co., Mo. celebrated its first mission feast in fellowship with sister congregations. The festival preachers were Messrs. kk. G. Stöckhardt and C. Bock in German and Mr. Student Herzberger in English. The collecte was -23.15. E. Lehmann.

On the 18th Sunday after Trin. the congregations in and around Ehester, III. celebrated their annual mission festival in the local church. The festival preachers were the kk. I. F. Bünger and C. F. W. Sapper, of St. Louis. The collecte was -88.00.

I. A. F. W. Müller.

Harvest Thanksgiving and Mission Feast.

On Saturday and Sunday, the 23rd and 24th of October, the congregation of Mr. k. F. Erdmann at Red Bud, III. celebrated a double festival, namely on the first day harvest festival, on the second mission festival. The morning preacher on both feast days was the undersigned, and in the afternoon Mr. k. H. Flachsbart in the afternoon. The collections "for the Kingdom of God" amounted to -138.65.

I. A. F. W. Müller.

Eouference - Display".

The Fort Dodge Specialconference will meet at the home of Mr. k. Craemer, at Fort Dodge, on Tuesday, the 6th of December next.

Alexander asks for timely registrations.

The mixed preachers' and teachers' conference of Manito- woc and Sheboygan Co, Wis, will meet, s. G. w., January 8 (1882) forenoon, 9 o'clock, to January 5, noon, at Manitowoc. Principal subjects: the doctrine of the Scriptures, and a catechesis on the 6th commandment. I. Heater.

Income to the Illinois district treasury:

To the synodical treasury: reformation feast collect: from k. Great congregation in Addison -29.51, k. Great congregation in Harlem 13.25 (half),?. Lochner's Gem. in Springfield 10.00. From Chicago: from k. Wagner's Gem. 44.00, k. Engelbrecht's Gem. 21.00, k. Hölter's Gem. 30.50. k. Katthain's painting in Hoyleton 5.00.?. Bötticher's parish in Mt. PulaSki 10.00. By k. Flachsbart in Dorsey two communion collects 9.50, by H. Zimmermann 1.00. k. Burfeind's comm. in Rich 10.25. By k. Wolbrecht in Okawville, surplus of collects at visitations, 5.35. k. Ackenbach's Gem. in Venedy 5.00. By k. Meyer of Trinity Gem. in Osnabrück, III, 6.24. k. W. Heinemann's Gem. in Okawville 26.80. k. Traub's Gem. in Peoria 9.75. k. Mueller's Gem. in Ehester 7.45. (Summa -244.60.)

To the building fund: from Addison by the teachers: E. Rosen 5.00, C. Greve 8.00, H. B. 20.00. (S. -28.00.)

For the new building in St. Louis: Skis Chicago: by?. Lehman" by Wm. Krause, Ed. Jeske, H. Tröller, Johann Wilke, Otto Ecker, F. Miller, F. Hardt, H. Reifert 5.00 each, I. Brunow, L. Wehrmeister, C. Zummallm 10.00 each, Reformation Festival Coll. 11.50, F. Äehrmeister 4.00, Franz Ott, Paul Bincens, Peter Hadow, Aug. Rabe, Aug. Pautz, Wm. Senger, F. Beilfuß, L. Herzog, Wittwe Beilfuß, H. Blank each 2.00, Wm. Masch, Joh. Bernin, Carl Gödke, Eberh. Mack, Wm. Blank, Grahlmann, Herm. Beilfuß, Wm. Hardt, Fritz Malon, Wm. Quandt, Herm. Voß, August Conrad, Carl Schneider, A. Senger, A. Beilfuß, C. Strehlow, D. Kraft, Wittwe Wehrmeister, C. Sckennemann, C. Dobdermann, F. Albrecht, C. Kohn 1.00 each, A. Modrach, G. Bückheim, E. Kerlin .50 each, Tjarks .25; by k. Succop from Fr. Krüger 25.00, Joach. Wittmann 10.00, Albert Brandenburg 5.00, 1st payment by Ferd. Streaer 20.00, Heinr. Bergmann S.OO, Joh. Schramm 5.00, Gust. Grobnke 5.00 ; from k. Engel- brechts Gem. 13.20; of k. Lochner's Gem. 3rd Sendg. 46.44. k. Kühn in Bellrville 10.00, teacher Fedder das. 4.00. By k. Nachtigall in Wartburg by W. Steinsieck 3.00. k. Wolbrecht's comm. in Okawville, 1st payment, 138.50. By k. Holls in Millstadt by Wittwe Kleinsckmidt 25.00. k. Great Gem. in Harlem 13.00. By k. Hirber in Town Rich from W. Siebrandt 5.00. (S.-460.S9.)

For the Negro Church in New Orleans: By k. Lochner in Chicago by I. Kemmann 1.00.

For negro mission: by k. Pissel, part of mission coll. of comm. in Benson, Secor, El Paso & La Rose" 10.00. By k. Müller in Ehester, part of mission coll., 87.08. k. Kollmorgen's Gem. in Nashville 1.85. (p. -48.93.)

For emigrant mission: k. Kollmorgens Gem. in Rash- ville 1.85.

For emigrant mission in Baltimore: k. Succops Gem. in Cbicago 10.70.

For the emigrant mission in New York: By k. Dageförde in Nebraska Township, part of the missionary collection, 10.00. k. Succops Gem. in Chicago 20.00. Succops Gem. in Chicago 20.00. By k. Piffel, part of mission coll. of Gem. in Benson, Secor, ElPaso & La Roje, 5.00. By k. A. Brewer in breaker of Bockelmann 2.00. (S. -37.00.)

To the college household in St. Louis: k. Katthains Gem. in Hoyleton 22.00.

For poor students in St. Louis: k. Bergen's church in Prairie Town 5.50. By 1?. Miracle in Chicago by Young Men's Association for L. Schwartz 5.00. (S -10.50.)

For poor students in Springfield:By k. Flax's Beard in Dorsey out of the Singchork Fund 1.75. k. Hirbers Gem. in Town Rich 5.50. k. BergenS Gem. in Prairie Town 5.50. By Dageförde in Nebraska Township, Theil of Mrssions- coll. sr. Petri-Gem. 10.00 for W. Kaiser. By k. Pissel, part of the mission coll. of the Gemm. at Benson, Secor, El Paso and La Rose, 10.00 for M. Herrmann. By k. Wunder in Chicago from the Young Men's Association 5.00 for Spannuth. By k. Grüber at Bethlehem 3.65 for Aug. Mundt. (S. -41.40.) . For poor students in Fort Wayne: By k. Dageförde in Nebraska Township, Theil of the Mission Coll. sr. Petri-Gem. 10.00 for Adams. By k. Lehmann in Chicago of the Young Women's Association, 7.50 for Karl Selle. By k. Piffel, part of the missionary coll. of the congregations in Benson, Secor, ElPaso & La Rose, 10.00 for F. Adams. By k. Bartling in Chicago from the Woman's Club 16.00 for W. Kohn. By I?. Wunder in Chicago from the Young Men's Club for C. Köbel 5.00, Joh. H. Meyer 5.00. (S. -53.50.)

For poor students in Addison: By k. Dageförde in Nebraska Township, part of the mission coll. of his Petri-Gem. 10.00. By k. Wagner in Chicago from the Women's Club, 16.00. By k. Gräf in Blue Point, Hockzeits-Collecte at Wascher- Schnücke, 3.00 for Th. Mertens. By k. Müller in Bremen from the Women's Association for W. H. G. Müller 6.85. By k. Müller in Ehester, Theil der Missionscoll. for Th. Deffner 10.00. (p. -45.35.)

For the kk. Wyneken and Crämer: by k. Hölter in Chicago by Haverland 1.00, Niemann 2.00, N. N. .50. k. Gotsch at York Centre 2.00. (S. -5.50.)

For sick pastors and teachers: From the collection bag of k. Schmidts Gem. in Schaumburg 10.00.

For k. Wyneken: From the collection bag of Schmidts Gem. in Schaumburg 10.00. Prof. Selle in Addison 1.00. (S. -11.00.)

To the widow's fund: "Bon Gemeindeglieder" in Addison: H. Oehlerking 5.00, D. Dammeyer 8.00. Regular contributions: from the l'k.: H. Flachsbart, I. Strikter each 5.00, Drögemüller (1881) 4.00, from teacher H. B. (1882) 4.00. By k. Lücke from Joh. Guthals in Pethalto 2.00. By?. Burfeind from Wittwe Stünkel in Rich 1.00. k. Nachtigalls Gem. in Wartburg 4.00. By k. Bergen in Prairie Town, thank offering from a parishioner 15.00, from N. N. 1.00. Reform.-Festcoll. by k. Drögemüller's congreg. in Arenzville 7.15. k. Schieferdecker's congregation in Neu-Gehlenbeck 8.00. (p. -64.15.)

For the family of the sel. k. H. Crämer: k.Lochners Gem. in Chicago 27.35. From the collection bag of k.. H. Schmidt's parish in Schaumburg 10.00. Prof. Selle in Addison 1.00. (p.-38.35.)

For inner mission in the West: By k. Dageförde in Nebraska Township, Theil d. Missionscoll. sr. Petri-Gem. 12.25. By k. Lücke in Bethalto, Missionscoll. sr. Gem. 26.00, of Joh. Guthals 1.00. (S. -39.25.)

For inner mission: k. Strieter's congreg. in Proviso, 18.00. By k. Prssel, part of mission feast coll. of congregations in Benson, Secor, El Paso, and La Rose, 10.00. By k. Muller m Ehester, part of mission coll. 30.00. (S. -58.00.)

For the deaf and dumb: By k. Müller in Bremen, Coll. at H. Pick's wedding, 5.10. By k. Piffel, Theil of the Mission Coll. of the Gemm. in Benson, Secor, ElPaso & La Rose, 5.00. k. Kollmorgen's Gem. in Nashville 5.00. (S. -15.10.)

To the orphanage near St. Louis: teacher Braun's pupil in Serbin, Tex., 1.75. By k. Müller in Bremen, Coll. at F. W. Brinkmann's wedding, 4.00. (pp. -5.75.)

For the Progymnasium in Milwaukee: k. Wunders Gem. in Chicago 34.50. k. Kühn's Gem. in Belleville 5.00. k. Gotsch's Gem. in York Centre 11.08. k. Ackenbach's Gem. in Venedy 5.00. Reform.-Fest-Collecten: k. Wolbrecht's comm. in Okawville 18.75, I?. Schmidt's comm. in Schaumburg 21.50. (p. -90.88.)

For the Addison studying orphan boys: By k. Grüber in Bethlehem, wedding coll. at Wm. Buettner, 8.00. k. Piffel's students in Benson 3.35 for Alfred Johnson. By k. Miracles in Cbicago from the Young Men's Association 5.00 each for W. Köpchen and C. Kambeiß. (S. -16.85.)

For G. A. Müller in Watertown: By?. Müller in Bremen from the Women's Club 6.00.

For k. Knief's parish in Golden, III: k. Döderlein's Gem. at Homewood 10.00. k. Lochner's Gem. in Chicago 19.42. (p. -29.42^

For k. Schröder's Gem. in Michigan: By?. Countess Blue Point of limbs of his. Gem. 4.50.

For... Scköch's parish in Port Hope, Mick..: By k- Count in Blue Point from members of his gem. Gem. 10.00. By k. Baumann of the Gem. in Broadland and Philo 23.25. k. Piffel's Gem. in Benson 9.50. (S. -42.75.)

For the congreg. in Ludington, Mich.: Evensong coll. of k. Müller's congregation in Bremen 4.00.

For the comm. tnPortland, Me.: k. PiffelS Gem. in Benson 2.00. freestyle the comm. in Neu-Ulm, Minn.: By k. Piffel,

Tbeil of mission coll. of gem. in Benson, Secor, El Paso and La Rose, 12.81. k. Traub's Gem. in Peoria, 14.38. By k. Hieher in Town Rich v. sr. Filial Gem. 10.00. (p. -37.19.)

For k. Schwartz' congregations in Michigan: By k. D. Gräf in Blue Point from members of his. Gem. 10.00. k. Heyer's Gem. in Colehour 36.00. By k. Reinke in Cbicago from Marie Sckwartz, Mrs. Aug. Schwartz, Aug. Stocke, F. W. Kopplin, Mrs. Elis. Otto 5.00 each, Herm. Greinke, Ferd. Klopp, Mrs. Schumacher, Herm. Ebert 2.00 each, teacher Steinkrauß 2.50, Karl Sylvester, Mrs. Lanoch, Wm. Doß, Joh. Rudnick, Hulda Groth, Mrs. WoUer, Mrs. Mattb. Hunnemann 1.00 each, Mrs. D. Schönfeld, Mrs. Marie Zipperer .75 each, Mrs. Julie Wegener, Bernhardine Würffel, Herm. Janneck each .50. by k. Flax Kart in Dorfes of C. Bohlmeier .75. harvest festival coll. of k. Röders Gem. in Arlington Heigbts 30.65. k. Pissels Gem. in Benson 9.50. (p. -132.40.)

For burned in Michigan: H. Hachmeister in Addison 8.00. By k. Burfeind: congreg. in Rich 50.75, congreg. members in Rich & Matteson 9.25. By k. Miracle in Cbicago by C. Koch 15.00. k. Schroeder's Gem. in S. Litchfield 33.50. k. BrunnS Gem. in Jefferson 16.50. Buszins Gem. in Meredofla 10.60. Durck Lehmann in Cbicago by Mrs. Teufel 25.00. By k. Succop there by Mrs. Betzel 5.00, Mrs. Dabelstein 1.00. By?. Hölter that. subsequently by sr. Gem. 3.50. By l>. Große in Hartem by F. L. Weiß 2.00. By k. Lochner from sr. Filial-Gem. in Chatham by Lud. Wallner, Geo. Rohrer, Andr. Rohrer Sr, A. Blöckle, G. Blöchle, M. Blöchle, Mrs. Schmidt, Emil Wallner, F. Steffen, I. Krüger, A. Krüger, C. Strau",'J. Rohrer each 1.00, A. Rohrer Jr. 2.00, Jette Wallner .75, C. Wallner and Gust. Steffen each .50, Gust. Wallner & M. Schroll each .25, by k. Wehrs in Oak Glen by F. Clußmann .50. k. Sckurichts Gem. in St. Paul 20.00. by k. Burfeind in Rich 2.50. by k. Schlechte of the Gem. in Humboldt 20.00, in Stewardson 5.55. by k. Holls in Millstadt from Wittwe Kleinsckmidt u. Pb. Dannewitz 2.00 each, Jacob Hofstetler I. 1.50, Jacob Hofstetter II. .50, Christ. Hof- stetter II. 1.00. k. L. Lochner's comm. in Cbicago 61.64. k. Baumgart's comm. in Darmstadt 8.25.?. Traub's compound in Peoria 18.00. By k. Hieber in Town Nick by sr. Filialgem. 37.00. k. Bergen's congreg. in Prairie Town 7 p.m. By k. Drögemüller in Ärenzville 6:45. k. Mueller's congreg. in Ehester, 1st Sendg., 25.00. By k. Bartlina in Chicago by F. Remle, Karl Siegert & W. Repkow 1.00 each, Karl Labahn 10.00. (S. -436.24.)

dlk. To the sum requiredA for the new building in St. Louis were paid: k. Lehmann's Gem. in Chicago 129.25, k. Engelbrecht's Gem. that. 13.20, k. Kühn's Gem. in Belleville 14.M, k. Nachtigall's Gem. in Wartburg 3.00, k. Lochner's Gem. in Chicago 46.44, k.Hieber's Gem. in Town Rich 5.00. Signed were: by k. Kühn's Gem. in Belleville 104.00, k. Pissel's Gem. in Benson 5.00, k. Heinemann's Gem. in Okaw- ville 65.00, k. Traub's Gem. in Peoria 100.00, k. Mueller's Gem. in Ehester 175.00. (p. -704.89^)

Addison, III, Nov. 16, 1881; H. Bartling, Cassir.

Income to the treasury of the "Eastern" district:

To the synodical treasury: from the congregation at Olean -4.08. congregation at Allegany 4.18. St. John's congregation at Williamsburg 12.25. congregation at College Point 11.50. k. Akner's congreg. in Pittsburg 36.65. Trinity congreg. in Buffalo 11.55. congreg. in Meriden 6.60. (Summa -86.81.)

To the widow's fund: Elisabeth Rotsckky 1.00. R. Nie- dauer 5.00. Gem. in Meriden 5.45. (S. -11.45.)

For college maintenance, St. John's Parish in Williamsburg 10.44.

For inner mission: Misstonsfest-Coll. in k. Grätzels Gem. 24.31.

For negro mission: N. N. 2.00.

For employment of a missionary in West New York: missionary festival coll. in k. Kraffts Gem. 10.78.

For Indian missfion: N. N. 5.00.

To the orphanage near Boston: By Cassirer Simon 3.31.

For poor students in St. Louis: Geo. Gubring in Meriden 1.00.

For poor students in Fort Wayne: Women's Association of the Jmm. congregation in Baltimore for Rud. Hübsch 40.00. Threefold congregation in Buffalo for Otto Gräßer 15.25. (p. -55.25.)

For poor students in Springfield: Women's Association of the Jmm. Congreg. in Baltimore for Joh. Her 16.00.

On the emigrant mission in Baltimore: By Cassirer Simon 14.13.

For the congregation in Neu-Ulm: k. Körner's congregation in WlliamSburg 10.00. H. Katzmann in Roxbury 5.00. congregation in Port Richmond 11.00. congregation in New Uork subsequent .75. from members of St. Paul's congregation in Baltimore 2.75. congregation in College Point 23.68, from the Virgins' Association 5.00. (p. -58.18.)

For the congregation at Port Hope. Mich.: From East Boston from Mrs. M. Scküler 5.00, I. N. Petersen 3 00, Geo. Wohlr- mann 2.00, Joh. Taapken 1.00. From Roxbury from Mrs. Kern 1.00, Mrs. Gauser .50, Heinr. Katzmann 5.00, Heinr. Dickhaut 5.00, Ottilie Krebs 1.00, Fr. Hertel 5.00, Rud. Knobel 1.00, Helene Stöhr 1.00. Mrs. Rückert in Paterson 1.00. Coll. at Caspar Schmidt's home widow in Bayonne 10.00. Gem. in Lambria and Wilson 38.00. Mission festival coll. "n k. Kraffl's parish 10.72. k. Körner's congreg. in Ailliamsburg 27.10. John Möller 5.00. congreg. in Uorkville 20.25, Mrs. Bodrhn 2.00, Mrs. Dlckmann 1.00, Miss. A. Rodefeld 1.00, Mrs. Glaubitz .50, N. R. .50. comm. in Port Richmond 37.50. comm. in Allen Een- tre 8.00, Joh. Gaus 3.00. R. and W. by k. Sieker 2.00. comm. in New Dork 105.25. comm. in Washington, 1st Sendg. 50.00. by k. Dahlke 2.50. comm. in College Point 23.68, Virginians' Association 5.00. comm. in Hamlin 115.00. Martini comm. in Baltimore, 2nd Sendg, 48.50; Jmm. congreg. 127.00; St. Paul's congreg. 2nd Sendg., 92.25. I>. Grätzels Gem. in Baltimore County, 33.77. Gem. in Richmond, 15.00. (S.-816.52^)

For? Schwartz's comm. in Michigan: comm. in Wellsville 21.56, Chr. Harms 1.00.

To college building in St. Louis: John Moeller at New Uork 25.00. Gem. at Port Richmond, 1st Sendg., 23.00. Gem. at Rondout 50.00. k. Crämer at New Uork 5.00. Glie of St. Andrew's congreg. in Buffalo 10.00. Martini congreg. in Baltimore 95.25. Trinity congreg. in Buffalo, 4th sendg., 40.00. Jmm. congreg. in Baltimore, 1st sendg., 100.00. From St. Paul's congreg. in Allen Centre by Chr. Gallmann, Heinr. Gaus, Christian Schaper, Fr. Zörn 5.00 each, Joh. Gaus, Wilh. Wescbe 4.00 each, Christ. Franke, Frredr. Seffers each 3.00, Joh. Sckukneckt 2.00, Jacob Gallmann 1.00, Martin u. Fr. Kaucber each .50 (S. -38.00.). From the comm. in Wellsville of Cbnstoph Friedrich 20.00, Aug. Bethe, Christ. Harms sr. each 10.00, Joh. Ahrens, Christian Ahrens, Simon Dornow, Louis Dornow, Fr. Kauft mann, Heinr. Hcnnecke, Fr. Scbwartzkopf, Johann Riem, Christian Voßler, Carl Weinbauer each 5.00, Carl Jäger, Fr. Müller sr., Heinr. Wiedenroth each 4.00, Peter Freiermuth, Johann Ganter, Heinr. Horn, Christian Hornberg, Geo. Knöpfte, Heinr. Müller, Mrs. Wild. Wach 3.00 each, Heinr. Biermann, Mrs. Borckardt, Johann Bür, Peter Elflein, Christian Harms jr, Albert Link, Christian Lmk, Friedr. Pahlmann, Frau Sandelmann, Heinr. Schrader, Frau Wedemrier 2.00 each, Fr. Brhrens, Wilhelm Brandes, Ernst Geffers, Joh. Heinemann, Jacob Link, Johann Meyer, Ernst Meyer, Wilhelm Meyer, August Putzmann, Heinr. Putzmann, Jacob Scheu, Carl Schier, Wilh. Weinhauer, Leonhard Witte each 1.00, Fr. Bergmann, Heinr. Brandes, Lärs Krunn, Oito Göde, Carl Höpker, Ernst Leo, Friedr. Müller jr, Friedr., Reinebold, Rudolpb Reske, Jobann Schnitzln each .50, FrauBleher, Johann Leo, Geo. Leo .25 each, k. Zollmann 10.00 (p. -169.75). Members of the congregation in Meriden, whose names are known to God, 22.50. (S. -578.50.)

Further registered:

Martini comm. in Baltimore -410.75, Jmm. comm. 1300.00. comm. in Martinsville 285.00. comm. in Washington, tentative, 200.00.

New Uork, November 1, 1881. I. Birkner, Cassirer.

Proceeds to the treasury of the Iowa - District-:

To the synodical treasury: Pentecostal coll. from k. Mallon's congregation in Magnolia - 1.50. Communion coll. from k. Bretscher's congregation in Buena Vista 4.50. Reform. feast coll. from k. Brust's congreg. in Dubuque 5.25. Reform. feast coll. by k. Strobel's congreg. in Marion Co. 5.65. Reform. fest. coll. by k. Studt's Gem. in Luzerne 6.50. k. Horn's Gem. in Dexter 3.55. (p. -26.95.)

FornereMission:?. Händscbkes Gem. in Sumner 6.50. Tbeil der Missionsfestcoll. von den Gemeinden in Davenport und Wilton 25.05. Beikbtcoll. von k. Streckfuß's Gem. in Davenport 2.85, Heinr. Kirchenwald 2.00. G. Vogel in Dubuque 1.00. k. Horn's Gem. in Dexter 5.00. k. Thurner at Iowa City 1.00. (p.-43.40.)

For negro mission: Heinr. Kirchenwald through?. Streckfuß in Davenport 2.00.

For the Negro school in New Orleans: Wittwe Ketper through k. Aron in Robtn 1.00.

For heathen mission: Heinr. Kirchenwald through?. Streckfuß in Davenport 2.00. R. N. through k.. Weber in Victor from jr. Joh.-Gem. 5.00. (S. -7.00.)

For the seminary building in St. Louis: Subsequent from members of k. Strobel's congregation: Lina Strobel and H. Meschen each 5.00, H. and Fr. Borchert and Samuel Köhne each 1.00, E. Langebartel 1.50, Lina and Marie Schumacher and Auguste Möfchen each .50. Heinr. Kirchenwald by k. Streckfuß in Davenport8.00. k. Weber's Joh. Gem. in Victor 64.50, whose St. Martin's Gem. 8.50. k. Maaß's Gem. in Fenton (drawn 39.25) first payment, 19.25. k. Baumhöfener's comm. in Homestead, first payment, 45.67. k. Bretscher's Gem. in Buena Bist", 2nd shipment. 46.50. k. Brammer's Gem. (gez. 155.00) 1st payment, 127.00. (S. 383.42.) Subscribed for seminary building have: k. Fr. von Strohe's Gem. in Monticello 630.00. k. Mattfeld's Gem. in Lincoln Township, Calhoun County, 37.00. k. Guenther's Gem. in Boone 100.00, whose land Gem. near Boone 60.00. (S. -1210.42.)

For the deaf and dumb: A. and H. Herzberg by k. Brandt in Llarinda 1.00 each. Heinrich Kirchenwald by k. I. Streckfuß in Davenport 2.00. (S. -4.00.)

To the orphanage at Addison: by k. Fackler of s. school children at Lyons .85, of sr. Country parish 1.65. N. N. durcy k. Aron in Robin 1.00. (S. -3.00.)

To the orphanage near St. Louis: Johanna Krämer by k. Gülker in Dayton 1.00. Durck k. Streckfuß at Davenport, thank offering by Mrs. Stahmer, 2.00. G. Vogel at Dubuque 1.00. (S.-4.00.)

To the widow's fund: G. Vogel in Dubuque 1.00.?. Bretschers Gem. 4.50. (p. -5.50.)

For emigrant mission: in Baltimore: L. White at Fort Dodge 2.00. k.Brandt's Gem. at Llarinda 2.95. (S. -4.95.)

For emigrant mission in New York: k. Brandt's Gem. in Clarinda 2.95. Subsequently from k. Günther in Boone as a contribution to the mission festival coll. 1.00. (p. -3.95.)

For poor students in Springfield: by k. Baum- bösener in Homestead, s. at H. Schäfer's wedding, 10.00. H. Herzberg by k. Brandt in Clarinda 1.00, by dens. from the Klinaelbeutelkafle of N. N. .50. (S. -11.50.)

For poor students in St. Louis: By k. Günther in Boone on H. Voigt's child baptism s. 2 11.

For the Gem. in Alden, Iowa: k. Strobel's Gem. in Marion County 4.00. k. Brammers Gem. in Lowden 3.30. (S. -7.30.)

For the comm. in Nru-Ulm, Minn: k. Strobel's Gem. in Aeanon County 4.00. k. Gülkers Zionsaem. 10.00, Gem. at Dayton 10.00. k. Händscbkes Gem. in Sumner 6.75. k. Stephen's Gem. in Bremer County 8.00. k. Brammer's Gem. at Lowden 14.85. k. Semmann's Gem. in Marengo 5.00. k. AronS Gem. in Robin 13.00. A. Herzberg by k. Brandt in Clarinda 2.00. (S. -63.60.)

For k. Schocks Gem. in Michigan: k. Streckfuß in Davenport 1.00. by P. Stabmer, Miss M. Meyer, H. Oljen, I. Meyer and H. Kirchenwald each 2.00. Durck?. Güntber in Boone, on C. Peter's wedding, 12.00, Mrs. M. Zimbelmann, Grandmother Goeppinger, L. and H. Goeppmger 10.00 each, H. Schmidt, wife and daughter 1.00 each, Wittwe Baumgart 3.00.?. Studt's lot in Luzerne 59.81. k. Aackler's estate in Lvons 17.10, his estate 8.40, Th. Hödn 1 00. Subsequently by?. Fackler 3.00. k. Brammer's commune at Lowden 14.85. k. Sem mann's Gem. 12.50. k. Aron's Gem. in Robin 27.00. (p. -212.66.)

For 1*. Schwartz' Gem. in Michigan: By k. Fr. von Strohe at Monticello: Ch. Scherr 10.00, A. Balster, L. Pause, H. Tiarks 5.00 each, W. Hanken 4.00, H. Hanken, W. Grumm, Frl. M. Grumm & I. Hüll 1.00 each, H. Heeren .75, G. Hüll.50, G. Balster 2.00. By k. Brust v. some members of sr. Gem. 13.00. k. Stephen's Gem. in Bremer County 9.61. k. Strobel in Marion County 2.00. k. Semmann's Gem. in Marengo 12.50. k. Aron's Gem. in Robin 13.25. k. Reinhardt's Gem. in Vinton 16.00. k. Horn's Gem. in Dexter 8.32, whose Gem. in Ban-Meter 10.75, Mr. Rehbein 1.00. (S-- 122.68.)

For external mission: part of the mission festival coll. of the parishes in Davenport and Wilton 25.00.

Boone, Iowa, 19 Nop. '81. I. P. Rade macher, Kassirer.

For the Lutheran orphanage at St. Laut-, Mo.,

cooling since Sept. 27: Hockzeitscollecte at? -12.98. Childrens' collection at Carl Schulz's in Pierce, Nebr., 2.50. Surplus from children's party at k. Wilber's comm. to Big Cypress, Tex. 5.00. Thank offering from Ed. Jungbans in St. Louis, for happy delivery of his wife, 5.00. Wife, 5.00. By Voigt at Dissen, Mo., 4.00. Bon M. S. at Trinity Distr. in St. Louis 1.00. By Teacher Trettin at Staunton, III. from the orphan box s. school, 3.34, and 1 parthie new, and worn stuff besides some pairs of stockings from Mrs. Schwentker there. From Mrs. Engler in k. Lenks parish in St. Louis 2 woolen skirts and 4 waists. From k. Link's parish in St. Louis by Göhmann 28.00; from the Jmm.Distr. by Günther 6.40, Wilhardt 2.00, by Huning 8.80; from Trinity Distr. by Mustard 3.70, Hänichen 5.00; from Cross Distr. by Körner 2.50. From Bethlehem School in St. Louis: 1st Class 5.00, 2nd Class 2.05, 3rd Class 2.60, Lower Class 5.85. Gratitude offering from Mrs. M. in Peoria, Ills. for happy delivery, 1.00. Thanksgiving offering for Mrs. Einte at Prairietown, III.., for the recovery of little Heinrich 1.00. From the school children of teacher Seeboldt 1.00, of teacher Weiß 1.00. From I. L. Däumrr in St. Louis 3.50. Mrs. Vogt 1.00, k. Sandvoß 1.50. R. Schindeldecker 1.00. 40 pounds of coffee, part of the remainder which was left over from the mission festival in O'Kallon Grove, St. Louis. By k. B. Sievers at Cape Girardeau, Mo., Kindtaufcoll. at Th. Besel, 4.50, by Miss Müller.50. Thanksgiving feast coll. of the comm. of?. Vetter at Osage Bluff, Mo, 5.37. Wedding coll. of M. Schmidt in Collinsville, III., 6.00. From Zions Distr. in St. Louis by Göhmann 8.25. From the Sewing Society at Crete, III. by Mrs. k. Brauer 7 boys' shirts, 4 girls' skirts. From N. N. by k. I. M. Hahn at Staunton, Ills, 10.00. Hockzeits-Coll. by Mr. Klügel at St. Louis 12.85. From Messrs. Debus and Hartmann at St. Louis the necessary zi^el- stones to rebuild the oven. Wedding bill to Mr. Sckeer in St. Louis 10.25. By Mr. W. Matuschka in New Welle. W. Matuschka at New Welle, Mo. 1 cask of apple butter. From St. Paul's parish in Lowell, Mo. by Busse, Rodenberg, Weffel and Birnbaum 29.25. From Trinity D. in St. Louis by Hänichen 3.50, by Mustard 5.00. From Cross D. in St. Louis by Schumann 7.00. From Mr. Christ. Drefahl in Adatr, Iowa, thank offering for happy delivery of his wife, 5.00. Wife, 5.00. Bon Mr. Heinr. Tiemeier in Jmm. district in St. Louis 10.00. Bon Mr. H. Voß by Mr. k. Winkler in Central, Mo., 5.00. From Mrs. Louise Wettermann in Jmm.-Distr. in St. Louis, 5 pairs of woolen stockings. From Mr. Keller's school in Waterloo, III, 1.00 From Mr. Bro. Ahlemever in New Haven, Mo, 7.50. Bon Mr. W. Tepe in St. Louis 1 sack of flour. From Mr. Heege at Kirkwood, Mo. 2 sacks of flour. From Mr. Martin Sonntag in Ellisvtlle, Mo., 1ZL Bnsbel of green beans. From Augusts, Mo., by k. Sandvoß: from Mr. Goldstein, 8 ad. Calico, 6 pairs of stockings; from Mr. Oberdick 8 dd. Kattun, 2 Pr. stockings ; from Mr. Chr. Stolzer 1 dress, 1 skirt, 1 apron ; from Mr. Wißmann 2 petticoats, 3 Pr. trousers; from I. Kudrus 1 pair of trousers, 1 shirt, 8 dresses, 1 apron, 2 shirts; from Mr. F. Hiller 2 shirts, 1 dress; from Mr. Geo. Knörnsckild 5 dd. Kattun and .50; from E. Sandvoß 2 dresses, 3 Sckürzen, 1 waist, 1 skirt; from Fr. Schäfer 4 Dd. Calico, 3 dresses, 1 bonnet; from Remmert 8 ad. Gingham; from Weßler 2 petticoats, 8 ad. Kattun, 1)u M. Cotton, 1 Shirt, 2 Pr. Trousers; from Wißmann I. 1.00, Chr. Knörnsckild 2 Dresses, 2 Waists, 4 Shirts. From the comm. of k. Meier in East St. Louis, III: from Heinr. Holz 4 sacks of potatoes ; from Hrn. Barthel 3 sacks of potatoes; from Chr. Hüse- mann 1 sack of potatoes and some cabbage together with some clothes; from Aug. Nieburg 2 00. From the school children of teacher Mackensen in St. Louis 8.25. Durck k. Demetro in Perry- ville, Mo., 9.50. From Mrs. Mickael in Wentzville, Mo., .35. N. N. durck k Sckolz in Holt Co. in Holt, Mo., .25. from whose Johannisgemeinde das. 1.78. From the Gem. of k. Polack in Paitzdorf, Mo., 10.80. From the Gem. in Strasburg, III.. 2 00. From Wittwe Dorothea Webking in St. Louis l S. ck Mebl. Hockzeits-Coll. at Bro. Sckwarz's at West Point, Nebr., 2.55 and from N. N. .45, from a friend of the orphans das. a Parlbie dresses. Weibnacktscoll. from the school children of teacher Oscar E. Gotsck at New Welle, Wo., 10.00.

St. Louis, Nov. 22, 1881. i. M. Estel, Kassirer. oor. 8ck Lvli kutzzer 8ts.

For the "burned down" in Michigan

I have also received the following offerings: Receipt from the Trinity Church in Milwaukee -50.00. Durck t". Heintz m Crown Pomt, Ind, 14.00. Durck k H. Markwortb, 1st broadcast, 20.00. Durck k. Rickter at Rockester, N. A., by a comm. member 5.00. Bon I. H. Meyer at Ambra, Ind. 10 00. Waiienvater Leubner at Des Peres, Mo. 5.00, G. Greb 2 00. Durck k. H. Meyer at Lincoln, Ind, 18 00 Durck Lekrer G. H. g. Prentz of j. Sckul children for poor pupils alldier 8.50. Durck k. L. I. Gehrmann of feasts 5.00, D. Scknepp, Cb. W .lker each 2.00. Lbr. Messersckmidl 1.00. Joh. Sinblmg in Burr Oak, Mied., 5.00. Ck. Piepenbrink in South Bend, Ind... 7.00. Durck teacherBartling of members of the comm. in Addison 17.00. "Friend of the Needy" in Eldorado Iowa, 10 00. Unnamed 5 00.?. E. Beck at Jackjonville, III, 2.00, Ch Bätz, W. Bätz each 5 00, H. Wiegand, L Wiegand, K. Wckmayer each 1.00. Ser. Citizens at Rushford, Minn, 1.00. k. Hügli"

Gem. in Detroit 56.52. Durck k. C. Kollmorgen at Atwater, Minn, 30.75. Durck k. H. Lemke, 4th Sendg., 30.00 and 5 boxes of clothes, k. G. E. Buckholz at Reading, O., 2.00. By k. Seeger at Bridgewater, Mich., 43.00 ; 2nd shipment, 27.00. P. Schneider at Lenzburg, III, 2.00. H. Weiter at Buffalo, 5.00. k. van der Smiffen at Hayesville, O-, 5.00. By k. F. Kleist, 44.60. By I. Schempp, Kindtauf-Coll. at I. H. Sckellmann at Avpleton, Mo., 5.75. Durck L. I. Racktigall, 25.00. By k. I. Weieloh in Cleveland 93.00. By Kasfirer Bartling of Addison 5.00. By k. A. Wagner at Cbicago 190.00. By k. Frederking at Dwight, III, Il.50. By L. Große at Harlem 12.56. Dnrck k. Reinke in Chicago 42.70. By G. Tbieme from St. Paulsgem. in Fort Wayne 276.70, from same and Cmanuelsgem. 7 boxes of linen, clothes, shoes 2c. From the Virgins' Association of the Dreietnigk.congreg. in St. Louis 25.00. Durck L. M. Meyer in Leavenworth, Kans. from the women: M. E. 5.00, ". B. 5.00, A. R. 1.00, I. K. 1.00. E. K. 1.00, E. S. 1.00; of the men: I. F. D. 1.00, M. St. .50, R. N. .50, G. L. 1.00, M. D. 10.00, Tb. M. 1.00, G. W. 1.00, F. Th. 1.00, M. S. 1.00. Durck L. Walker in New London, Wis. 7.75. I. File inPbiludelphia 20.00. Durck k. Sigrist in Strllwater, Minn, 16.00. G. Dobler in Baltimore 10.00. Durck k. F. houses 12.00 & 2 boxes of clothes & bedding. Wittwe M. Fehr in Serbin, Tex. 10.00, Mrs. Emma Wukasck 1.00, Karl Lawitzky 2.00. M. Lucas in Two Rivers, Wis. 2.00. John Sünkenberg in RewYork 1.00. L. Albreckt in Bremen, Minn. 1.00. Bon Unnamed 2.00. By L. C. C. E. Brandt in St. Louis 40.00. Durck k. Hansen at Worden, III, 10.00. By k. I. ". Proft 16.00. E. H. at Otis, Ind. by k. A. 3.00. Reinhardt, Kindtaufcollecte at Sckwartz, 6.00. By k. I. M. Jobannes 30.00. by L. Nennet at Wyoming Terr. 5.00. by N. R. at Wartburg, Tenn. 10.00. by G. Goehringer 1.00. by B. RieS 2.00. by A. Goehringer 2.00. by?. A. Scküßlers Gem. 92.25, flour & packets with clothes rr. Th. Schöck.

For the preachers" and teachers "Widows" nnd orphans""Suffe

(of the Iowa District)

have been received:

1. contributions:

Of the gentlemen Lk. Bräuer and Ruppreckt each -6.00; Brandt and Grumm each 5.00; Baumböfener, Cblers, Fackler, Horn, Mattfeldt, Reifinger, Stepban and Seßler each 4.00; Bünger 8.00; Aron, Reindardt, Semmann and Studt each 2.00. Of the teachers: Hild 4.00, Rademacker 2.00.

Two. Gifts:

By L. Aron's congreg. -8 20. Mrs. G. Rinderkneckt 1.00. Mrs. E. Happel 1.00. Mrs. k. M. 3 00. Woman's club at Boone 10.00. District conference at Boone 12.35. Members of the congreg. at Fort Dodge 7.00. By Kasfirer Rademacker 37.71. (Summa -l51.26.)

ri.8. all moneys collected for the above purpose in the State of Iowa shall be sent directly to the undersigned.

Luzerne, Iowa, Nov. 16, 1881. Ph. Studt.

For the preacher" s "d teacher widow"" u "d orphan""Safir

(middle districts)

have been received:

1. contributions:

By L. I. G. Gckäfer -4"0 unv Ledrer I. Hafnrr 5.00.

Two. Gifts:

Durck Mr. L. H. Becker of C. Rusck meier in Evansville, Ind., 5.00. Durck L. P. Seuel. Collecte sr. Gem. at Reformation feast and his contribution 25.95.

Indianapolis, Nov. 16, '81, M. Conzelmann, Casfirer. 387 8. ölew Fersv^ 8tr.

For poor students received around derzlickem thanks of Hrn. k. Buckscka cher and his community in Warda, Tex., -9 00. through Hrn. k. Penalties in Watertown, collected from the squat of Mr. O. Grosenik (especially for Kastenhuber) 5.45. Durck Mr.?. Gräbner in St. Charles, Mo., the Collecte at the Reformation Feast, in the amount of 15.15. From the valuable women's association of the local Jmmanuels - Districts parish 23 pieces of shirts and 10 pairs of stockings. By Mr. k. Steckholz in Paters"", N. I., sent at the wedding of Mr. I. V. Wilhelmis (specifically for Kastenbuber) 4.36. C. F. W. Walther.

With heartfelt thanks to God and the kind givers, the undersigned received: for poor pupils from Dr. Sihler -6.50, collected at the wedding of Mr. Hermann Müller; for Chr. Drögemükler from the women's association of the parish of Mr. k. A. Reinke 10.00; for G. Wichmann, collected at the wedding of Mr. Fr. Bruß in Freistadt, 7.00; for C. Scklorf from the Women's Association of the parish of Mr. k. Niethammer 5.00; for G. Fischer from the Women's Association of the community of Mr. L. I. G. Nütze! 2.00; for W. Zabel from Mr. L. F. W. Pohlmann 23.00; for Horst from Mr. Ch. Wollvert 4.00: for poor students from the same 4.00 ; for poor students from the community of Mr. L. F. Kleist 5.25. (Summa - 66.75.)

Fort Wayne, November 18, 1881. H. Dümling.

The following" other contributions have been received for St. Paul's Lutheran parish at Reu-Ulm, Minn. damaged by the storm: By L. C. A. Wiegel -10.00. By k. W. Rüdiger 2.00. By k. Zürrer from Mrs. Rickter 1.00. By k. F. I. Tb. Jungck 12.75. By L. L. Schütz from sr. Gem. 6.00. Bon Kasfirer I. Rademacker from the treasury of the Iowa District 40.85. I". E. T. Rickter 10.00. By L. I. L. Daib out of sr. "em. 19.00.

Cordially thanking

Reu-Ulm, November 18, 1881. G. Reim, k.

For the ed. - lath. HsS-ital in St. LaaiS

with heartfelt thanks: From Mrs. Collaus and Mrs. Ben- der, an embroidered and patterned quilt. From Messrs. Wein- hold and Son in Perry County, Mo. throughck Messrs. Brockmeyer and Sieving, 5 barrels of mebl. From St. Paul's Parish, Lowrll, through Collectors Busse, Rodenberg, Messet and Birnbaum, 4.00. Bon Mr. Seboldt, Illinois, 1.00.

F. W. Schuricht, Kasfirer.

Received for the seminary household in St. Louis:

Receipt from the congregation of Mr. L. H. F. Grupe in Eisleben, Mon., -3.00. Receipt from the gardeners Rohlfing and Frerck of various vegetables. From Mr. Karl Kästner, 2 sacks of apples and 9 gallons of apple puree. From the Bremen Women's Association (North St. Louis) 40 Galt. Applesauce. From the missionary feast at O'Fallon Grove 40 lbs. of coffee. From Bro. Koehn and Sobn in Sheboygan 2 boxes of smoked fish.

St. Louis, Nov. 17, 1881. H. Jungkuntz.

For the English Lutheran Missiau in the West receive

By Mr. Martin Weinbold half of the Collecte at the mission festival in Frohna, Mo., -50.55.

Received

by k. G. Bernthal -5.45 Reformation feast coll. sr. Gem. for Stud. Speckbard. Gunther.

New printed matter.

Stories from Church and World on Dr. M. Luther's Small Catechism. Collected for church, school, and home by Hermann Fick. with a preface by C. F. W. Walther. St. Louis, Mo. Luther Concordia Publishers. 1881.

The many editions of such writings, e.g. Glaser's, prove that such collections of stories about the Catechism are necessary. All who have to explain the Catechism know how necessary and useful they are. The previous speaker calls attention to the following statement by Luther: "The highly famous Roman Barre says that the very best way to teach is to give examples to the word. Otherwise, where the speech is heard without examples, however just and good it always is, it does not move the heart so much, is not so clear, and cannot be retained so firmly; therefore it is a very delicious thing about the histories." There are many things to criticize about the books of this kind that have appeared so far. In part, they do not offer enough; in part, they contain much that is worthless, sentimental, and false. For some time now, one has cherished the wish that a faithful Lutheran would organize and publish such a collection. This wish has now been fulfilled. Pastor Fick is not only a faithful Lutheran, but has also been known for years as a historian. We cannot best describe the excellence of his diligent work than in the words of the previous speaker. He writes: "The author of this little book is so well known and so popular as a historian among all true Lutherans in America, and so praised, that a new history book by him needs no introduction or recommendation. .. Already his 'Luther Book', which has already gone through eighteen editions and has also been translated into the English language, has so inseparably connected the name of Fick with the history of the American Lutheran Church of this century that this name will be remembered as a blessed one as long as there will be a pure Lutheran Church in this Occident. . . This collection is of special value to Lutherans because it gives examples of every part of our little Lutheran catechism. Teachers, who have to teach the catechism in their schools, and parents, who have to teach it in their homes, cannot therefore recommend this booklet strongly enough. In using it, they will soon find what good services it will render them in treating our children's Bible in a quite descriptive, lively, practical, and urgent manner. Imbued with a true Lutheran spirit and written in a language that is understandable even to children, these stories can also be confidently given into the hands of the school children themselves and handed over to them for the purpose of reading through, so that after they have completed each piece of the Catechism, they will retell the corresponding examples themselves. But adults also will draw from it for themselves rich conversion and edification." So let the book go forth and be a rich blessing in "church, school, and home." The price of this delicious, rich (614 stories in 361 pages), and handsomely furnished book is an exceedingly cheap one - 75 cents. G.

Doctrinal Poem of the Election of Grace. Faithfully and popularly written according to the testimony of the Missouri Synod, "according to the Scriptures," and in harmony with the Confession of the Lutheran Church, by an old Lutheran preacher. Printed by Kruger Bros. of Rochester, Minn. in 1881. (Price 30 cents.)

A quite delicious little book. It contains the proceedings of our Synod of the Western District of the year 1879 in nearly one thousand (965) seven-line verses in the vernacular on 180 pages in small octavo. First always the Thesis taken from the Concordia formula is printed word for word, whereupon then the contents of the negotiations held about it, as far as these have been proto-collated and publicized, follow in flowing rhymes. Each section is preceded by a Summarium. Also, the most important quotations from the Formula of Concord, from the Apology of the same, and from the writings of Luther, as well as other orthodox Lutheran theologians, are printed verbatim and interspersed in the appropriate place. We want to give our readers only a small sample of the verses by sharing the beginning of the poem. It reads as follows:

(1) The doctrine of the election of grace is a sweet doctrine, it is a delicious food for the hungry, it gives glory to God alone, it stimulates to godliness, it gives peace, comfort and joy, if it is preached purely.

2. seek yes nods after the manner of the flesh
Cheeky to fathom,
What God nods of it reveals;
No, no, let me tie you down tight
To only what the scripture tells you;
For he who dares to fathom God Must miserably perish.

3. if you want to hit it hard, hit it hard!
Reason must remain silent here;
I'll say it again: Scripture only
Can show you the way here:
If you follow what God has revealed to you, you will be saved from Calvinist lies.

We are presenting this writing only now, because we wanted to wait until the controversy would have come to an end and the powder steam would have cleared up a little; for this "doctrinal poem" wants both to fight with the enemies and to serve godly Christians for their edification. The author is a retired servant of the Lord and servant of the Church, thoroughly experienced in the ways of the Lord and well proven in many temptations, who has devoted his beautiful gift and his last energies to serving his dear Christians in this way. Whoever buys this booklet will not regret it. It contains a priceless treasure. Especially those should read it who are heart-broken by the controversy that has arisen, so that they may be refreshed by the glorious, so comforting object of this sad controversy. The booklet can be obtained through our "Luth. Concordia Publishing House" at St. Louis, Mo. for the price of 30 cents. W. [Walther]

For the Christmas party.

Liturgy for a Children's Service for the Celebration of the Holy Christmas, presented by Friedrich Lochner, Pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred -2 50 plus postage.

To baben in the "Lutb. Concordia Verlag" (M.C.Bärbel, Agt), cor. ok Alirrmi 8tr. "nck lockisnu äve., 8t. Louis, Ao., as well as in L. Volkening, 904 Rortk 5tü 8tr., 8t. h-oui", Icko.

2. hymns to the "Liturgy for a Children's Service for the Celebration of the Holy Christmas," presented by Friedrich Lochner, Pastor Price: the booklet 10cents, the dozen $l.OO, the hundred §7.00 plus postage.

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The Lutheran Calendar. Published by Brobst, Diehl & Co. Wentown, Pa.

This calendar contains the popular statistics of the Lutheran churches of America, probably the most accurate available. The quality of the reading material, most of which is very good, is evidence of an expert hand. Price 10 Cts. G.

'Twelve pictures from the Reurn Testament in color print. Published by Brobst, You! & Co. Allentown, Pa.

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Aur the letters, which Mmbeilunaen for da" sheet decalcify are to the Nr- daction, all other" but, which business". Orders. Cancellations. Money etc. are to be sent to the address: ,, Onkft t ewvoreji"-Vering" löl.O. Unrtk'l, ^xe ntj, Cmner ol dliami Street L Inckinui" brenne, 8t. lxniis, 5lc>., other, "send. - In Deuklchland this" blakt to bkitehe" of Heinrich I. Naumann. 36 Virna Street. Dre "den.

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Vol. 37. St. Louis, Mo., Dec. 15, 1881, No. 24.

Invitation to a Merry Christmas Party.

Luc. 2, 16.

The shepherds saw the child not only with their outer eyes (such a sight would have been of little use to them), but with the inner eyes of faith. And because they had heard from the angel that this child was born to them, they undoubtedly took him up in their arms like Simeon, embraced him with love, kissed him, and pressed him to their breasts, even into their hearts. The wise men who, guided by the star, had come to the manger of Christ, adored him, and certainly also the shepherds, who had seen the brightness of the Lord around the angel.

Let us also look at the child, and we shall see the most beautiful child, the most blessed child, a very special child.

Of Moses it is said that he was a fine child; but of this child formed by Moses it is said in Ps. 45, 3. that he is the most beautiful of the children of men, and that his lips are lovely. He is the fairest because of the Godhead; because Ps. 104, 1. is said of him, Thou art fair and gloriously adorned. For what is more beautiful than God, from whom all beauty comes? He is the most beautiful because of mankind, because his body also is beautiful, and his soul is pure from sin. This is the highest beauty in the sight of God. If we then love beauty, why do we not love this most beautiful child?

There is nothing more beautiful than a child who smiles at everyone and holds out his arms to all. The Son of God wanted to be born like a child, so that we would know that he brings us all grace and happiness. According to Exodus 19, he appeared at the time of the law, but it was a terrible appearance; therefore the Israelites were terrified and fled. This, however, is the most delightful of all appearances, when the Son of God manifests himself as a babe; from which we learn that all things are now brought to peace, and that God is reconciled to us. For how should he be angry with man, when he beholds the human nature of his Son, whom he only loves?

Let us draw near to the cradle of this babe, and we shall find such a babe as was not yet born, neither was ever born.

will be. For the angel said of him that he was the Savior and the Lord. Great and strange is it that this child is born of a virgin; ... but even greater and most strange is it that this child is in unity of person true God and true man ... Other children are weak in strength, but this child is the strong hero, Isa. 9. because he is in unity of person the Son of God, given to us. Therefore he can also be our Saviour, because infinite power and divine strength is required for the work of beatification.

If then we have looked upon this child with the shepherds of Bethlehem, let us also embrace and kiss him with love, Ps. 2:12, and let us set him in our hearts and say:

Ah, my dearest JEsulein, make thee a pure gentle supplication, To rest in my heart's shrine, That I may never forget thee.

Therefore hath he not room in the inn, that he may find room in thine heart.

When the Son of God was born on earth, angels came down from heaven, not one or the other, but the whole multitude of the heavenly host, that they might see this greatest miracle and praise God. The miracle was so great that men could not praise and proclaim it with sufficient dignity; therefore the proclaimers of it came down from heaven. If then angels praise God for such a miracle, even though he was not born to them but to us, how much more fitting is it that we men should praise God for it?

Let us unite our voices on earth with their rejoicing, that we may one day be united with them in heaven.

The Saviour who is born to us is the eternal Son of the eternal God, the almighty God, One Being with the Father and the Holy Spirit. Therefore, our blessedness is securely and firmly in his hands.

How could God have testified to his mercy towards us more clearly than through the incarnation of his Son! Through sin we had lost our

We have lost the highest treasure, God Himself, but in Christ we have received it again, because the Son of God is given to us. A little child was born to us, but it was not little that he brought to us. The Son of God is given to us, how should not God with him give us all things? Rom. 8:32 If we could believe this with all our heart, no hardship of this life could trouble our soul. O what a consecrated stable, in which so great a treasure of goods is found! O what consecrated swaddling clothes, in which the most precious gem is wrapped! But rather, what a consecrated heart, which with true faith embraces this Child born to us, this Son given to us! To us this child is born, to us this Son is given; therefore all that he has brought with him in his birth from heaven to earth is ours. But what has he brought to us? All the angels came with him to earth, therefore he brought with him the abundance of heavenly goods. He was born to us, and therefore all that he acquired through his work and suffering during his fine life on earth is ours. But he has earned for us the grace of God, forgiveness of sins, righteousness and eternal life.

To this our Savior, who was given to us, who was born to us, be praise, honor, and glory forever and ever. Amen. J. Gerhard, Homil. s.

(Submitted.)

"Jewish mission."

(Conclusion.)

IV. How the mission to the Jews is to be attacked on our part, after we have recognized its necessity, possibility, and the special reasons for the obligation of the orthodox church, we will consider in the following. 1) In the synodal resolution of the General Synod at Fort Wayne of 1881, mentioned at the beginning of these essays (p. 78), it is said, as it were, presuppositionally, that "every Christian proves himself to be a right missionary to the Jews in his environment. If this were already the case among us, the task of "first awakening interest in our congregations for this mission" (ibid.), which is to be dealt with later, would soon be solved, indeed, the "mission of the Jews" would soon be a reality.

The beginning of this work should already have been made among us. But honestly we must confess that this is lacking among us. Not only not all, but exceedingly few Christians prove to be true missionaries to the Jews in their surroundings. However powerful the testimony of true Christianity may be, it is not enough without the testimony of the mouth, without the word of defense of the truth. To put it plainly and briefly: our beginning is that "every Christian should prove himself a true missionary to the Jews in his own environment. How? Strike up a conversation with the Jewish merchant who comes to your house uncalled, indeed often as a truly "uninvited guest," or with the merchant at whose house you are staying, or with the traveler next to you. Whether he is a "Israelite" you need not ask him. Thou seest it, and hearest it. Ask him: Why do you not believe in the Messiah? If he answers: Because your "Messiah" is not the right one; ask further, Why, since the rejection of that "prophet, mighty in deeds and words before God and all the people," are your people under the manifest wrath and judgment of God, without prophets, priests, and kings, without a fatherland, without a temple, without sacrifices? Your "sins" of former times have not been punished so horribly, mercilessly and endlessly! Your "Babylonian prison" lasted only 70 years, and then God also gave great prophets and through them consolation and promise and subsequent help! But now you lack all this! - No Jew, no matter how quick-witted and obdurate he may be, can give a reasonably adequate answer to this. The power and force of these questions and the impotence of their Jewish unbelief and misbelief can be felt in the exceedingly lame attempts to reply. "If they," says Luther, "will name one or some" (sin as the cause of this outrageous popular affliction) "I ask most kindly: you will hasten to ascribe the same to me! Then I, old fool and merciful Christian, will quickly have a stone knife made and become a Jew, and should I ... ...to have my nose and ears cut off. But they cannot - that I know - name any!" (Erl. 31, 420.) If you yourself, by the grace of God, sit in the saddle of good scriptural knowledge, then take some Messianic main saying, e.g. Gen. 49,10. or from Ps. 22; 110; Isa. 53; Dan. 9, 24. (cf. Erl. 32, 195-218 with enumeration and refutation of 10 Jewish lies; - 32, 210. 271 ff.) and tie short questions to it. E. g., to the first-mentioned saying the question (very richly alternated by Luther in several writings): Was not the time which your Jacob, the patriarch, stated just that of the appearance of our Messiah? Was not then "the scepter stolen from Judah"? Have ye not had "Masters" until then, but none since? Name One to whom (so voluntarily, without compulsion) "the nations cleave"! The "Hero" is Jesus of Nazareth, who died on Calvary, and, as your fathers of that day could not deny, gloriously rose again. (NB. In the writing "Of the Shem Hamphoras and of the generation of Christ" (Erl. 32, 275-358), Jewish concessions of this kind from ancient times - admittedly in league with Jewish lies and fables - are cited). "But because the Jews are fond of slipping and fluttering from one thing to another, when they feel that they are struck, ye ought to firmly persevere." (Erl. 31:421.) And if thou, dear Christian, put a "thorn" into the Jewish conscience, this very "thorn" may become the blessed beginning of it, that he who is thus thorned may know Him into whom his fathers thorned, and who also for him has given his life to the Death's power taken away, that he too might triumph under Golgotha's cross: "Death, where is thy sting? Hell, where is your victory? But thanks be to God, which hath given us the victory through our Lord Jesus Christ!" But if I accomplish nothing at all, sink no "sting" into the Jew's heart, which seems so sting-proof and bullet-proof? Dear reader, may you really venture this objection? But if thou, which thou canst not at all see and judge, hast really "done nothing," yet thou hast acted according to the word of thy Lord: Ye also shall bear witness of me! His is the word, his the work, his the success! You are not responsible for the success.

The foregoing is not a template, but a simple sample, taken from life, of how one should "attack" it in order to prove oneself as a Christian in one's environment as a true missionary to the Jews. And - as I said - this is our beginning. Then the work of a Lutheran mission to the Jews, to be striven for with God's help, begins in a genuinely biblical, mustard-seed-like, God-achieving way. Started in the narrowest circle, expanding to the larger one from within!

Here, however, a special reminder with regard to earlier and later excerpts from Luther is permitted and especially recommended to Amtsbrüdem! The same man of God, who, after 20 years of sad experience with Jews, complains almost hopelessly and often bitterly about the unbending Jewish stubbornness, has not dealt with any Old Testament text without the wish: "whether I might perhaps also provoke some of the Jews to the Christian faith" (Erl. 29, 46.), and in the 2nd part of the writing "That Jesus Christ is a born Jew" 2c., expressly treats: "how to deal with the Jews in order to convert them". (Erl. 29, 60.) Of the treatment formerly meted out to them under the papacy ("has made of the Jews double-minded un-Christians" 2c., 44,366) Luther says: "That he who had been a good Christian might well have become a Jew. And if I had been a Jew, and had seen such dolts and gags governing and teaching the Christian faith," he would not have become a "Christ. "I have heard it myself from pious, baptized Jews, that if they had not heard the gospel in our day, they would have remained idiots under the Christian cloak all their lives.... I hope that if one deals kindly with the Jews and instructs them neatly from the Holy Scriptures, they will be able to live in peace.... I hope that if the Jews are dealt with kindly and carefully instructed from the Holy Scriptures, many of them will become true Christians and return to their fathers' faith, from which they have only continued to be deceived. They will only be frightened further by the rejection of their beliefs.

After recalling the compassion of the apostles towards the "Gentiles", Luther continues: "If they have acted so brotherly with us Gentiles, we should again act brotherly with the Jews, if we might convert some; for we ourselves are not yet all converted, be silent then! (Erl. 29, 47.) When this much-deceived and much-troubled hero of faith complains of the "bitter, poisonous, blind heart of the Jews" and - judges: "What God Himself does not mend with such cruel blows, we shall leave unimproved by words and works," and refers to Pharaoh's hardening (Erl. 32, 102), and even asserts that "the Jews neither err nor are deceived, but maliciously and wantonly deny and blaspheme the known truth against their conscience" (32, 149), we should not let such disappointments rob us of our desire, love, zeal, and enthusiasm for a work that is to be initiated among us and our people from the outset, but only False hope and enthusiasm should thus be nipped in the bud, and true sobriety should work in us! - The objection that this remark would become superfluous if one did not quote such disheartening words of Luther would require the mutilation and falsification of Luther. We (Lutherans) keep it with the whole of Luther! And he does indeed repudiate "disputing," but he does not repudiate "witnessing," for that is what Christ commanded.

2) The sermon, the public proclamation of the Word, take into consideration the work of the mission to the Jews! How many pericopes, epistles as well as gospels, not only make this possible, but require it! Our hearers should and will, when they make proper use of such texts, come to the realization that recently, when I rode sixty miles to a mission festival to take advantage of the good opportunity to speak about the mission to the Jews, an old peasant summed it up in the memorable words: "It is true that the Jews are also human beings, and are more dear to us than the Gentiles, and we should see to it that we convert them to the Lord!" - Our listeners are to be made aware of the still unresolved debt of love we owe to the poor Jews. Who does not feel pity for the degenerate children of noble parents from whom he once enjoyed benevolence? We know and love the "father of the faithful," who rejoiced ("was glad") "that he should see the day" of Christ (John 8:56). Yes, we are nearer to him than his apostate children. But we wish to see the prodigal son returned, and not to act upon him as his brother did in the likeness (Luc. 15:28-30), but to rejoice with the angels of God over a sinner that repenteth (v. 10). Let us also open wide the doors of our church to the Jews. Yea, go after them, invite them, consider the occasion, and buy out the time. How suitable, for example, is the Advent season to describe the person, office, and who of Christ on the basis of Old Testament texts! Christ on the basis of Old Testament texts! "But whether the Jews would be angry that we confess that Jesus is a **man and** yet a true **God,** we also want in time to test the Scriptures strongly. But it is too hard to begin with! Let them first suck milk and first recognize this man Jesus as the true Messiah. Then let them drink wine, and also let them know how true God is. For they are too deeply and too long deceived, that they must be dealt with cleanly, as it is all too imaginary to them that God may not be man!" (Erl. 29, 73 f.)

3) Preaching at mission festivals has a special opportunity here. A weak beginning has been made. First of all, this work of the mission to the Jews is brought to our congregations. The Gentile and Negro missions need not suffer as a result. If at 100 mission festivals in one year the matter were treated quite convincingly and stimulatingly, should we not in a few years, with God's help, be ready to attack the work itself in His name? Possibly on the part of the Synodal Conference?

4) Our dear friends at home, the "Lutherans" and the "Missionary Dove," will probably allow a word now and then for this cause, which is certainly pleasing to the Lord of the Church, because it is commanded by Him and therefore also beneficial to the Church itself (for love grows through the love we practice). But, of course, a paper exclusively devoted to the mission of the Jews is one of the next goals to be striven for in the work. - Here, first of all, to the tax of truth

and justice to an already existing sheet, from which statistics are already borrowed in these essays and a story for "Missionary Dove". "The Friend of Israel," by Pastor Werber, published monthly since January 1880, has the merit of being the first German-American Protestant Jewish missionary paper. Ardent zeal for the cause, exact knowledge of the Jewish character, obviously rich experience in this missionary field, highly skilful apologetic use of Old Testament texts, gripping and moving - true - stories from the more recent Jewish mission, and suchlike merits and achievements make me lively regret not being able to unreservedly recommend this "Friend of Israel", worthy of its name, to all friends of Israel. But the question of the "general conversion of the Jews" and what is connected with it, and which has been partly set forth in these essays under III, does not find here either that answer which we Lutherans give on the basis of the Holy Scriptures according to the understanding of our confession. Incidentally, the "direction" of the "believing union" is that of the paper, without, by the way, being in the service of any church community as such. A paper addressed to Jews and for Jews would be a great power! - But I see shrugs of the shoulders and hear sighs like, "Another new paper!" If we could do the thing enough without one, indeed, we should refrain from a new one. But every reader of our papers understands that our "Lutheran," for example, is not a paper for the Jews. Many things must be said there - and for our benefit and piety - that a Jew neither understands nor can tolerate. But as long as we do not approach Israel "according to the flesh" in any form, we have no mission to the Jews. - Sooner or later a paper for this purpose will be necessary, if we are to take seriously the work we have just begun. Until then

5) "Tractate" should fill this undeniable gap! Here it may be permitted to refer once more to the rich treasure in Luther's writings. In the Erlangen edition the most important pertinent writings are: 37, 1 ff. "Of the Last Words of David"; - 104 ff. "The Psalter German, after the manner of Hebrew"; - 41,186 ff. "An Epistle from the Prophet Jeremiah of Christ's Kingdom" ff; - 29,45 ff. "That Jesus was a born Jew" 2c. (most apologetic); - 32, 99 ff. "Of the Jews and their lies"; - 275 ff. "Of the Shem Hamphoras and generation of Christ";- 31, 416 ff. 'Against the Sabbathers' (the last 3 strongly polemical); - 62, 352. (In the "Table Talks"') "Of the Jews"; - 63, 360 ff. "Preface to Sutel's Gospel of the Cruel ... Destruction of Jerusalem"; - 65, 186 ff. Admonition against the Jews"; - 44, 358ff. "on Match. 23" (in part). But even apart from these, all exegetical writings on Old Testament books contain such rich material of astute refutations of Jewish "glosses," of insurmountable proofs that Jesus is the true Messiah, e. g. chronologically (concerning the question of time), that hardly anything better is conceivable for the defense of evangelical truth and history. And in this, according to the word "All is yours," the whole history of the world must serve sacred history. Here is the source of Jewish missionary tracts. Of course, as already indicated above under No. III. we cannot give the Jews the unchanged Luther in their hands. We must cast the old metal in new mould, but the silver chimes of truth. In league with this, and for this very purpose, we have, above all.

6) To spread the Holy Scriptures of the New Testament, especially in the new Hebrew translation. 6) To spread the Holy Scriptures of the New Testament, especially in the new Hebrew translation, whereby one is not to regard denials of the authenticity of these books as crutches, although such denials can only convince the mind, but not overcome the heart. Only God's Word can do that. Tischendorf's "When were our Gospels written?" should be popularly shaped and disseminated for the benefit and service of the mission to the Jews, all the more so since Tischendorf proceeds quite impartially on the basis of the oldest testimonies of church history in a thoroughly historical and factual manner.

7) Finally, we need a missionary to the Jews. In the above-mentioned Synodal Minutes, it is already in the thought: "to go after the unfortunate Jews by appointing at least one actual missionary to the Jews." Let us first ask - commanding the matter even to the Lord - concerning the principles:

a.) what and how this future missionary must not be, or may not be? Not a baptized Jew! The hatred against the *Meschummed* (apostate) is greater than that against us *Goyim* (="Gentiles"). Otherwise one desires tribesmen as preachers for the people in question. We desire and ask for our negro mission here and later - God grant it - in Africa: blacks. And rightly so. But to the Jews, no Jew! The missionary of origin can hardly be an older man, for he does not learn as easily as a younger man. And he must - possibly - "study" Talmud and such ghastly stuff; for his hearers come to him more with that than with "Moses and prophets." To refute their "glosses" (Fündlein) he must know them. To know them, he must learn. In order to be able to learn such things, he must still be young and robust. Oh, would that the Lord, whose "property" was once Israel, would awaken young men in Watertown and Fort Wayne, Milwaukee and St. Louis to this!

But b.) what else must the person in question be able to do and be like? Besides general talent, ability, and the like, he must possess a proficient knowledge of Hebrew. Ignorance of it makes one a "barbarian," knowledge a "friend. The Jews therefore had and still have "great respect" for the "great doctor. Their language is, after all, their noblest treasure, and what theologian, versed in it by God's grace, would begrudge them this joy or diminish it? It is and remains the most venerable language on earth since the Babylonian tower was built, as simple as the language of a child who forms his first sentence only from a noun and a tense, e.g. "to have cake," - and yet so deep and rich that the eternal thoughts of God find holy expression in it! What a pity that so many "theologians" do not continue in this after their "examinations"! - But we hasten back to our "missionary." The same must, as Luther points out, "meet the Jews"" only "with strong arguments (reasons)," e. g., "Jer. 23:5, 6." "This argument the Jews cannot solvir (=resolve). And because they do not want this Christ, they must give us another king of David to reign, because the sun and moon shine." (Erl. 62, 363.) But still he must make very modest claims at first in the sermon. In proof of Luther's extraordinary wisdom and moderation serve the following memorable Words, partly continuation of the above. What is to be done "if a young man should come to thee, not poisoned nor hardened, whom thou wouldest bring to Christ"? "Although it is a necessary article to believe that Christ is the Son of God, yet I would first keep silent about it, and so direct and send myself against him, that he might first gain a love for the Lord Christ, and say that He is a man.... sent of God, and what good God hath done through him, the man. If I now bring this into his heart, so that he burns and has love and desire for Christ, I will also bring him further, so that he believes that Christ is God. So would I deal with him... ...that I might kindly bring him to believe in Christ. But if he were stiff-necked and would not listen, I would have to let him go!" (Erl. 65, 125. f.)

c.) But how can and should the missionary in question approach the Jews? Just as our entire mission in this area would be a truly ecclesiastical one with God's help, i.e. starting from the church as a community - as opposed to individuals or associations - and founded, supported and sustained by it with prayer and gifts, so too the work of the missionary should begin in connection with the local congregations in question. For example, in B. there is a congregation that belongs to us. The pastor also knows Jews in the city - at least civically. He brings the missionary to them. Preparations have already been made in the congregation. Individual Jews who are visited are invited. The missionary preaches a sermon to and for the Jews - preferably on the basis of a Messianic main passage. He offers himself for individual discussions with Jewish listeners after the service outside the church. So he stays for a while in L. If the Lord opens a door for him there, he has "profession" here for the time being. He directs those seeking and accepting instruction to the OT pastor as soon as possible, that is, not too early. Then he goes to 6th, v. and immediately. After circumstances, he returns to the cities thus visited and resumes the work begun. Thus in time a smaller and larger circle will be formed. Fostered brethren from among the hearers, especially if personally familiar to the "proselytes" (which matters more to "Abraham's" proud "sons"" than to us ,,*Goyim"*), can render great service here. Gradually - from the not too hurried "baptism" (before which no promises are to be made, as much as after the same necessary support occurs (Luther, Erl. 32, 236) the "proselytes" enter the realm of the local church, but will in most cases take up the pilgrim staff of the patriarchs.

d.) These hopes and suggestions here alluded to would be most likely to be realized in places where there are no "synagogues," that is, no "rabbis"; for these, as Luther often complains, are the "tyrants" of the Jews. "Deut. 17, 8. ff." "hie ist's beschlossen" (according to rabbinical scriptural twisting): "that all things whatsoever the Rabbins say, a Jew shall believe, and not depart from them. Therefore they now say: they must believe their rabbis, if the same said: the right hand would be the left.... Even the three Jews did the same to me: when I wanted to urge them to the text, they said: they must believe their rabbis"... (Erl. 32, 284 f.). In one of our northern communities Jewish children went to school and learned the catechism.

The task of these essays is not to work out a plan for the mission to the Jews, but to stimulate this work in our congregations. May others, who have more wisdom, knowledge, zeal and efficiency, follow up the weak approach and attempt with stronger achievements, practical advice and the like! But let us all pray - in view of the poor Jews as well as of the near and distant Gentiles: May your name be hallowed! Thy kingdom come! Thy will be done! - Therefore my petition and counsel would be that they be dealt with carefully and taught from the Scriptures, so that some of them may come to you. But now we only drive them by force, and deal with lying witches ... that they are taken for dogs, what good shall we do to them?" (nowadays: to joke about, to ridicule in image, word and deed) "Item that they are forbidden to work among us, to handle and have other human fellowship, so that they are driven to proliferate, - how should that improve them?" (Nowadays: avoid, keep silent:c.) "If we want to help them, we must not follow the Pope's" (or Henrici's, etc.) "but the Christian law of love, and accept them kindly, let them advertise and work with us, so that they may gain cause and space to be with and around us, to hear and see our Christian doctrine and life. Whether some are stiff-necked: what is the matter with that? We are not all good Christians either! Here I will leave it this time, until I see what I have wrought! God give us all his grace! Amen!" - (Erl. 29, 74.)- st. -

(Submitted.)

"How shall I receive you?"

Where is there in this holy time of Advent? Where is there a Lutheran house of worship, a Lutheran parish school, and a Lutheran family full of joy during this holy season of Advent that does not sing this crowning Advent hymn from the post-Reformation era over and over again? Who, while praying and singing this hymn, does not realize again and again that his heart begins to green again and again to the praise and glory of the incarnate Saviour?

It hardly needs to be remembered that the song is closely connected to the Gospel of the 1st Sunday of Advent, Matth. 21, 1-9. Right reception of the Saviour of the world, who once came into the flesh, who comes to us spiritually from one church year to the next with the rich goods of His house and who will once again come visibly for our complete redemption - that is approximately the main content of this song. B. Strauß gives the content and train of thought in the following words: "As if he (the poet) saw the Lord approaching him through the palm-bearing and May-bearing crowd, so that he might make his home with him; so the pious poet stands there at the beginning of the song in reverent joy, uncertain how he should receive the high guest. Ah, he does not know, unless the divine comer (the God-man) himself enlightens him about it (v. 1). But with joyful praises and hymns of praise, with every service according to his ability and knowledge, he will receive him (v. 2). And how could he praise him more highly than by recounting all the unspeakable benefits which the Lord had already brought him by his first coming to earth (vv. 3 and 4)? And what drove him to this from heaven? Nothing but that love, with which he so firmly embraced the afflicted world (v. 5). And now, too, heartbroken Christendom needs him again. Therefore the poet turns to it, calling: "Remember his love and be undaunted! Help is at hand, here stands he who restores and comforts your hearts (v. 6). O do not worry how you will draw him near! He comes of free love to end your trouble (v. 7); the spiritual, -- for he takes away the guilt of sin, and assures the children of God of their eternal inheritance (v. 8); the bodily, -- for he will scatter the enemies; all enemies are powerless against him (v. 9). With a reference to the last coming of the Lord to judgment, with a longing sigh for the blessedness of the heavenly chamber of joy, the rich contents of the song close."

A consoling heart-aching song, then, of Christ's threefold future - of His future into the flesh, into the heart, to judgment.

Among his contemporaries, Paul Gerhardt understood best how to sing about Christ's future, this confessor of Lutheran truth who had been well tested in the horrors of the Thirty Years' War and was unbending in the face of princely tyranny of conscience, despite all his other leniency, and who is probably to be regarded as the greatest poet by the grace of God after Luther. Whoever sings and prays Luther's and Paul Gerhardt's songs diligently, will certainly agree with the verdict of the godly mother of Hippel, the Königsberg songwriter, when she used to say to her son: "After Luther, I must confess to knowing no better songwriter than Gerhardt. He and Rist and Dach are a cloverleaf, the selected armament, Luther, however, the root. Gerhardt wrote during the church bells, you might say. He was a sojourner on earth and everywhere in his 120 songs is sown solstice. This flower turns steadily toward the sun, and Gerhardt toward blessed eternity."

The song appeared in 1653; its origin, however, is said to date back to the time of the Thirty Years' War, as also the consolation verses 6, 7 and 9 seem to refer to those tribulations. Johann Crüger, who, along with Joh. Georg Ebeling, was another me as a musician in the invention of melodies for Gerhardt's songs, composed his own melody for this song in 1653. However, it did not gain ecclesiastical validity, as it was preferred to sing the song to the melody of "Valet will ich dir geben". Who does not still like to sing and hear it to this tune? provided that it is sung at a lively tempo. - It should also be mentioned that the song has been translated into English several times.

For almost all of our best hymns there are song stories that show us living examples of the glorious effects these songs have on individual souls through the Word of God contained in them, and how the Holy Spirit uses them in His ministry of remembrance. In his "Liederkunde" Hase tells the following story about our song.

Once, in a village, a man fell so ill that even the doctor who had been summoned, a very skilful man, declared that the sick man was irredeemably lost. Nevertheless, he did everything in his power to save the sick man, as did the attendant, but, as it seemed, without success. This touched the hearts of his relatives deeply, but one of them, who was especially fond of the sick man, remembered the words: "What is impossible with men is possible with God. lich!" Then he asked the other relatives to gather with him around the bed of the sick man who had already been abandoned; they knelt down and prayed fervently to the Father in heaven that he would have mercy on them for the sake of Jesus Christ and, if it was his will, provide help. Soon after, the local surgeon came to take the place of the doctor in his absence. He said, when he felt the pulse, that in 4 to 5 minutes the sick man would be a corpse. One could not think otherwise, because there was almost no sign of life left. Nevertheless, the interceding relative did not lose hope. With faith and determination he said, "The Savior will surely help." - And what happened? Two days passed without a sound being heard from the sick man. Suddenly the sick man moved and asked in a loud voice, "Sing to me the song, How shall I receive thee!" As they hesitated in consternation, he himself began to sing in a loud voice. It was 11 o'clock at night. After this song had been sung and God had been praised for its rendition, the sick man was given something strengthening, and the Lord blessed him in such a way that his recovery progressed rapidly, and the convalescent was given another ten years to live. The doctor and the surgeon freely confessed that such a case had never occurred to them in their practice, and that it almost made them insane in their science. The sick man, however, pledged new loyalty to the Lord from that time on. F. L.

(Submitted.)

In honorary memory of the blessed pastor Th. J. Brohm.

If anyone belonged to "the quiet ones in the country", it was the blessed Pastor Brohm during his life on earth. Whoever had only a little contact with him must testify to this. Not only was he silent and spoke almost only when he had to speak, but he also "led a quiet life in all godliness." Many a man may be silent because he cannot answer for himself, because he has no knowledge, but this was not the case with the blessed Brohm; for he was a very well endowed and instructed man, who knew well how to speak. But he weighed his words on the gold scale. He was silent in all the cross which the Lord laid out for him, and grew strong by "being still and hoping." He endeavored to bring peace and rest to the souls of his hearers by the preaching of the gospel. He certainly prayed diligently:

> "Help me that I may speak always, Wherewith I may endure. Let no vain word proceed from my lips. And when in my office I must speak, Give strength to the words, And emphasis without displeasure."

Although he, who had never in his life made a record of his deeds, would prefer that nothing be reported of him after his death, the memory of the righteous man should nevertheless remain blessed. And I have therefore been asked, as one of his oldest friends and former fellow student, to give some notes of his life.

He saw the light of day on 12 September 1808 in Oberwinkel near Waldenburg in the Kingdom of Saxony, where his father Georg Friedrich Brohm was a Lutheran.

was a Gelatin Lutheran pastor. In the holy. Baptism he received the names: Theodor Julius. He lost his mother Johanna Magdalena, née Günther, already in the third year of his life. His father remarried and in a curriculum vitae written in Latin, which he had to submit to the Oberconsistorium in Dresden before his examination as a candidate, he praises his stepmother for having been devoted to him with true motherly love. Who should not have turned his heart to such a quiet and obedient child as he was? In spite of his position, his father taught him as he grew up and prepared him for the Latin school in the city of Altenburg, where he attended the classes of the Gymnasium under the learned director Matthiä from 1821 to 1827 and was finally dismissed for the university with a good report in regard to his diligence, his knowledge and his moral conduct. During his time as a student in Altenburg, his father died in 1825, so he now also became an orphan without a father.

At Easter 1827 he was enrolled and accepted as a student of theology at the University of Leipzig. At first, he attended the philosophical and philological lectures, as is usually the case, and at first he did not know the difference between the rationalist and believing professors of theology and also took lectures from rationalist theologians, such as Tzschirner, Rosenmüller, Winzer and others. Later, however, he learned to pay attention to God's word, since he read the Bible diligently in the primer, and now attended only the lectures of the believing professors, such as Tittmann, A. Hahn, Lindner senior. Likewise he joined the Christian students and therefore had to bear the ridicule of the others. If he had been quiet and withdrawn before, he became all the more so now that he went into his innermost being and especially sought to become certain of his salvation in Christ through righteous repentance and faith.

At that time, his little life story writer also got to know him, loved and respected him, and formed a close friendship with him and with other Christian students, some of whom emigrated to America with him and are still preaching, a friendship that has continued into old age and death. I remember with joy the time when I lived together with the Blessed in a house in Leipzig. In the Grimmaische Vorstadt an old lady had a house in a garden. She rented out some rooms to students, but only, as she explained, to "quiet" students. The blessed Brohm lived with her and was held in high esteem by her, especially because of his quiet nature. That is why I was also given a room on his recommendation. Every day we spent time together, studied together, and shared our spiritual experiences.

Brohm had already passed his Candidateneramen in Dresden before the Oberconsistorium in 1832 and had returned to Leipzig to pursue private studies. Through inheritances he had the means to be able to study privately for a longer time. At that time he studied with great diligence the articles of the Christian faith by Martin Chemnitz and read daily in the Hebrew and Greek Bible; in particular, he recited every morning a Hebrew Psalm or the Hebrew words by heart, which he did not yet know and which he had written down on a piece of paper. During the time of his examinations in Dresden, he had been the Evangelical Lutheran pastor at the He became acquainted with Martin Stephan in the church of St. John there, whose congregation was Bohemian, and was attracted to him by his powerful sermons and his adherence to the confessions of the Lutheran church. He therefore moved to Dresden in 1834. Here, too, he lived in the greatest seclusion and silence without an office. He only helped out a friend who had a private school and preached from time to time, especially when Pastor Stephan was at the baths in the summertime.

Dr. Rudelbach, who was then Consistorialrath in Schönburg, asked him to apply for a pastorate; but he did not do so on Pastor Stephan's advice, who did not want him to commit himself, since the long-planned emigration of Saxon Lutherans to North America would take place soon. And in the autumn of the year 1838 this emigration of about 800 persons really came about. Brohm traveled with Stephan on the ship Olbers and arrived happily over New Orleans on February 19th of the year 1839 in St. Louis. Probably because he was so quiet and discreet, and because he was also held in high esteem by the emigrants for his Christian earnestness, he was made his amanuensis by Stephan. Our Brohm knew nothing of the evil ways which Pastor Stephan was already secretly pursuing at that time; for otherwise he would soon have withdrawn. Truth in his whole being and the most scrupulous conscientiousness and hatred against everything made and hypocritical belonged to the basic features of his character. God exposed the hypocrite Stephen, and delivered the whole great community from dangerous soul tyranny, just at the time after they had purchased several thousand acres of land in Perm County, Missouri, for residence.

Besides 4 pastors and 6 candidates of the holy preaching office, Brohm was also on the new, undeveloped settlement. He wrote to the pastor assigned to him, Wyneken, in and near Fort Wayne, asking if there was any sphere of activity to be had for him and other candidates near him. The letter went unanswered, as Wyneken had just then traveled to Germany. He was therefore advised by the pastors to start a college in connection with other candidates. In God's name he went along with this. And in order to become even more proficient in the English language, which he had already begun to learn in Dresden, he went to a public school as a pupil until the new college, a simple log house with four acres of land, had been built. In the late fall of 1839 the college building was solemnly dedicated and started with 9 pupils. All of his initial assistants, the then Pastor Ferdinand Walther, Candidate Fuerbringer, and the Clerk of this, were soon called away from Perry County. Brohm therefore continued the college alone with the aid of the same Pastor Löber until the year 1843, when, through the agency of Pastor Grabau, he received the call from a small Lutheran congregation in the city of New York.

He accepted the same as a divine one, moved there, after he had previously married his surviving widow, Mrs. Johanna v. Wurmb, née Zahn, with whom he had 3 underage stepchildren, and took up his office there on March 31, 1843. The congregation consisted of only 11 voting members. In a small hall, church services were held every Sunday and school during the week. With all faithfulness and conscientiousness, under many a cross and hardship, he has been there. worked himself for 15 years. For 7 years he had no school teacher, so he kept the school himself. No one has ever heard a complaint about this from his mouth. He bore everything quietly. It was a special cross for him for a long time that he was so completely closed off without having a like-minded brother in office and faith nearby. In a diary written in Latin, which was burned at his request after his death, there is a heartfelt thanksgiving to God for having given him a faithful friend in the blessed Pastor Wyneken, who was then in Baltimore. And when the same had been called from New York to St. Louis, he laments having lost this friend, and beseeches his heavenly Father to replace him again. There will probably still be some alive who were taught, confirmed and received into the Lutheran congregation in New York by the blessed Pastor Brohm, and who were edified by his thorough preaching. They will certainly keep him in blessed memory.

In 1858, as a small congregation had gathered in and around Concordia Lutheran College in St. Louis, Brohm was called to pastor that congregation. The 28th of November of that year, on the 1st of Advent, he was solemnly installed in his office in the auditorium of Concordia- College, where the services had first been held. For twenty years, by the grace of God, he faithfully discharged this office, without a prolonged interruption, in constant health. He has not only preached the Word of God in the Concordia District, first in the assembly hall and then in the beautiful Church of the Holy Cross, but also in the Church of the Holy Spirit. He not only preached the Word of God in the Concordia District, first in the Assembly Hall and then in the beautiful Church of the Holy Cross, but also regularly alternated between Trinity, Immanuel and Zion Churches in St. Louis. Everywhere he was gladly heard, for his sermons were very clear and edifying and were delivered with great calm, so that every word could be understood even in the large churches. As a pastor he especially took care of the sick and visited them diligently. In addition to his preaching ministry, he also held a few weekly lectures on Old Testament exegesis in the theoretical seminary, which the students loved and valued. He was generally respected and loved; for one noticed in him: he is a whole pastor. He also collaborated on the journals of the Missouri Synod and edited the 30 volumes of Luther's People's Library. Hopefully, sermons by him will also appear in print later.

When he reached the age of 70, he noticed a particular decline in his memory. This worried him very much. Precisely because he was accustomed to weigh all his words, he also wrote down all his sermons word for word and delivered them just as he had written them out, word for word. This he could no longer do, however much time he had spent on memorizing. As difficult as it became for him to resign from his office, he finally had to decide to do so. The congregation agreed to his request for retirement and paid him a considerable pension. Until his chosen successor arrived from Germany, he continued to administer his office, albeit with great effort.

In the fall of 1878 he removed from St. Louis as pastor emeritus to live with his only son, then professor of English in the college of the Wisconsin Evangelical Lutheran Synod at Watertown, and now professor in the school teachers' seminary at Addison, Mr. Th. Brohm, Jr. In

Addison the Blessed preached a few more times, also gave a few lessons in the seminary. But he did not think of a longer life, but only of a soon blessed end. He had grown weary and tired of life on his pilgrimage, and sighed and pleaded, like Elijah, "It is enough, take now, O Lord, my soul!" The Lord Jesus Christ, whose name and merit he had always preached to his hearers, was his comfort and his life. He hoped also through him certainly to obtain eternal blessedness. And, behold, the Lord took him away, that he should not see death for ever. On September 24, while he was still up and walking around and about to go to the table, he was suddenly struck by a heart attack, which put a blessed end to all his misery. As he was silent in his life, so he was silent until his death. He experienced the fulfillment of the request as it occurs in the song: "Christ is my life":

> "Then gentle and still, O Lord, let me sleep according to thy counsel and will, When my hour comes."

His faded body was buried on September 27 with great Christian participation. A deputation of the parish of the Holy Cross in St. Louis was present. Kreuz in St. Louis was present. The president of the Illinois District Synod, Pastor Wunder, spoke on Prov. 10:7 in the hall of the school teachers' seminary. Pastor J. Große in Addison spoke on 1 Kings 19:3.

Blessed Pastor Brohm is survived by his aged and mourning wife, 1 son, 3 stepchildren, 2 sons-in-law and 2 daughters-in-law, 15 grandchildren and 8 great-grandchildren. May the gracious and merciful God help them to follow their father and grandfather in faith and godliness. May he also do this to all his friends and former church and confessional members, and grant us all a blessed afterlife through Jesus Christ, our Saviour. Amen. J. F. Bünger.

To the ecclesiastical chronicle.

I. America.

The General Council has designated Ash Wednesday as the annual Day of Penance and Prayer. Certainly a most appropriate time.

Socialism. At the recent Socialist Congress held in Switzerland, a delegate spoke of the slight progress of Socialism in America. That is most gratifying. But for this reason the Christian congregations must not rest on their laurels, but must continue all the more joyfully in their counter-conviction.

Methodism. The state of affairs in the Methodist Church could also be seen quite clearly in the interrogation of the Methodist preacher Dr. Thomas, who was accused of false teachings and then finally expelled. Although he denied the inspiration of the Holy Scriptures, the redemption through the blood of Christ, and the eternity of hell, the investigating committee did not agree on the individual points. And during the interrogation his defender, Prof. Bierbrauer, was able to declare, without being contradicted, "If one were to proceed in this way with the bishops, it would turn out that at least three of them would be found to be false teachers. And if one wished to extend the investigation to the others who stand in honor and dignity in the Church, one would find that two of their hired editors, one of their general secretaries, and a large number of the most influential preachers of the Church, had been involved with Dr. Thomas leads the same teaching about inspiration of the holy Scriptures, reconciliation and punishments of hell. Bishop Forester leads false teaching on the resurrection of the flesh, which he denies. He even denies the resurrection of Christ. Bishop Hurst denies the eternity of the punishments of hell, and the divine inspiration of Scripture. Bishops Merill and Foß reject the doctrine of the Atonement, and profess the view of Dr. Thomas. Dr. Warren is just as liberal as the latter in the doctrine of inspiration of Scripture, and Dr. Vincent is a Universalist (supposing the finite blessedness of all men), as I have it on good authority." -

Red. O. B. Frothingham, a man of 58 who has preached the barest unbelief in New York for 20 years, has recently changed his mind and retired from preaching. He has not yet turned to Christianity, but he recognizes the untenability of his unbelief and admits that the Christian religion must have some power. He told a reporter for the *Evening Post that he was* first disturbed by the perception that freethought seemed to be drifting towards a dead materialism. He said, "The men who appeared as teachers in the freethought movement were avowed materialists, while the religion of the gospel was stronger, the churches were better filled, and there was more of a religious spirit than there had been 20 years ago when I began my work. ... . A suspicion grew in me that there might be something behind or beneath what is called revealed religion. . . . This question has often forced itself upon me during the last few years: What is the power that stands behind these ignorant people who find honor and comfort in religion? . . I cannot say; but it is there, and it may be that the people who deny the essential truths of revealed religion are all wrong. ... To fast all together, it seems to me that the work I have done hitherto leads to nothing, and that it is perhaps based on false judgments. Therefore, it is best to adhere to it. I do not want to give the impression that I am recanting. I'll just stop denying and wait for more light." - That is certainly a strange confession!

Christmas is not celebrated in most American churches, and by those who do celebrate it, it is usually celebrated in an entirely secular manner. "Herald and Magazine" gives the following advertisement of an American Christmas celebration: "The First Ward Episcopal Methodist School at S., N. Z), will hold a performance of Santa Claus and *Jack the Giant Killer on Christmas* Eve; also, in the church, you will find a menagerie of wild animals and Mrs. Jarley's wax figures." - Dear reader, if in your parish the sweet consolation of Christmas is proclaimed unabridged: Christ is born to thee too well! - and when from the children's service, specially kept for the young, all worldly trumpery is kept away,-then thank God from the bottom of thy heart.

II. foreign countries.

Importance of the school for the church. In the "Sächsisches Kirchen- und Schulblatt" of November 3 we read: "The school of the separated Johannisgemeinde in Niederplanitz has about 100 children. If the future of a community is based on the youth, then this is a sign that there is nothing wrong with the hope of many that the Free Church will one day cease to exist. It will remain and is set to appeal to us. May this be more generally recognized." - Unfortunately, many synods still refuse to see that a major cause why the Lutheran Church in America has lost so many members to the sects is the lack of Ge

The Lutheran Church has not been a part of the Lutheran schools in the past and has been content with the religionless state schools. How will those Lutheran preachers, congregations, and synods answer to God who, whether out of avarice and an earthly sense that looks only to the benefits of business, or out of laziness and religious lukewarmness, still do not awaken to the zeal to establish and maintain Christian schools, in which genuinely Lutheran, well-educated, and godly teachers will first and foremost instill in the dear children the pure milk of the gospel and thus make the school the planting garden of our church for the ages to come? W. [Walther]

Pabstthum. We reported some time ago that in France a Protestant corporal was sentenced to four days' imprisonment because he had refused to bend the knee at a Roman procession. Recently, like-minded friends sent him a Bible with a puffed inscription, along with other religious books; however, his superiors did not allow him to keep the books in the barracks!

Methodist Missions. The Mission Board of the Methodist Episcopal Church has granted -69,948 for missions to Sweden, Norway, Denmark, Germany and Switzerland, and only -6,500 for the Gentile Mission in Africa.

Inaugurations.

Rev. Bro. Zage! was inducted on behalf of the Presidency Middle District, Nov. 24, in Julietta, Ind. C. C. Schmidt.

Adreffe: Lov. Vr. Laxel, dullotta, Llarion Co., lod.

Rev. Bro. Berg was installed by the undersigned on behalf of Pres. Niemann at St. Peter's Parish, Adams County, Ind. on the 23rd Sunday after Trin.

Herm. Meyer.

Adreffe: Rev. I'r. Lsrx, vcroatur, ^dams Co., Ind.

Rev. L. I. Gehrmann, called from the Immanuel congregation at Town Burnett, Wis. was installed in the midst of his congregation on the 1st Sunday in Advent, by order of the Most Reverend Pres. Northwestern District. E. H o lst.

Adreffe: Rev. d. Cedrmarm,

Lurnett 8t "Uoo, vodxe Co., Mw.

Mr.?. C. H. E. Kretzmann, called by the congregation at Farmers Retreat, Dearborn Co., Ind. was installed by order of Mr. Praeses Niemann on the 22nd Sunday after Trin. with the assistance of Mr. k. G. Runkel by the undersigned into his new office. W. Brakhage.

Address: Rev. C. H. R. Kretzmann,

Farmers Retreat, Dearborn Co, lnd.

Mr. R. I. C. Oehlschläger, formerly of Pomeroy, O., having resigned from the Ohio Synod for the sake of the pure doctrine of election by grace, was unanimously called by the newly formed Trinity Lutheran congregation at Utica, R. A-, was installed in office on the 1st of Advent, by order of Pres. Beyer, Eastern District, by the undersigned.

May the merciful God richly bless and refresh his faithful flock there together with its pastor.

Adreffe: Rev. 0. Oetüsedlaexer,

208 Court 8tr., vttoa, N.?.

Since the long-time teacher of the Lutheran congregation in Monroe, Mich., Mr. I. S. Simon, has accepted the call to the newly established second teaching position at the Proseminar of the "local" Concordia College, he was inducted into his new office on November 8 by order of the Honorable District Presidium by the Director of the institution, Prof. A. Crämer, as Preceptor.

God be praised, both that he has now given the Proseminar the help it has long needed through a second teacher who has been permanently employed, and that he has immediately made the aforementioned person joyful in accepting the appointment given to him. May he now make him a great blessing to the institution and through it to the church; and may he also bless the dear congregation of Monroe, that for the sake of God and his whole church they have made the difficult sacrifice possible for the institution! F. Lochner.

Adreffe: blr. F. 8. 8imou,

Concordia 8ew!uar^, LprluxÜeld, III.

Church dedications.

On the 2nd Sunday of Advent, the branch congregation of the undersigned, at Morrisonville Prairie, Christian Co, III, dedicated their newly built church to the service of the Triune God. It is a handsome frame building with an ornamental steeple. The Rev. C. Schroeder preached in German and the undersigned in English.

_____ L. Tooth.

It was a blessing from God that my branch congregation near Neshkoro, Wis. which had united this spring with some members of the congregation in Crystal Lake living near it, was able to consecrate its new church to his service on the first Sunday of Advent, k. Leßmann from Berlin and k. Theel preached. I. I. Oetjen.

Schnleinveihrmg.

On the 20th Sunday after Trin. the Lutheran congregation of St. John's in Caledonia Township, Iowa, consecrated their newly built school (24X36), which for the time being will also be used for worship, to the service of the Triune God.

Festival preachers were: Mr. Pastor F. Grumm and undersigned.

E. Zürrer.

Mission Festivals.

On the tenth Sunday after Trin. the churches of New York and vicinity celebrated their tenth annual mission festival in Broadway Park, East New York. On this occasion the word of God was preached by Messrs.?L. F. W. Föh- linger, P. Andres, H. Stechholz and I. P. Beyer. The collection amounted to -287.00 and was distributed as follows: 125.00 for inner mission in the West, 25.00 for emigrant mission, 15.00 for negro mission, 25.00 for Wartburg Orphanage in Mount Bernon, 25.00 for the orphanage in Boston, 20.00 for the deaf and dumb institution in Morris and for our teaching institutions in St. Louis, Fort Wayne, Springfield and Addison 13.00 each.

". T. Pechtold.

On the 19th Sunday after Trinity, the Jmmanuel, Cross and Holy Spirit congregations at Milwaukee, Wis. celebrated a joint mission feast. The collection was -111.25.

I. L. Osterhus.

Election results.

To the principal of our high school in Fort Wayne, Ind.

Professor R. A. Bischofs was elected by an absolute majority of votes.

St. Louis, Mo. the 12th of December, 1881.

L. F. W. Walther, d. Z. Secr. of the Electoral College.

E-nference - Ads.

The La Porte Specialconference will meet at South Bend, Ind. on Jan. 8-4, 1882 - Registration requested.

H. Steck.

The Southwest Indiana Districts Conference will meet, s. G. w., January 10 and 11, 1882, at the residence of Rev. Huge, at Vincennes, Ind. G. Mohr.

The New Aecker Teachers' Conference will meet, s. G. w., December 28, 29, and 30, at the church of Mr. Praeses Beyer, in Williamsburgh. - It is requested that you register in time with Mr. Gruetzemacher, teacher. L. Wedekind.

New York Districts Pastoral Conference-January 3-5, 1882, at Praeses Beyer's Church, Brooklyn, R. U.

H. C. Steup.

Indianapolis- Seymour Specialconference to be held at Seymour, Ind. on January 10 and 11, 1882 - Registration!

C. Kretzmann.

The Cleveland Specialconference will meet, s. G. w., January 4 and 5, 1882, at? Schwan, Jr. H. Weseloh.

The Buffalo Districts Conference will meet at the office of the undersigned on January 3 and 4, 1882. - Registrations requested.

Income in the cost of the "Western" district:

To the synodical treasury: Collecte of the congregation!'. Germann's at Fort Smith, Ark. -12.00. From Trinity District in St. Louis 8.20.?. Biltz's Gem. in Concordia, Mo., -8.00. Two Coll. of the Gem. k. Sappers in St. Louis 25.60. Coll. of the Gem. k. Leuthäusers at Norfolk, Nebr. 3.00. Coll. of Gem. ?. Carpenters at Columbia Bottom, Mo., 4.92. (Summa - 73.72.)

For inner mission: N. R. by k. Polack in Uniontown, Mo., 1.00. Half of the mission festival coll. of the Gem. k. Janzows in Frohna, Mo., 50.60. Coll. of the Gem. k. Polack's in Marshall Co., Kans. 15.02, F. Friedrich 5.00. Mrs. Coors by k. Germann in Fort Smith, Ark. 25.00. baptismal coll. at Andr. Morbe by k. Geyer at Serbin, Tex., 4.30.?. Rosch- kes Gem. at Pierce City, Mo., 7.20. Coll. of Gem. k.Hilgen- dorfs at Belle Creek, Nebr., 5.50. Coll. of Gem. k. Grupes' at Eisleben, Mo., 4.50. Coll. of Gem. k. Endres' at Utica, Neb., 13.60. Christian Lewes at Columbia Bottom, Mo., 1.00. half of the missionary festival coll. of the Gem. k. Lehmann's at Beverly, Mo., 11.50. (p. -144.22^

For Negro Mission: Mrs. H. Burlage through k. Frese in Omaha, Nebr., 1.00. Chr. Lewes in Columbia Bottom, Mo., 1.00. For New Orleans: H. Miesner in Frohna, Mo., 1.00. Thank offering from N. N. of Wisconsin 5.00. (S. -8.00.)

ForPagan Mission: Mrs. B.B. by k. Cousin in Cole Co, Mon, 2.00. Chr. Lewes tn Columbia Bottom, Mon, 1.00. (S. -3.00.)

For the deaf and dumb: Coll. of the Gem. k. Millers in Frankltn Co, Mon, 5.75. Chr. Lewes in Columbia Bottom, Mon, 1.00. Thank offering by R. N. of Wisconsin 10.00.

For poor sick pastors: thank offering from N. R. of Wisconsin 10.00. Mrs. F. Sienknecht through M. C. Barthel in St. Louis 5.00. (S. -15.00.)

On the emigrant - mission in New York: Salems- Gem. of the k. Polack tn Perry Co., Mo., 3.80. k. Weseloh's congreg. at Kimmswick, Mo., 4.55. (S. -8.35.)

To the new building in St. Louis: members of the congreg. k. Johannina's in Benton Co, Mo, 9.00. k. Krämer's congregations in Humboldt, Kans., 59.30. k. Hueschen's Gem. in Gas- conade Co. on, Mon. 1st payg-, 50.00. c. Bennet's in Creston, Wyo. Terr., 10.00.?. Spehr's Gem. in Benton Co, Mo. 1st payg., 53.25. k. Frese's Gem. at Port Hudson, Mo., 12.75. k. Hoffmann's Gem. at St. Bernhardt, Nebr., 5.61, whose Gem. at Battle Creek, 8.11. k. Maack at St. Charles, Mo., 10.00, whose gem. 1st tn, 54.75. louis Preters by?. Winkler in St. Louis Co. mo., 5.00. Chr. Lewes tn Columbia Bottom, mo., 5.00. k. Richter's Gem. in Ellisville, Mo., 1st tn, 52.00, whose preaching place in Orrville is 2.00. (S. -336.77.) Signed: k. Polack's Gem. tn Paitzdorf, Mo., 150.00. k. Spehr's Gem. in Benton Co, Mo, 110.00. k. Maack's Gem. near St. Charles, Mo., 162.75. k. Lehmann's comm. in Jefferson Co. on Mon. at 45.25. (S. -468.00.)

For the burned in Michigan: members from k. Polack's congregation in Paitzdorf, Mon., 6.00; Coll. from his congregation tn Marshall Co, Kans., 47.09. Members from k. Bayers Gem. in Osage Co. mo., 2 p.m. By k. I. Meyer in Thayer Co, Nebr, 1.19.?.. Sievers' Gem. in Cape Girardeau, Mo., 75.85. k. Matuschka's Gem. in New Welle, Mo., 38.00. k. Biltz's church in Concordia, Mon, 20.00.?. Sapper's Gem. tn St. Louis, Mo., 32.40. members of the Gem. k. Freses in Omaha, Nebr., 16.00. Wittwe Körner's in St. Louis 5.00. By?. Junack in Washington Co. Kans., 1.00. Mrs. Brinkopf by ?. Äümmer in Cape Girardeau Co, Mo, 5.00. k. Frese's Gem. in Port Hudson, Mo., 1.25.?. Maisch's Gem. tn Lee Co, Tex, 12.00. members of the Gem. k. Wescbes in Jefferson City, Mo., 16.25. belatedly from the Cross Gem. in St. Louis 7.50. members from?. Hoffmann's Gem. at Madison, Nebr. 14.25. k. Wischmeyer's Gem. at Rose Hill, T"., 22.00. n. n. from L. M., 1.00. I. Scharlau at Thin Co. of Wis., 1.75. ch. Lewis at Columbia Bottom, Mo., 1.00. k. Lehmann's Gem. to Sandy Creek, Mo., 5.10. N. N. by k. Richter in Ellisville, Mo., 1.00.

For the kk. M. Wyneken and H. Crämer: k. Bayer in Osage Co, Mon, 1.00.

For poor students in St.Louis: Maria Pralle through ?. Polack in Marshall Co, Kans, 1.00. Chr. Lewis tn Columbia Bottom, Mo, 1.00. Coll. of the Gem.?.. Lehmanns to Sandy Creek, Mo., 3.80.

To the Addison Orphanage: Thank Offering from N. N. of Wisconsin 5.00.

For the lunatic asylum to be built: Thank offering from R. N. of Wisconsin 10.00.

For the congregation tn Neu-Ulm:?. Gräbner's parish at St. Charles, Mon., 10.00.?. Maack's Gem. at St. Charles, Mon., 23.75. Coll. of Gem. k. Lehmann's to Sandy Creek, Mon., 3.70.

For the commun... Weisbrodts in Mt. Olive: Kreuzgem. tn St. Louis 80.00, H. Jungkuntz 2.00.

For the congregation of k. Schröders in St. Clair, Mich.: Cross- gem. in St. Louis 3.00. k. Gräbner's congregation in St. Charles, Mo. 5:00.

St. Louis, Mo. 9th Dec. 1881, E. Roschke, Casfirer.

Entered the Saste de - Illinois - Districts:

To the synodical treasury: from?. Bartling's congregation in Chicago -21.55. Collecte on the 1st Sunday of Advent from k. Great's congreg. in Addison 35.39. From k. Schalters Gem. in Red Bud 15.00. (Summa - 71.94.)

To the building fund: By H. B. from Addison -2.00.

For the new building in St. Louis: From Chicago: By k. Bartling from Gust. Müller and Fr. Wolfs 10.00 each, E. H. Fischer 70.00, Joach. Plamp, Chr. Freedland, Ferd. Remle, Lud. Limberg, Joh. Willet, C. F. Rörs, Murawski sr., C. Mu- rawski jr. and Aug. Heiden 5.00 each, Job. Pepper 3.00, Bro. Mueller 2.00, Joh. Machan and Bro. Mierke 1.00 each, Joh. Fründt 10.00, Karl Umbaun 8.00; from k. Hölters Gem. (2nd Zahlg.) 139.00; from k. Engelbreckts Gem. 51.00; by?. miracles from sr. Gem. 59.00; from Elis. Depner 1.00; by?. Succop from Karl Seefurth, Herm. Suhr and Joh. Müller 10.00 each, Wm. Meyne 25.00, Gottl. Steinke, Karl Schröder and Hnm. Schröder 5.00 each, Ernst Matz (1. Z.) 5.00; by k. Merbitz in Beardstown from I. H. Lovekamp 15.00, H. Deppe and H. Tie- meier 10.00 each, H. Seeger, C. H. Moormann, 8. Boy, H. Sieck- mann, 8. Zimmer 5.00 each.00, A. Wetterau, I. Ortwein, C. H. Ko- belenz, G. Kuhlmann and F. Dieckhaus each 3.00, F. Grünemeier, H. Tücke, E. Wedeking each 2.00, I. Seeger 1.50, F. Hüsemann, Wittwe Jäger, F. Hupe, F. Schmale, M. Walter and H. Stüwe each 1.00, Ck. Reiter .50. by k. C. Winters Gem. at Hampton (1st Zahlg.) 21.00. (S. -590.00).

To the Negro Mission: By k. Sckäfer in Renault, part of the Mission Festival Coll. 5.00. k. Schalters Gem. in Red Bud 13.00. (S. -18.00.)

For heathen mission: k. Heyer's Gem. in Colehour 1.55. By k. Bartling in Chicago from H. Gehrs 1.00. (p. -2.55.)

On the Emiar. mission: By k. Schäfer m Renault, Theil der Missionsfestcoll., 3.50.

For poor students in St. 8ouis: Reformation Festival Coll. by k. Eissfeldt's Gem. in South Chicago 5.50.

For poor students in Springfield: Reformation Festival Coll. of k. Bohlen's Gem. in Summit 10.00.

For poor students in Fort Wayne: By k. Schuricht in St. Paul from R. Maske "for a student who wants to become a preacher" 2.00 and from the Women's Association for Karl Albrecht 18.35. k. Bartling in Chicago for Fr. Brauer 10.00. By k. Succop there from the Jünglings-Veretn for Ph. Dubpernell 23.00. (S. -53.35.)

For poor students in Addison: k. Röders Gem. in Arlington Heights for Schnackenberg 10.00.?. Bartling's Gem. in Chicago for G. Strasen 5.00. (S. -15.00.)

To the widow's fund: by k. Merbitz at Beardstown, contribution for 1881, 4.00 and by N. R. 5.00. C. W. Mangels- doxf at Rock Island 5.00. Adolph and H. C. Buchholz at Addison .50 each. by k. Strikter at Proviso: by sr. Gem. 17.00 and coll. at Pb. Volberding's wedding 9.30. By k. Bergen in Prairie Town, contribution 5.00 and from N. N. 1.00. Thank offering for happy. Delivery of Mrs. W. Kammann in Dundee 3.00. By k. Holtermann in 8ost Prairie, contribution 4.00 and Coll. 4.00. (S. -58.30.)

For inner discord: From Chicago: by k. Miracle of Elis. Dißner 1.00, by k. Hölter by Anna Merkel .20, by k. Bartling by H. Gehrs 1.00. By k. Schäfer in Renault, part of the Missionfestcoll. 5.00. k. Schalters Gem. in Red Bud 20.35. By?. Winter in Hampton, Missionfestcoll., 19.00. (p. - 46.55.)

For the deaf and dumb:?. Roeders Gem. in Arlington Heights 20.00.

To the Orphanage at St. 8ouis: By k. Bergen in Prairie Tomn by Sophie Gusewelle 5.00.

For the Progymnasium in Milwaukee: k. Roeders Gem. in Arlington Heights 10.00. Teacher Fedder in Belleville 1.00. (S. -11.00.)

For k. Kniefs Gem. in Golden, III.: By?. Hölter tn Chicago by Aug. Heidorn 1.00.

For k. Alexanders Gem. i" Iowa: k. Döderlein's comm. in Homewood 9.45.

For the burned in Michigan: By?. D öderlein in Homewood from members sr. Gem. 4.00. By k. Mertner in New Berlin: Coll. sr. Gem. 4.36, by C. Puken 5.00, F. Kammholz .65, H. Boston 2.50, and Coll. sr. Filial Gem. in Holland 13.75. k. Schaller's Gem. in Red Bud 10.00. (p. 40.26.)

For k. Great Gem. in St. Joseph, Mo.: k. Wonders Gem. in Chicago 33.50.

XL. To the sum required for the new building in St. Louis were paid: by L. Hölter's Gem. in Chicago 139.00,?. Engelbrecht's Gem. in Chicago 51.00, k. Winter's Gem. in Hampton 21.00. (P. -211.00.)

Addison, III, Dec. 1, 1881. h. bartling, casfirer.

Entered the Saffe of the Rordvestlicheu District:

For poor students in Addison: Wedding coll. at F. Gie- ruch in Freistadt -6.62.

For poor students in St. Louis: wedding coll. bet Putwaffer in Freistadt 4.47. B. in Allouez 20.00. (Summa -24.47.)

For heathen mission: from Aug. Bode's piggy bank for Indian mission 1.00. Mission festival coll. from?.. Schaafs Gem. 12.70. (S. -18.70.)

For the LL. Crämer and Wyneken: k. I. L. Daib subsequently, 1.00.?. Friedrich's Gem. at Watertown, Minn-, 5.00. k. Chr. Mäurer 1.00.?. Ph. Wambsganß Sr. 2.00. Fr. Malcher 1.00. (S. -10.00.)

Zym Orphanage tn Addison: k. C. Seuels Confirmands 8.00.

For dte Gem. in Leland, Mich.: k. Kellers Gem. tn Racine 7.66.

For the community in Neu-Ulm, Minn.: Phil. Schulberger 1.00.

To the widow's fund: Bonden?!'..: A. O.Döhler 2.00, G. Präger 1.00, A. E. Winter 2.00, C. Seuel, Ebr. Mäurer, Chr. Löber, G. Löber, G. Küchle, 1.8. Osterhus, I. Strasen each 4.00, H. Rädeke, Ph. Wambsganß sen. each 3.00. Of the 8ey- rers: H. Ehlers, I. C. F. W. Bock, G.Hartmann, A. Pritzlaff, Fr. Rix, G. Steuber, 8eynigk 4.00 each, W. Neitzel 4.75. High time coll. at Fr. Wolfs in Oshkosh 2.37, at H. W. Duske 2.05. From Stephans Gem. in Milwaukee 10.00.?. Schumann's congregation in Waterford, 5.50... Goehringer's congreg. in Sheboygan 10.00. Wedding collecte at C. Schoefsow's in Freistadt 9.09. C. Reineck's in Milwaukee 1.00. 8ehrer Sckauß'Schüler 2.50.?. Friedrichs Gem. in Waconia 10.00. By?. Chr. Mäurer v. N. R. 2.00. Joh. Gem. in Mequon 2.25. k. Wesemann's congregation at Grafton 4.82.?. Schumann's congreg. at Waterford 3.70. Herm. Meyer in Milwaukee 1.00, Mrs. Quiel .50. E. W. tn Town Wilson 1.00. John Pritzlaff in Milwaukee 50.00. Chr. Schmidt 1.00. N. Hass, thank offering for happy. Delivery of his wife, 2.00.?. D. Kothe's congregation, 10.85. B. in Allouez, 20.00. Trinity congregation in Freistadt, 20.06.?. A. E. Winter's congregation, 6.00. (p. -248.44.)

For Negro Mission: Subsequent Mission Festcoll. in Oshkosh 10.00. W. Bart in Milwaukee .50. Wm. Wegende in Potsdam 2.00.?. Schumann's congregation in Waterford 2.50. (S. -15.00.)

For the progymnasium in Milwaukee: Dreieinigkcits- aem. in Milwaukee 37.00. k. A. G. Döhler 2.00. I>. I. M. Hieber's Paulusgem. in Sheboygan Falls 6.90. Petrigem. in Wilson 3.50.?. Kothes Congregational Church, 8ewiston, 10.75. F. 8ey- hes Gem. 4.00... I. G. Hild's comm. 11.33... G. Loeber's Hartland branch, 12.35... W. Rüdiger's parish, 4.00. K. Keller's Racine parish, 10-29... Kretzschmar's church in Mountville 7.50. (p. 109.62.)

For inner mission in the Northwest: Reform. festival collec. of St. Stephen's congregation in Milwaukee 20.30. Thanksgiving offering of Mrs. Ferd. Schulz 5.00. From the congregation of?. Rädecker in Carver 17.50. Trinity congregation in Mequon 2.75. k. Wesemanns

Gem. in Grafton 10.00. k. Erck's Gem. in Vienna 2.00. (p. -67.55.)

For the deaf and dumb: B. in Allouez 10.00.

For poor students in Springfield: k. Wambsganßs Gem. in Adell for W. Schmidt 15.00.

For the Michigan brethren stricken by fire:?. Hinnenthal's congregation 18.00. k. Pieper's congreg. in Kewaunee 14.50. Subsequent from Stephen's congreg. in Milwaukee .50. R. Leßmann's congreg. in Berlin 12.75. R. Rolf's congreg. in St. Paul 16.45. R. D. Kothe's Jmm.-R. W. Friedrich's congregation in Waconia 20.00. Members of the congregation of R. I. G. Hild 8.60. R. H. Ratbjen's congregation 8.30. R. Leyhe's congregation in Grand Rapids 3.00. k. Schilling's Gem. in Auburn 45.25, in Scott 18.55. R. Markworth's Gem. in Mantcufel 4.45. (S. -212.35.)

To the synodal treasury: k. Daib and Gem. 13.00. Trinity Gem. at Fremont 25.83. Trinity Gem. at Mequon 3.40. R Keller's Gem. at Racine 19.65.?. Markworth's Gem. at Rat River 2.30, at Fremont .87, at Schroeder's Corner 2.88, at Caledonia 7.00, at Fremont Road 5.50, at Wolf River 7.00. (S. -87.43.)

To seminary bau in St. Louis: R. Prägers Petrigem. in Town Granville 30.00. R. Schwans Gemm. in Pella and Town Herman 13.00.?. Präger's Gem. in North Prairie 2.70, St. Peter's Gem. in Granville 25.00. R. Hild's Gem. in 3rd Sendg. 59.50. R. Wesemann's Gem. in Grafton 69.50. R. Keller's Gem. in Racine 90.66. A. Sylvester 5.00. H. Goetsch 2.00. R. Arnold's Gem. in Calumet, Mich. 25.00. R. Ehr. Kolbe 5.00. (S.-327.36.) Signed: R.DöhlersGem. 15.00, R. Wesemann's Gem. 124.00,?. Prägers Gemeinden 70.00.

Correction.

In my receipt ("Luth." No. 22) read instead of "For Ad. Krämer from Em. Köstering and G. Weinhold each -2.50": For Ad. Krämer and Em. Köstering each 2.50 from G. Weinhold. For new building in St. Louis from Joach. Maas -25.00 instead of "Joach. Haas .25." - For emigrant mission in New York, mission festival coll. of the congregation in Oshkosh -7.76 instead of "7.26".

Milwaukee, Nov. 26, 1881. c. Eissfeldt, Cassirer.

Proceeds to the Michigan District treasury:

To the synodal treasury: From?. O. H. Schmidt's congregation in Lisbon -6.22. R. H. Bauer's congregation 6.05. (Summa -12.27.)

For the deaf and dumb: Congregation in Frankenmuth 20.25. ?. H. Bauer's parish 2.25. Parish in Frankenlust 40.00. Parish in Monroe 20.42. Mr. Lahr in Monroe 2.00. Pupils in Manistee 6.50. On L. Grüber's wedding in Frankenmuth collected 15.80. (p. -107.22.)

To the widow's fund: From the??..: Schwartz, O. H. Schmidt, Lohrmann, H. Bauer, I. H. Witte 4.00 each, R. Mark worth 2.00,?. Sievers sr. 5.00. Of the teachers: Riedel sr. 4.00, Selle 2.00, Uhlig 3.00, Witte 2.00. G. Salvner in Saginaw .50. K., B. and H. in Manistee 5.00. L. Zeller Jr. in Detroit 1.00. comm. in Frankenmuth 27.75. Ludwig Schmidt in Dearborn 1.00. K. Wischow in Detroit 1.00. comm. in Montague 3.00. comm. in Petersburg 4.34. R. Düver 2.00. F. Schuhmacher at Petersburg 1.00. Cong. at Sandy Creek 5.71. By teacher Weiss from him, s. pupils and some others 4.25. Cong. at Roseville 10.00. Cong. at Waldenburg 10.00. I. Bröhm at Monroe 1.00. (p.-115.55.)

For Negro Mission: Last Missionary Lessons-Coll. Teacher Simons in Monroe 3.50.

For inner mission: Manistee congregation 10.00. Adrian congregation women's fund 10.00. R. Wuggazer, transfer from travel funds to Delegate Synod, 1.75. Lake Ridge congregation 7.13. L. Schmidt, Dearborn congregation 1.00. Big Rapids congregation 5.15. Bay City congregation 20.00.?. Lohrmann's comm. 4.38. Comm. in Frankenmuth 28.50. Comm. in Montague 7.00. Comm. in Monroe 8.30. (p. -103.21.)

On the emigrant mission:?. Hüalis Gem. in Detroit 19.00. Gem. to Sandy Creek for New Dorr 6.08. (S. -25.08.)

For sick pastors and teachers: At Eickemeier's wedding in Bay City ges. 10.94. Congreg. in Frankenlust 16.00. (p. -26.9D)

For the community in Neu-Ulm: community in Fräser 24.51.

For the community of Ludington: Community of Sandy Creek 4.42.

For the new building in St. Louis: 2 collections from the congregation in Mill 19.52. N. N. in Mill .75. R. Arendt, surplus of travel money to the delegate synod, 1.60. Congregation in Saginaw City, 1. pay, 30.00. R. Huegli's Detroit congregation, 1st pay, 277.45. Wyandotte congregation, 1st pay, 10.50. Lake Ridge congregation, 1st pay, 38.00. Frankentrost congregation, 1st pay, 20.00. (L. -397.82.) Signed:?. Bernthal's comm. in Richville, 86.90.

For the burned in Michigan: Joachim Lange at Dearborn 1.00. comm. at Mobile, Ala., 13.75. by Kassirer Renfer from the comm. at Wellesley 126.50. comm. at Poole 19.55. comm. at Sebringville 3.00. Gcm. at Normanby 25.15. R Frosch's comm. at Floringdale 37.00. comm. at Salem 7.50. comm. at Waldenburg 55.00. k. Böling's Filial on Canal 10.00. By Kassirer Renfer 34.75. (S. -333.20.)

To the college household in St. Louis: Gem. in Frankenlust 7.25.

To the college household in Springfield: Gem. in Frankenlust 7.25.

To the college household at Ft. Wayne: Gem.inFran kenlust 7.25.

To the seminary household in Addison: Gem. in Frankenlust 7.25.?. Wuggazer's pupil 1.14.; its branch in Wittlin 1.76. (p. -l0.15.)

For the parish in St. Clair: By Kassirer Renfer 25.00.

For poor students from Michigan: On Andr. Bösels Hocbzeit in Frankenmuth ges. 10.30.

To the orphanage in Addison: Comm. in Frankenlust 10.00.

Detroit, Nov. 24, 1881, Chr. Schmalzriedt, _ Cassirer.

For the "deaf and dumb" institution in RorriS, Mich:

By Kassirer Eißfeld in Milwaukee -32.22 u. 48.16. By Kassirer Grabl in Ft. Wayne 93.05. By R. Pohl, Harvest Festival coll sr. St. Clair Parish (in Freedom) 4.61. By Kassirer Simon in Monroe 76.37 & 22.75. By G. Renfer in Wellesley, Ont. 15.00. By C. Riedel in Saginaw City s. at the Foundation Festival of the Concordia Young People's Association 7.55. By Cassirer Bartling in Addison 31.00. By Cassirer Chr. Schmalzriedt 22.50, 76.72, 22.30 & 15.61. By R. Mtze in Hobart, Ind, Wedding coll. at H. Schuknecht's, 3.03. Coll. of the comm. at Waldenburg 11.09. By Teacher Dornfeld at Martinsburg, N. N., Wedding coll. at G. Meyer's 3.00. By R. Strafen of the comm. at Lebanon, Wis, ges. before marriage, 27.35. By R. Waldt in Racine, Wis. bequest of the late Mrs. Hüßner 100.00. By R. Schwankovsky in NorriS, contribution, 2.25.?. Seuel in Indianapolis 1.00. By H. Bartling in Addison 41.10. By R. Hügli of I. B. Hellenberg 1.00. By Kassirer I. Birkner in New York 38.28.?. Schaefer's Gem. in Troy, Ind. 4.20. R. Reichmann in Fryburg, contribution, 3.00. Interest in Bond B. No. 59 .65.

C. D. Strubel, Kassirer.
207 3skkerson ^V6th, Detroit, Nioli.

Receipt, thanks and request.

Since September of this year, the following funds have been received for poor pupils from Wisconsin in our educational institutions: From the parish of Mr. R. Löber, Sr. in Milwaukee -2.00 (for the sons of the Wittwe Engelbert). BonR. A. Rohrlack 2.00. R. L. Schütz 1.00. From the poor box of the parish of ?. G. Feustel 2.00. Conference travel allowance byR. I. I. Walker 2.05. From the community of R. Löber sen. 3.00. From R C. Markworth's Zionsgem. 1.65. For W. Kleinschmit: From the 1st Women's Association of the undersigned's congregation 8.00 and from Mrs. R. Plötz here 2.00.

In expressing my heartfelt thanks to the I. By expressing my heartfelt thanks to the donors in the name of the recipients and wishing God's rich blessing, I ask the dear Christians, especially those of our Synodal District, to enable me to satisfy the "urgent" requests of poor children from Wisconsin by sending them gifts of love as soon as possible. The faithful God will, according to His promise (Matth. 25, 40. Hebr. 6, 10.), bless them for it! May He make many hearts willing to give for this purpose!

Oshkosh, Wis. the 7th Dec. 1881. I. L. Daib.

For the Lutheran Orphanage near St. Louis" Mo.,

received since Nov. 22: Bequest from the late Barbara Dohle in Huntington, Ind. Barbara Dohle in Huntington, Ind. -50.00. From Estel, Weinhold L Co. in Wittenberg, Mo., 5 Bbl. best flour. H. Weinhold L Sons at Frohna, Mo., 3 bbl. best flour. N. N. in St. Louis, 1.00. Twin child coll. by A. Meister in New Wells, Mo., 3.00. From the Jmm. districts in St. Louis by Willhardt 2.00, by Günther 10.55, by Huning 7.80; from R. Lenks Gem. by Hörmann 26.20; from the Dreieinigk.Distr. by Häntchen 2.00, by Brockmeyer 5.35; from the Kreuzdistr. by the pupils of the teachers Erck, Tröller and Körner 20.00, from the Jünglingsverein das. 27.00, by Schumann 10.25. From the Dreieinigk.Distr. that of Mrs. M. Schaap sr. 4.00, Leop. Gast 5.00. From the Jmm. Distr. of Johanna Steting 2.00, from the Young Women's Club to the Christmas Tree 12.00, Wittwe Quer- mann 2.00. N. N. by Teacher Hölscher at St. Charles, Mon., 5.00. Chr. Lowes at Columbia Bottom, Mon., 1.00. Members of the congreg. at Staunton 1 partbie worn clothes. Harvest Festival Coll. of the congregation at New Bielefeld, Mo., 2.35. By?..Bro. Nütze! at West Ely, Mo., 7.10. Young Fri. club in the Triangle District at St. Louis 25.00, Brockmeyer and Steving 4S. Flour. Durck teacher Keller coll. in Carlinville, III, 1.00 each from Wittwe Gillemann, Stetnmeier, H. Klein, Ch. Gillemann, Truste, Heinz, ?. B. Mießler, I. Grome, Chr. & I. Sträub, Sträub Sr.; ;e .50 each from Riefenberg, H. Johnson, Löhr, Kasten, Diesels, Lenz, P. Sträub, Teacher Karau, P. Behrns; .25 each from Schupmann in Schibo; .75 each from H. Sträub, Ch. Grotefind; 2.00 each from H. Wolf, Klein Sr. Kaiser's estate 9.10 along with clothing. Coll. in Dorsey, III: fromR. Flachsbart 1.00, his jnnder M. .25, Anna .15, Marie .15, August.25, Louise .10; H. Schulz .20, Könemann 1.00. To Mr. Dette in St. Louis several dozen writing notebooks. From Kirkwood through G. Greb from H. Mud 5.00, M. Mertz 1.00, Mrs. R. Lehmann 2 white bust shirts. From the Women's Association of Bethania Comm. in St. Louis 2 pieces of stuff, 6 little dresses, 2 aprons, 11 pairs of stockings. Teacher Mangold's pupils 20.15. Baptismal coll. at Andr. Kurio, Jr. by R. Geyer in Serbin, Tex. 3.50. Coll. of the congregation of?. Michels in Frank- lin Co. Mo. 9.00. I. H. Sckeer by?. Michels the. 15.00.

St. Louis, Dec. 10, 1881. i. M. Estel, Cassirer. eor. 3ck "llä Luther 8ts.

With heartfelt thanks, undersigned certify to have received the following gifts in their support:

ForR. H. Crämer: From R. Brammer -5.00, Mrs. L. Weiß 2.00, Mr. A. Böhm 1.00. From the Günther, Pröscholdt and Weiß families 5.00.

For k". H. Crämer and M. Wyneken: From Pastors of the Central Illinois District Conference 27.50.

May the Lord be a rich recompense to all our benefactors. M. L. Wyneken.

Mrs. S. Crämer, widow.

For poor students received with heartfelt thanks from Mrs. G. Kirser in Haverstraw, N. U-, -2.00 and through her from the worthy women's association there 1.00 as well as from Mrs. Hahn there 2.00. From the worthy sewing association of the local parish of the Holy Cross 30 pieces of bust shirts, 24 undershirts, 16 pairs of underbed dresses, 18 pairs of stockings and 30 overshirts. C. F. W. Walther.

Receive"

for student Speckhard -4.00, collectirt at the wedding of Dr. Fürbringer in Frankenlust, Mich. For student Schriefer 20.00 by Mr.?. Brömer from the women's club in s. Gemeinde.

5.00 for Stud. Speckhardt by R. Böling collectirt at the wedding of Mr. F. Beutel in Waldenburg. 10.00 for poor students by Mr. F. Kaase in High Hill, Tex.

Gunther.

Hamann's Foundation - Annual Report.

Revenue. Rent for 11 months <A -45.00
..... -495.00

Issue.

1880. Dec. 20. For taxes-62 ..... .31
1881. Apr. 23. For plumbing work 13.00
May12 . For pflästern 12.00
28. for postage40
June20 . For taxes 62.31
Sept. 15. For wallpapering 18.42
Dec. 1. For postage80

May 28. Paid to Dr. Walther-35.00
Ref. to Dr. Dümling 35.00
Ref. to Prof. Selle - - 17.50
Dec. 1st district to Dr. Walther - 30.15
Ref. to Dr. Dümling - 30.15
Ref. to Prof. Selle ... 15.08
Ref. to 4 widows G 16.29 . 65.16
Ref. to G. Brücher ... 50.00
Ref. to building fund 47.72
-------- 325.76
--------495.00

-Baufoud.

1880. nov. 16. cash balance .....-74.65
1881. dec. 1. received from d. endowment fund 47.72 ---------122.37
expense.
1881. june 17. for painting-50 ..... .0050 .00

Cash in hand-72.....37

Ctncinnati, O., Dec. 1.1881. G. Brücher.

Misprint.

In previous number on 1st page, column 3, line 3, instead of "inquisitions" read: Inquisitors.

Correction.

In No. 22 of the "Luth." (Supplement, Qtg. of Mr. H. Bartling) read instead of "For poor students in Springfield from R. Hiebers Gem. in Town Rich -6.45": For Stud. L 0 b in Springfield 2c.

E. Hieber.

New printed matter.

As a Christmas gift for young and old, the undersigned recommends Pastor Fick's new book:

Stories from church and world

Sync and corrections by n17t01

Dr. M. Luther's Small Catechism.

(Containing 614 tales). Price: 75 Cts.

"Luth. Concordia Publishing."

The eleventh article of the Formula of Concord, German and Latin. Separate impression after the fourth edition by J. T. Müller. St. Louis, Mo. "Lutheran Concordia Publishing House." 1881. price postage 15 cents.

I just received from Germany:

Ruhland, Hold in remembrance of Jesus Christ. IV. Booklet, postage paid 90 Cts.

Heshusius, Four Sermons: On the Incapacity of Human Powers in Those Things Concerning Eternal Life". Free of postage 65 Cts.

Who leads false doctrine, the "Missourians" or Mr. Pastor Theodor Harms? Together with an appendix concerning the latest manifestations of Pastor Hein and his congregation. Postage paid 20 Cts.

Numerous orders are requested from M. C. Barthel, Agt.

Changed addresses:

Rev. 3. v. Brandt, ^ldaox, Stearns 60th, Lltnv.

Rev. 3. ll. "ade, VorkvMe, Rendall 60th, III.

Rev. ck. Roller, Rox 575, Dos ^v^elos, Oal.

0. Sedllebe, Hustlstorcl, Dockte Oo..,

The "Lutheran" is published twice a month for the annual subscription fee of one dollar to the outside subscribers who have prepaid the same. Where the same is brought in by carriers, the subscribers have to pay 25 lent carrier's wages.

Only letters containing information for "da" paper are to be sent to the editor, but all others containing "business", orders, cancellations, monies, etc., are to be sent under the address: ,,Dutb. t^ovoorLa-Verlnss" ibl. 6th Lnrtlurl, -Vxeut), Corner ok lätamr Street L Inäiav" - Vveime, 8t. Dollis, Llo. to be sent to. - In Germany this" sheet can be obtained from Heinrich 3- Naumann, 36 Pirnaische Strasse, Dreoden.

To Germany the .Lutheran' will be sent by mail, postage paid, for kl.B.

Lnterecl at tde kost OKos at 8t. Douls, kcko., as seoolld-elass matter.